

4. Give particulars about classes of people in your field who, though long identified with Christianity, are really neglected religiously.

5. Among what classes and how prevalent is there avowed unbelief on the part of those nominally Christian?

6. Describe the nature and strength of any movements that are in open or secret opposition to the prevailing Church.

7. What is the attitude of such hostile agencies or individuals toward other forms of Christian organization and service?

8. Give your reasons for or against missionary undertakings in your division of Latin America on the part of Churches other than Roman.

9. What classes of the population, if any, would you exempt from the direct effort of such missions, and why?

10. What influences have you observed to be exerted upon the administration and life of the Roman Church in your field by the presence and work of missionaries and Churches of other Communion?

11. What are the strongest ethical and spiritual currents at present moving within the Roman Catholic Church in your field and where are their sources?

12. (1) In what locality in your territory are non-Catholic foreigners sufficiently numerous to make practicable consideration of them as either a community to be served or a force to be wielded?

(2) Are such communities increasing, where and how rapidly?

(3) What influences for or against the spread of the Gospel issue from these foreigners and foreign communities?

(4) What nationalities are chiefly involved?

(5) What is now being done in their behalf?

(6) To what extent are the measures adequate?

(7) Define the conditions under which you believe they should receive specific attention from their home Churches as a class distinct from the rest of the population.

III

1. Indicate the geographical extent and estimated population of the field you have in view in your answers to these questions.

(NOTE—All succeeding answers should have regard to the work of other Christian missions in the same area, not including those of the Roman Church.)

2. What would you consider an adequate occupation of your field by North American, British and Continental missions?

- (1) As to the number and classes of foreign missionaries.
- (2) As to the number and classes of indigenous workers.
- (3) As to the number and kinds of educational institutions.
- (4) As to other agencies and missions.

3. Give reasons why you consider the present occupation of your field by these missionary agencies inadequate; also wherein you may judge them wrongly planned.

4. How far has the work in your field been determined simply by opportunities which offered, and how far has it been regulated by a well-considered plan for overtaking the needs of the field?

IV

1. Give facts and considerations emphasizing the importance of a prompt, aggressive and adequate effort in your field by the forces under consideration.

2. Is your field more open than it was ten or twenty years ago, and if so, why?

3. Is there danger that the present opportunity will soon pass away, and if so, why?

V

In your judgment what action should be taken and by whom to insure adequate occupation in your field, and what are the best methods to be employed for accomplishing this end?

VI

1. What distinctive problems would you designate as outstanding in your territory, growing out of the racial characteristics, history, and present economic and political conditions?

2. To what extent is there religious liberty in your field? Distinguish between legal or statutory freedom, and the measure of the actual liberty enjoyed by the people.

3. To what extent are fraternal relations possible with the Roman clergy, officially or as individuals?

4. What attitude toward the people and their national life have you found to gain permanently their favor and the acceptance of your service and message?

5. Do you notice a rise or subsidence in the racial feeling of Latin Americans toward the Anglo-Saxon-Teutonic peoples and to what do you attribute it?

VII

1. In the light of missionary experience in your field, what would you say as to the relative advantages of the policy of concentration and the policy of diffusion, that is, the policy of cultivating very thoroughly certain centers or limited districts on the one hand, or, on the other hand, the policy of seeking to reach with the same force of workers a much more extended territory?

2. Also express yourself on the question, to what extent should there be concentration to reach certain influential classes, such as students and officials, as compared with work for the masses?

VIII

1. How far do you find in the native Church the desire to spread the gospel; (a) to their neighbors; (b) to unevangelized districts at a distance?

2. Ought we to aim greatly to increase the number of evangelistic missionaries or to press the native Church to make itself responsible for the work, even though at first such agency should prove slower and less efficient than that of the foreign missionary?

3. Give favorable or unfavorable experiences with which you are familiar in having native Christian workers carry on this work independent of foreign supervision.

4. In your judgment, to what extent and why will the attitude of the public mind toward Christianity be increasingly favorable or unfavorable in the presence of church government which gives large latitude for lay service and responsibility and free from foreign control?

5. What measures on the part of the foreign missionary agencies are best calculated in your opinion to further full self direction and support on the field?

IX

1. What in your experience is the relative effectiveness of the recognized agencies and methods of advance and occupation now employed (e. g., itinerating, street preaching, educational work, medical work, industrial work, special women's work, circulation of the Christian Scriptures and other Christian literature, Bible classes, special evangelistic campaigns, etc.)?

2. To what extent should medical missions be undertaken in the territory under your observation, and why?

3. Indicate what definite movements for moral and social reform have come to your attention in Latin America, and with what success they have been attended.

X

1. So far as your experience enables you to judge, what has been the effect of the great difference between the missionary and the mass of the people financially? What of the fact that missionary equipment cannot compare with the munificence of the equipment of the prevailing Church?

2. Should any special consideration be given, and if so, in what way, to this economic situation?

XI

1. Tell of marked or unmistakable experiences, results and indications of the work of the Spirit of God in the making of Christ known in your field.

2. Is there any other striking manifestation of the hand of God within your knowledge which has had or now has a special influence in this direction?

3. In the light of such facts, express your strongest convictions as to the supernatural factor in this work of carrying the gospel to your field in our day.

XII

1. Taking Latin America as a whole, what do you consider the crucial missionary questions to be grappled with?

2. Indicate also the order of urgency and importance in which attention should be concentrated on the different fields.

THE PRESENTATION AND DISCUS-
SION OF THE REPORT

At the Meeting of the Congress on
Friday, February 11, 1916

AGENDA FOR CONSIDERATION OF REPORT OF COMMISSION I

For the Forenoon

The consideration of the situation in different parts of Latin America with reference to their evangelization.

During the Afternoon

Attention will be concentrated upon the following problems:

Should we address ourselves primarily to the unoccupied fields and untouched classes, or first enlarge our activities in fields where we are already at work?

Are we using our forces to the best advantage with reference to accomplishing the evangelization of the people? If not, how could they be more advantageously used? Is there need of a shifting of emphasis, and if so, why? Which method or methods of work, if developed, would lead most rapidly and safely to the occupation of the field?

What do we mean by the adequate occupation of a field? What should be suggested as an effective unit of occupation in each principal area represented in the Congress?

Have the Christian forces in the different parts of Latin America framed a clear and definite plan for its occupation, and are new missionaries as they arrive placed with reference to carrying out such a plan? What are some of the most promising steps being taken in this direction?

Is it desirable to make a scientific or thorough united survey of the field at the present time? If so, what is the most practical plan to accomplish the task?

What conditions are there favoring a forward evangelistic movement in any part or parts of Latin America?

Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subjects considered in the Report. It has not been found possible in many cases to submit the report of the addresses to those who delivered them for their revision.

THE PRESENTATION AND DISCUSSION OF THE REPORT

DR. ROBERT E. SPEER of New York City in the chair

The Morning Session

MR. E. T. COLTON, chairman of the Commission, in presenting the Report said: "An acknowledgment is due of the very great indebtedness of the Commission to the more than one hundred faithful coworkers who made this Report possible. These correspondents fall into five groups. The first consists, for the most part, of leaders on the field, both national and foreign, who responded to the formal inquiries addressed to them one year ago this month. From nearly every political division came from one to five original contributions of such merit as to deserve separate publication. These will be preserved and kept available for use in the Missionary Research Library in New York City. They represented many days of labor, drawing upon the ripest and most trustworthy experience. This company also received the tentative draft of the Report and gave it the benefit of wise and extensive corrections. A second group of importance, including statesmen, diplomats, journalists, educators and professional and business men of the first rank, also received the first draft for constructive criticism of the utmost value. The statistical tables, the latest that could be gathered, were made available through a member of the Commission who is preparing the new Statistical Survey of Missions for early publication. The maps here exhibited, which, after revision by the sectional Conferences, will be printed in the report of those Conferences, were made possible by the voluntary labors of Mr. S. W. Boggs, who has advanced the task to its present stage at no small personal sacrifice of time and comfort. Finally the Editorial Committee bestowed ungrudging effort in the direction of improved typographical and literary form, accuracy of statement, coordination with the work of the other Commissions, and harmony with the objective and spirit of our under-

taking as a whole. Too high recognition cannot easily be paid to its members for their services, at once extensive, exacting, impartial and unproclaimed.

The Commission submits facts concerning which the united Christian forces of the world may no longer be indifferent or uninformed, as Latin America takes its rapidly expanding and rightful place in human affairs. Events of the first magnitude transpiring on every hand are multiplying the contacts and enhancing the influence of 80,000,000 of people. Hague tribunals, scientific congresses, student migrations, international communications, and intercontinental trade corporations are bringing it about that the peoples we here represent are for better or for worse to live their lives nearer and nearer together. It will not be well for Latin, British, German, North American, or any other nationality involved if religion, with the character that flows from it, is to have anything less than a supreme place in these closer relationships. Shall partnership and mutual profit mark business relations while negative criticism, aloofness, suspicion and neglect characterize our attitude to one another in the highest concerns of mankind? Is self interest to carry races farther along the way together than altruism? Is rationalism to enjoy free trade and the intercommunication of faith be interdicted? Are nitrate deposits, grain harvests, rubber forests and sugar plantations of more consequence than the end for which Jesus Christ lived, died, rose again and ever liveth? The period in which trade is becoming universal is the last time for the forces of Christianity to exhibit insularity and indecision, unless materialism is to triumph and spirituality perish in the interactions of our civilization.

The areas within which cooperation on behalf of the best life of Latin America is recognized as needed to augment the resident forces are found to be varied and extensive and to include the transformation and conservation of the character of incoming foreign populations, the evangelization of several millions of the indigenous Indians, the uplifting of still larger numbers of the masses into intelligent, self-reliant Christian character, the bearing of vital faith to the middle and educated classes, the realization of spiritual freedom, the circulation and study of the Christian Scriptures, and a ministry in the spirit of Jesus to the physical, intellectual, moral and economic well-being of the entire fabric of society.

Unable in good conscience to ignore the claims thus made upon them, evangelical Christians have no alternative but to establish throughout Latin America the agencies known by them to be means of advancing the kingdom of God—first and always, men and women to be witnesses that God is found by faith in Jesus Christ; likewise congregations of believers; ministers of the gospel, called of God to be teachers and leaders of their people; the means necessary to wholesome education; the institutions that ameliorate and lessen diseases and other condi-

tions of misfortune; the interdenominational movements for the performance of highly specialized functions on behalf of all the Communions—and to encourage and foster whatsoever else is calculated to advance individuals, society, and the state toward the perfect Christian type.

The Commission would remind the members of this Congress that such a task can never be performed, unless conceived and carried forward as one in which the foreign element, necessary at the outset, is nevertheless relatively a secondary and diminishing factor. Evidence is abundant and near at hand, indicating that thus far the theory of the undertaking has been correct but that practice lags behind the ideal. By far the most hopeful fact about this Congress is the number and particularly the strength of the Latin-American contingent, yet the proportion is too small, and small chiefly, perhaps, because the number from which such able representation might be drawn is too soon exhausted. This confirms the judgment which has overtaken and almost mastered the mind of the Commission that vigor and completeness of occupation is dependent, not less upon the increase of forces from abroad, but vastly more on multiplying, training and trusting Latin-American leadership of the highest order of ability. The facts bearing on this subject gathered and submitted by the Commission, not so much by design as by their being unescapable, are convincing and compelling.

Another phase of the task which has emerged in importance and with insistence is in respect to health, sanitation and medical service. It is brought forward here not in the narrow sense of an instrument of propaganda, but as a means of meeting human need. No country has been reviewed in which greater or less portions of the population are not suffering for the want of available doctors, surgeons, hospitals, nurses, dispensaries, or for all of them combined. In most cases these needs appear in no fair way of being met in this generation apart from the agencies which the Congress represents. Some of the fields are wide open. In others obstacles are interposed: some of them very formidable, but not comparable to those barring the way of the whole evangelical movement fifty years ago. If dealt with in good faith and wisdom they will yield, as they have done in the recent past in several of the countries to the Hookworm Commission of the Rockefeller Foundation. In view of the facts the Chairman of the Commission would be happy to have the last sentence of the paragraph on medical work on page 143 appear as one of the findings. This will not be interpreted as lessening emphasis upon such other indispensable activities as the promotion of education, literature and evangelism, the last ever foremost in importance. These are already insured of receiving their rightful consideration and support.

The conviction is recorded that the Church can no longer pass by the fact that unbelief in these lands is coextensive with the spread of modern learning. To proceed far among the masses

with the universities irreligious and neglected is like an army advancing into the open field leaving hostile fortresses in its rear still to dominate territory occupied at great cost. In a capital city are 4,000 government students. A foreign business man of long standing resident there declares from knowledge that practically every official educator, lawyer, doctor, editor and man of large financial power came up through the state system of education. The most sympathetic group of the students that could be assembled submitted themselves to religious questions with these results. What is your conception about God? "There is none." What is your view of Jesus? "Renan's. He was a good man but lived a long time ago and cannot help anybody now." How do you regard the Bible? "As myth, with no historical value. Nobody reads it." What is your attitude toward the Church? "We were reared as Catholics, but no one can remain in the University and retain either faith or respect for the Church." The evangelical pastor longest in the city stated that, in twenty years, not half as many students had been inside the church doors. Eternity will be too short to make vital Christianity a power in that society until one or more of those facts are changed. And this particular student body is typical of the government students of the twenty republics.

The present map of the world's religions has several colors. One designates Roman Christianity's chief areas. Another signifies where Greek Christianity dominates, another the evangelical peoples. At one point Mohammedanism holds sway. At another are the great populations under the darkness and confusion of the ethnic faiths. All of the latter are going down in the face of the known facts of the modern world. In Japan you cannot find five students in a hundred in the Imperial University who are Buddhists. They are atheists and agnostics. The same processes of death to idolatry, superstition and tradition are sweeping through the seats of learning of India, China, Russia, Islam, Europe, the British Empire, and the Americas. Because universal knowledge is to be mankind's heritage, the future map of religions will have need for but two colors. One will locate the fortunate lands where vital Christianity was possessed or was transmitted and there survived to flourish and spread afresh. It will not be all Roman, or Greek or Evangelical, but it will be apostolic in reality and power. The rest of the world will be marked as under the darkened counsels of rationalism and unbelief with their attendant vagaries, license and pessimism. This Congress is confronted with the fact of Latin America moving with momentum toward the latter zone.

At the other extreme of the social scale, certainly calling forth the compassion of our Lord, are many millions of aboriginal Indians in their helplessness. Nations of them exist, not difficult of access physically, sufficiently numerous to constitute major efforts on the part of as many resourceful Christian bodies looking to their evangelization. For four hundred years

they have been within the purview of the professed followers of Christ, yet they remain unawakened and uncared for. Let no word of harsh judgment be passed by evangelical Christians upon the failures and neglect of the past, until they themselves take measures of amelioration somewhat commensurate with the extent and depth of the need.

The Commission is solicitous not to counsel indiscriminate and unwarranted diffusion of forces. All its exhortations in the direction of expansion are on the presupposition of substantial bases, and the upbuilding of well-knit Christian societies in the pathway of every advance. The example of the British and Moravian bodies in the West Indies, the Guianas and the Mosquito Reserve is recommended for emulation. With this safeguard, and confident of the latent resources back of this Congress, some of the unoccupied territory is here specified with the recommendation that the countries or sections named be given consideration as fields either for the entrance of one or more new agencies in force or a corresponding increase of effort on the part of present occupants. The following divisions are conspicuously overlooked; the Dominican Republic, Haiti, Central America including Panama, Colombia, Ecuador, Peru, Bolivia, Paraguay, North Brazil and Venezuela.

The conviction is strong that the Congress should create a permanent Committee, or perfect and empower an already existing one, to conserve the results already attained, to disseminate the information gathered and the conclusions reached, to communicate this spirit, to keep the common forces thinking and working together and to further the task for which when we adjourn we will have done little more than take the measurements. We live in an intense world. Claims press upon us from every side. If we relax vigilance or defer action, Christians at home and abroad to whom Latin America looks for redemption and the life abundant, will forget, and will give God for her less than their best. Meanwhile the adversaries will not relent. Superstition, sentimentality and absolutism will continue to walk before thinking men in the name of religion, until they listen no longer to the testimony of the Church: Rationalism will bank the fogs of unbelief so thick as to obscure for a generation the light of the Sun of Righteousness. Vice will be burning out of souls the capacity for a spiritual sensibility. Commercialism will be rising as a tide overflowing the finer ideals of this civilization. Avarice will be at its work of destroying human sympathy. Knowing the number, virulence and strength of the forces against us, shall we not make it impossible for uncharitableness or isolation to divide us, for other duties to divert us, or difficulties to balk us, for we are one body and members one of another.

CHAIRMAN SPEER: In accordance with the agenda, we will devote the morning to a survey of the situation in the different fields of Latin America, that is, to a consideration of the dif-

ferent geographical areas, the social strata and the special classes which are still virtually untouched.

MEXICO

REV. JOHN W. BUTLER, D.D. (Methodist Episcopal Church, Mexico City): Mexico is the only Latin-American country bordering on the United States. It is nearly equal in size to the United States east of the Mississippi. It has from fifteen to sixteen million people; about forty percent. of these are pure Indians, forty percent. are mixed races and twenty percent. are European people or descendants. The forty percent. of mixed races are generally classed with the Indians. The pure Indian of the country is the best man in it. Unfortunately, however, he has been throughout these four centuries the victim of foreign oppression, but notwithstanding, he is the man of greatest promise to-day. These people have never had any real chance; for four hundred years they have had neither the Bible nor the living Christ. I think I am perfectly safe in saying that of the fifteen or sixteen million people in Mexico, not one million have ever possessed even the New Testament. They do not even know what you mean when you talk about the Bible. Not very long ago a man down in the City of Vera Cruz purchased one from a travelling colporteur. A few days after that he was talking with a neighbor about it. The neighbor said that he had bought a Bible too. The first man expressed a doubt, whereupon the second one said he would go and get his Bible to prove that he had one. He returned soon and exhibited proudly to his friend a copy of a dime novel.

Again I say that the Indians of Mexico will make the future nation builders of that country. The report cites the single case of the influence of Benito Juarez, of whom we never tire of speaking. He came from Ixtlan, in Oaxaca, in the mountains of Mexico, and rose from the most humble conditions to be the president of his country. Ex-Secretary Seward, who visited Mexico after the collapse of Maximilian, was said to have made the statement that Benito Juarez was the greatest man he had ever met. Someone called his attention to the fact that he had known Daniel Webster, Calhoun and other great men of his day. "Nevertheless," Seward said, "I have nothing to retract." All over Mexico to-day, among these indigenous peoples are hundreds of men and women who, given the opportunity for development which in the providence of God came to that great leader, would make citizens of great value.

REV. LEANDRO GARZA MORA (The Presbyterian Church in Mexico, Monterey): The supreme need of Mexico is the open Bible and the unrestricted preaching of the gospel. There are other needs which deserve mention: first, Mexico needs a national ministry of well educated men. There are many young men willing to study for the ministry, but they have no means of obtaining a suitable training. Again, we need more educa-

tional institutions—not merely primary schools for children, but more advanced schools for young men and women; each helping to upbuild the evangelical faith. We need, in the third place, more literature of a high grade, and fourth, we urgently need a spirit of unity among the Churches and mission Boards now at work in Mexico.

SALVAOOR

REV. WILLIAM KEECH (American Baptist Home Mission Society): Salvador is the smallest of Central American republics in area, but the most thickly populated of all. In about seven thousand square miles we have more than a quarter of a million people. Some thirty-five thousand of these are aborigines, who are entirely untouched by the gospel. I wish to place before you just one or two details of our situation, which apply equally to the whole of Central America. After twenty-five or more years, we have hardly begun to occupy our field, although abundant work has been done with faithfulness.

There are two principal reasons for this: first of all, Central America, and especially Salvador, has been afflicted with cranky religionists. There are many people overrunning these republics to-day, who are spreading a type of Christianity which is not attractive, but rather repellant and even disgusting. Another reason is that although a good deal of evangelization has been carried on, it has been so occasional and intermittent that nothing permanent has remained. We can never regard these Central American republics as being thoroughly occupied so long as they receive this spasmodic attention, and are inadequately equipped. Central America is full of natural resources, but in order that they may be developed and utilized, men must go down there, invest their capital and stay with it. Returns will be just as sure in the spiritual realm, if we are prepared to go in and do our work in a worthy manner.

GUATEMALA

REV. WILLIAM B. ALLISON (Presbyterian Church in the U. S. A., Guatemala City): In the year 1513, or thereabouts, Pedro Alvarado, the lieutenant of Cortés from Mexico, came to Guatemala and conquered the country. With the conquerer came priests who absolved the conquerers for their bloody deeds, the conquerers in turn permitting the priests to have their way with the people. We read in a history of Guatemala that in that early time one priest baptized ten thousand people in a single day. One can go there to-day and see the results of the wholesale Christianization after all those years. There are over one million two hundred and fifty thousand Indians in a condition of baptized paganism, while the evangelical Church has hardly touched the borders of the work that ought to be done among such as they.

Three and a half centuries after the coming of these conquerers and priests, the people arose in their might, overthrew

the hierarchy, expelled the clergy and hundreds of Jesuits and closed monasteries that are unopened to this day. In the meantime the people have established freedom of worship and freedom of conscience. Talking the other day with a high official of Guatemala, he said, "Tell the people and the Congress to which you are going that the guarantees of the constitution of Guatemala are irrevocable." Guatemala is a land of great opportunity. What Guatemala needs is not gunpowder, but the gospel of Jesus Christ. She needs brotherhood even more than sacrifice, a heroic sharing with these people of our best.

REV. JAMES HAYTER (American Bible Society, Guatemala City): Twenty-two years ago the Bible was contraband in Central America. Up to then not only in Central America, but in all Latin America, religion was without a Bible. My predecessor was eight months in a subterranean cell for selling the Scriptures throughout these countries. Our colporteurs throughout Central America even to-day are accused by Catholic priests of being agents of the American government. Moreover, the history of the dealings of the United States with the Republic of Panama and the policy of the United States in Nicaragua has not helped our missionary work in Guatemala.

Up and down through Central America are five millions of people, including one and a quarter million Indians. We have not a single institution for training young men as Christian leaders. We have only one hospital in Guatemala City and it can attend at a time to about fifteen people. If you go outside Guatemala City there is not a single evangelical school for the children of our believers. If there is, I do not know of it. Outside of the capital city, Tegucigalpa, Honduras has not a single missionary working among the Spanish-speaking people. One good missionary, an American girl, came down all alone and has stayed three years. She has one hundred and fifty believers and not a single man to go there and baptize them. In many places there is a nucleus of believers, praying that missionaries may come to them. Some people think that Central America is a place where a white man cannot live. The coast is feverish, but away up in the mountains the climate is like that of Los Angeles, California.

What we need to-day in Central America is the living voice of the native preacher. Therefore we must have a training institution. I know personally to-day not less than fifty young men throughout Central America who ought to be in training. Through the American Bible Society many of these people have the Bible, but they need a Philip to come and teach them. They literally say, "How can I understand except someone shall teach me?"

Another real need of Guatemala is more interest on the part of the home land. The great Boards in the United States have overlooked our Samaria here. There are many in the home land who think these people do not need what we have to give.

Out of my twenty-three years of experience let me testify that after all my travels through Central America, I have yet to find one Roman Catholic able to give a reason for the hope that is in him. All of these countries are open to us. While priests are kept out by governments, missionaries can go in. We thank God that there is not a single place throughout Central America where we cannot enter, having full liberty and the ample protection of these governments in our evangelization of the people.

CUBA

RIGHT REV. HIRAM R. HULSE, D.D. (Bishop of the Protestant Episcopal Church in U. S. A., Cuba): There are four strains that form the population of Cuba: Americans and English-speaking whites, English-speaking Negroes, Chinese and native Cubans. There are comparatively few English-speaking whites, but it is very important for us to consider them, because they are the representatives of Anglo-Saxon civilization, and unless we can persuade them to represent it in a worthy manner, all of our efforts become worthless. The English-speaking Negroes come largely from eastern Cuba, the West Indies Islands and Jamaica. Nearly all of them are Christians, but they need to be ministered to and kept in the Christian church. There are probably twenty thousand Chinese. Nothing whatever, so far as I can discover, is being done for them. Then there is a great body of native Cubans, a large proportion of whom live in the country.

Educationally Cuba has a fine public school system. Its benefits, however, are largely confined to the cities. At the large sugar plantations there will be from twelve to fourteen different hamlets, situated from one to ten or fifteen miles from a central point. The public school system maintains a school at that central point.

Economically, Cuba suffers from absentee ownership. The great mass of the people are working for a bare subsistence. There are usually a half dozen or so of well-paid officials among the management of each sugar mill, but the returns from the mills go very largely to New York, Boston and Philadelphia to increase the prosperity there. They do not count in Cuba.

There are churches enough in the cities, both Roman Catholic and Protestant, but in the country there are many places of considerable size without churches of any description whatever. The eastern end of Cuba is growing very rapidly. Towns of several hundred in population have no church of any kind. Even in the cities, although there are plenty of churches, there is a great deal of ignorance on religious matters. On Good Friday it is the general custom in Cuba for all stores to be closed. A large merchant was asked why he had closed his store: "Oh!" he said, "it is the custom of the country." "Yes, but why is it the custom of the country?" "I don't understand—no, it is just the custom." It was the only answer he could give. Among

the Negro native Cuban population there is a great deal of paganism. We have a little chapel in a Negro town in Central Cuba. I asked the missionary why only twenty people out of six hundred in the town came to church, since it was the only church in the town. "Well," he said, "if you want to see the real religious exercise of the people come here some night in the full of the moon. They will beat the drum in a central square and the people will come, and then they hold their genuine, religious activities." A great mass of the Negro country population in Cuba still maintain fetish worship.

The white country population in Cuba constitutes the hope of that country. They are sturdy, industrious, honest, hospitable. They listen gladly to what one has to say; but because the resources of the land are very largely in the hands of foreigners—and that is always true of the successful enterprises—they can do very little for the support of any merely social or educational effort of their own.

PORTO RICO AND SANTO DOMINGO

REV. PHILO W. DRURY (United Brethren in Christ, Ponce): Porto Rico is the smallest territory, I presume, that is represented here, and yet we do not consider it the least important. At present there are 523 preaching places in Porto Rico with its one million inhabitants. There are 13,000 members in the evangelical Church; there are 20,000 scholars in the Sunday school. We have a federation of the evangelical Churches in Porto Rico with all but one Church cooperating, and in many ways the federated movement is well advanced in Porto Rico. One of our papers represents five denominations. We feel, however, that there is great need of intensive work. Almost all of the municipalities are occupied at the present time by evangelical missions, but it is our hope that the spiritual welfare of Porto Rico may never become the great end in itself of their activity, but that the island may contribute largely to the evangelization of all Latin America.

Santo Domingo is seven times the size of Porto Rico, with one-half the population. There are 20,000 square miles of territory covering two-thirds of the whole island; Haiti occupies the other one-third. About one hundred and fifty years ago this island was colonized by English Negroes, sent there by the United States. Since then some work has been done for them, but chiefly for those living at the capital, Santo Domingo. There are two small churches in this city of 40,000 inhabitants. These churches are on opposite corners, the second having been built because of some trouble in the first. The pastors are English-speaking Negroes and the work is limited to the English-speaking population. Also in San Pedro de Macoris, one of the larger towns of the island, there are five evangelical churches. When I visited the island two were closed, the other three were conducting services in English. Practically nothing has been done

for the Dominican in Spanish, his own language. It has been hoped that he would be reached through the English-speaking Negro. The English-speaking Negro is considered inferior by the Dominican himself, and there is little hope of evangelizing him through that channel. The real hope is through the introduction of evangelical Christianity directly.

Santo Domingo feels the influence of the United States, which administers the customs at present and furnishes Santo Domingo with her revenue. There is very little local taxation. Apparently Santo Domingo is entering upon a new era of stability. There is a breaking away from the traditions of the Catholic Church, but there is also that sort of drifting in Santo Domingo that you find in all Latin America—a drifting to atheism, agnosticism and indifference.

COLOMBIA

REV. ALEXANDER M. ALLEN (Presbyterian Church in U. S. A., Bogotá): There are very special reasons why Colombia should be dear to our hearts. Its area is equal to that of Germany, France, Holland, Belgium, Switzerland and Portugal. It has great rivers and mountains, and great mineral wealth, as well as other resources. The population, six millions, is almost exactly equal to the population of Central America. In this population it is said that there are 800,000 who can read, but I venture to say that not one-fourth of them actually do read, or are nourished by their reading, or can obtain suitable literature.

The Colombian temperament is exceedingly polite and hospitable. What it lacks is not ability or initiative, but opportunity and education. When we remember that the state Church has persistently tried to prevent any man, woman or child from having possession of a copy of the printed gospel, it is clear that we should plan comprehensively to occupy the entire field from the rich and titled aristocrat and the atheist student class down to the humblest Indian in his lonely hut. Despite their ignorance and fanaticism and the political storms of recent years, the Colombians are seeking new life. To-day they are buying Bibles where four years ago colporteurs were stoned. The great majority of the business men, though keen and thoughtful, are either indifferent religiously or atheistic, not attached in the least to vital religion, while they are under the influence of a political, social and financial system.

We have five stations, poorly manned, in this land of six million inhabitants. We have three hundred and twenty-five communicants after fifty years' work. We need a Young Men's Christian Association for the City of Bogotá. We should have lectures in apologetics given to the students there. There are three hundred thousand neglected Indians who have little chance of getting any light into their darkened lives. We plead for two launches for itinerant work along Colombia's great waterways. We need new, well-equipped presses which will produce

the sort of literature we need to use and feel sure we can prepare. We ask you for a doubling of the foreign force to enable us to multiply tenfold the Colombian forces. We should also take active steps to develop a well-trained Colombian ministry. We glory in the Latin-American spirit. We would give it scope and freedom; we would hide ourselves, our traditions and our language, that the plans of God may have fullest scope through his discovered workers.

VENEZUELA

REV. THEODORE S. POND (Presbyterian Church in U. S. A., Caracas.): Venezuela has six hundred thousand square miles—an empire. She has two million seven hundred thousand inhabitants, only one-half the population of the City of New York. It is a land blessed from above. The riches of the world lie under the feet of the people, yet great poverty exists among the majority, degrading, desensitizing, almost dehumanizing in its effect. The tropical climate encourages a certain physical lassitude, yet the Venezuelans are a good race, especially in mental endowment, almost continually producing works of art, of history, and of physical, medical and engineering science, but what can be done for a people, two-thirds of whom cannot read at all, while as many have no proper homes or sufficient food? What can we expect to accomplish with a mere handful of missionaries? We have no press, no hospital, no institution of learning higher than a girls' school which may be equivalent to a high school. We need a school in English for both sexes, a young man to preach the gospel and to send out native workers as teachers and evangelists. Our work has lacked permanency. In the city of Caracas, the capital of Venezuela, a city of seventy thousand, we have at present two missionary families from the United States and one missionary from England. They are sadly inadequate to the great task.

BOLIVIA AND ECUADOR

REV. A. R. STARK (British and Foreign Bible Society, Valparaiso.): Bolivia and Ecuador are the right and left wings of that historic empire of the Incas which has its center in Peru. During the Spanish occupation of South America these three countries formed a viceroyalty. There is no more fascinating study anywhere in the new world for the historian than these lands of the Incas. Probably the oldest civilization of the continent has been identified just south of Lake Titicaca. The wonderful stone monuments found on the shore of this lake point to a remarkable social development attained long before the Spaniards reached that country. Those who lived in that region were not only capable of thinking great things, but were also capable of putting their imagination into action and of creating monuments unsurpassed anywhere in the civilized world.

In Bolivia not over forty thousand children out of the two

million population can read. The country lies in three natural sections—the coast line, where the Spanish language predominates; the beautiful Sierras, where the language of the Indians is the means of intercourse between many of the people of the country; and vast forest regions whose population is wild and savage but needy.

Twenty years ago Ecuador was opened to the gospel. There were three missionaries in Guayaquil when the revolution broke out, for whose work free course was granted by the revolutionary leader whose heart was touched by the needs of his country. To-day there is religious liberty in Ecuador. But in all Latin America, Ecuador seems to me to be the most neglected and needy field. It should have at once twelve good, able, consecrated missionaries, and as soon as possible a national ministry of at least fifty men with real evangelistic gifts who will go out and preach the gospel to the people.

PERU

REV. JOHN RITCHIE (The Evangelical Union of South America, Lima): Territorially Peru covers as large an area as France, Belgium, Spain, Switzerland and Italy together. It has a vast range of desert, great mountains and a huge forest area. There are to-day in Peru thirty-three foreign workers, counting school teachers, missionary wives, Bible Society agents and all others. Of these one-half are resident in the capital, Lima, and its port, Callao. We have as the advance guard of that splendid Christian army which some day in the future will appear, twelve educational workers. In Peru are twelve provinces, each one of them averaging a territory of the extent of Holland. All twelve are without one single evangelical witness, native or foreign, and among the twelve is found the most densely populated region of Peru and one of the four university cities. The whole northern part of Peru is one great compact territory from the railway to Lima northward. The most of this densely populated portion is unoccupied. The rest is very sparsely occupied. I have letters on my table at Callao pleading for workers, but there are none to send. Of course there have been legal restrictions, questions of climate and altitude, and all that. But in November, 1915, after twenty-five years of restriction and suffering, the gospel was made free; we now have an open door.

We have in Peru the Indians, the Incas, a million five hundred thousand of them, as well as more than a million half-breeds who speak their language or a very little Spanish. There is also, of course, an aristocracy, the descendants of the Spaniards of early days, the time of the Spanish colonial empire.

CHILE

REV. ROBERTO ELPHICK (Methodist Episcopal Church, Valparaiso): I bring you greetings from four thousand Christian people in Chile, who believe as you believe, who have felt the

power of the Lord Jesus Christ in their hearts as you have felt it. Chile has been occupied from north to south, from the mountains to the sea. We have been abundantly blessed, but in order to achieve the greatest success we must do two things: First of all, we must open the hearts of the Roman Catholic women. Through the women and the confessional the priest wields a power felt in Congress and up to the very chair of the President. We are not stoned or persecuted as we were ten or fifteen years ago. The priesthood is too astute. They find that they achieve more through an underhanded policy that is felt everywhere—in the schools, in politics everywhere. We need to reach the hearts of the women. I would therefore beseech the women's missionary societies to send women with the golden key of gospel truth to open the hearts of these dear women of Chile who are hungering for truth. The children will then be sent to our schools, to our Sunday schools, and to our churches. I know to-day of only one such woman evangelist. There should be many. The second great need of our organized work is a tremendous revival which will bring the power of the Holy Spirit into our hearts. We have splendid machinery but not enough power for it.

THE RIVER PLATE REGION

BISHOP HOMER C. STUNTZ, D.D. (Methodist Episcopal Church, Buenos Aires): Argentina, Paraguay and Uruguay is a territory as large as all of the United States east of Topeka, Kansas, between Canada and the Gulf. It is rich in agricultural resources which, in the long run, always exceed the mineral resources. Argentina is, for its acreage, the most fertile land in the most equable climate on the face of the earth. In truth, the soil, which is black as your coat, is from three to ten feet thick, and one hundred and thirty-two millions of livestock feed in that great country which at present, has a population of only ten millions. There is the smallest percentage of Indian population in Argentina to be found in any South American country. Argentina and Uruguay are probably the most progressive republics of Latin America. The occupation by the missionary forces of Argentina and Uruguay was undertaken by three or four societies. Historically speaking, the Methodists were there first, but the Southern Baptists, the Evangelical Union of South America, the Salvation Army, the Plymouth Brethren and other missions are at work to-day. Altogether there are eighty foreign ordained missionaries and only fifty ordained national pastors. We have only sixty-nine cities manned as mission stations out of all the cities in those countries. I, myself, have planted a Methodist church in three cities, not one of which had a population of less than sixty thousand, in which there had been no testimony given of the saving grace of Jesus Christ as we evangelists understand it. I could locate missionaries this morning in two hundred and fifty towns and cities which have no evangelical witness.

As to obstacles, Paraguay has not yet settled down, but in Uruguay and Argentina with their fine educational systems of public education, our greatest difficulty is the spirit of religious indifference, of agnosticism and infidelity and of general disgust with the forms of religion to which the people are accustomed. Another difficulty is the one of which we have already heard, the influence of the priesthood over the women. What we need is the power of God resting upon those at work there, and funds for education, for publication and for many other uses, and a host of workers for whom we daily pray.

BRAZIL

REV. ALVARO REIS (The Presbyterian Church in Brazil, Rio de Janeiro): Brazil is a little larger than the United States, but, spiritually is a great desert. The Protestant movement began in Brazil about fifty years ago, when pioneer missionaries, first from Scotland and then from the United States, came to South America. During this half century there have been not less than eighty persecutions, the accounts of which have been collected and published in pamphlet form. In spite of them the evangelical churches have spread, yet unquestionably agnosticism and unbelief are growing too. Brazil needs good literature, and a great increase in the number of well prepared native ministers. These men should have the most careful preparation, so that they shall be able to meet the situation and take their full responsibility in winning their great land for Christ.

There are hopeful signs, especially in the growing spirit of fraternity and brotherly good feeling that is shown by the various evangelical denominations.

THE THREE GUIANAS

REV. PAUL DE SCHWEINITZ, D.D. (The Moravian Church, Bethlehem, Pa.): Work in Dutch Guiana has been carried on now for one hundred and sixty-six years. The Moravians began the work there in 1738 and are the only evangelical Church working in that country among the aborigines. The Dutch Reformed Church looks after the whites, although there are other churches represented among the whites. We do not have to contend with some of the knotty problems prevailing in Latin America. The Roman Catholic Church does not come into conflict with the work of native evangelization, except, of course, as it opposes Protestant work under any conditions. The difficulties of work in the Guianas are largely climatic and linguistic. A missionary who goes into some parts of that area ought to be able to command six or seven languages. He must speak the official language, Dutch; he ought to know English and Negro English; he should know unknown dialects, and now because of the newer migration of Hindu, Japanese and Chinese, there is a need for these additional languages. Our missionaries work among all these peoples. The largest work is among the descendants of the

former slaves and among the descendants of the bush Negroes in the interior. The so-called bush Negroes are the descendants of escaped slaves. They went off into the interior and soon became so numerous as to be dangerous. All efforts to subdue them proved of no avail, and not until the government decided to support and encourage the work of the missionaries were these difficulties overcome. Through the power of the gospel that was done which armed force could not do. But it was done at the cost of many lives because of the bad climate. Until it began to be possible to have native evangelists, the work was carried on at frightful cost in human lives. The ordinary European could not endure the interior. The work now being done is indicated by these figures, which are quite recent. In all Dutch Guiana there are only twenty-six foreign missionaries. There are eight ardent native missionaries, and fifty-six native evangelists, who are carrying on the work in the interior. In addition to them, there are one hundred and fifty-three native helpers, who do the pioneer work. The white missionaries are itinerant preachers, administering the sacraments and confirming those whom the native ministers have gathered in. The un-reached territory is unknown because the country is practically impenetrable. Its needs will have to be met by raising up among the people themselves the messenger of the gospel.

The Afternoon Session

DR. SPEER: We are to consider this afternoon some of the special classes and problems of these Latin-American countries.

THE STUDENT CLASSES

REV. JAMES H. McLEAN (Presbyterian Church in U. S. A., Santiago, Chile): There are now approximately 45,000 students in the institutions of higher learning in Latin America, less than one percent of the population, but exercising ninety-nine percent of the intellectual and moral influence. Some one has said that ten years hence fifty-five percent of them will be our sworn enemies and the remaining forty-five percent will be utterly negative in matters of religion. The great cumulative appeal of this class will come before us from time to time in this Congress. Of Latin-American students in general, it may be said that they can be judged by students the world over. There is the same exuberant life, the same sway of ideals, the same rebellion against mere dogma, the same contempt for shame. There are among them natures that are honorable, generous, chivalrous, filled with compassionate yearning for reality, sometimes promising to determine for themselves the eternal verities. And yet in their longing for intellectual freedom and their search after truth, unaided and uncontrolled, they drift into agnosticism or skepticism or into hardened cynicism that sweeps away all moral barriers, so that we find among them, not infrequently, a

sharp sense of separation from the source of life. One of them told me that he was interested in the being whom he supposed to be God, praying unto him, "Speak to me if you exist, for the silence is crushing my soul." Another one pointed out not long ago that the greatest possible achievement in the United States would be the lifting up of the aims of the two Americas so that Christianity would be the vital bond between them. "The greatest marvel," said one of the university students who was sent to America to study at Columbia, "I have seen in this country is the Christian character of that young lady." Our attitude toward these men has been one of passivity.

We can count on the fingers of two hands all the men giving even their spare time to the neediest class on the continent. I ask you to converse with the few men who have laid their lives alongside these students, and they will convince you that this work is the most encouraging of all the work we can do in this great continent.

PROFESSOR E. MONTERVERDE (The Young Men's Christian Association in Uruguay, Montevideo, Uruguay): I fully recognize that the results of evangelical work among the student class as compared with other classes have been very slight, but when we consider the influence that they are going to exert in numberless ways, we should make a special effort to reach the educated classes. It is very easy to eradicate the influence of the Roman Church in some cases, but nothing has been put in its place. I would call attention to the work done through the student camps in Uruguay. This work has been very generally acceptable, because it is non-sectarian. It is Christian, but it does not try to further the work of any one sect particularly. This is one possible line of activity along which we could push forward work for the educated class in Latin America.

THE INDIANS

REV. H. C. TUCKER, D.D. (American Bible Society, Rio de Janeiro): We had brought to our attention this morning the large number of Indians included in the eighty millions of souls who claim our attention in this Congress. I believe that the figures indicate that about one-third of these eighty millions are Indians. When our Iberian forefathers began the conquest of the southern half of this hemisphere, and our Anglo-Saxon fathers began to plant their homes on the shores of the upper Atlantic, they set on foot a two-fold process of conquest by bloodshed and by the amalgamation of the Indians who owned and inhabited both regions. Our red brothers of the forest were driven far back into the interior. This morning we learned that there are still millions of them scattered all the way from Mexico to the Argentine Republic. While we talk of relationships between Anglo-Saxon America and Latin America, our Pan-Americanism, may it not be well for us

to think of the possibilities of Anglo-Saxon America reaching out and clasping the hand and undertaking to do something that is worth while for them, before these red men of the forests disappear forever from this continent? What a task it is, but what a sublime work it would be! We might make reparation in this way for some of the faults of the past committed by our fathers in this conquest. We might conserve some of their nobler elements and draw them up into our splendid civilization and enable some of these red men to make their contribution, as they have not yet made it to the civilization of America.

Some things are being done for the Indians by the governments of some of these countries, but these are meagre indeed. We shall not have time for anything like an adequate presentation of what the various governments are trying to do, but we might well ask the question, what is Protestant Christianity doing? We know something of the splendid service of Mr. Grubb of the South American Missionary Society in Argentina. But there is nothing like an adequate effort to solve this great problem of Christianizing, lifting up and saving these men of the forests. There are individuals, now and then, that manifest a noble interest in the welfare of these Indians. I recently had the pleasure of hearing a series of lectures, accompanied by most interesting lantern slides, about Colombia, by a man who was identified with some of the revolutionists in South America. For many years he has been locating telegraph lines and exploring the great interior of Brazil, and with government aid has been seeking to gather some of these wild men together, locating little colonies and starting them in industry and agriculture. He declared that in 1876 two-thirds of the territory of Brazil could not be peacefully inhabited by peaceful people because of Indian tribes. Brazil has an area of over three million square miles, so the area inhabited by the savage tribes would be about two million square miles. He also said that Brazil was endeavoring to teach the Indians the Portuguese language. In the interior, there are still powerful tribes almost wholly unknown for whom something should be projected.

MR. ENEN E. OLCOTT (The Committee on Arrangements, New York City): I have made several very interesting mining trips to South America, and lived in Venezuela three years. But I will refer only to my experience with the Incas of Peru. We all know the iniquitous practice of impressing bands of Indians for service, a practice introduced by the Spaniards. A band so impressed is called a *mita*. They are ordered to present themselves at a certain place to work for nothing, boarding themselves. I presume that I am the only man here who has ever had the actual experience of having one raised for him. I was making an investigation, partly on behalf of the government of Peru, in which some foreign governments were deeply interested, so that the governor of the town of Para was ordered to place at my

disposal a *mita* of Indians consisting of forty men. On one Monday morning they were out in front of my door with a month's rations. In that band there was one little Indian who could speak Spanish. During the first week I had some difficulty with them, but when I assured them that each man was to receive his *jornado*, amounting to forty cents a day, that pleased them.

The first Sunday we stopped work and I was engaged in talking for a little bit, holding a sort of Sunday school. The interpreter said to me, "You are not a Peruvian but you speak our language." He had heard me trying it. He continued, "Is there any country in the world, except Spain and Peru?" So then my little Sunday school turned into a school in geography, I showed them on maps the various nations of the world, including our own. From that day they were most loyal supporters of mine.

In that town of Pará there were the ruins of the altar on which the Spaniards had been sacrificed by these Indians, because of their cruelty. I have seen a valley in a different part of Peru which was said to have been populated by a million Indians where now are only seventy thousand. Most of that depopulation was caused by the cruel hardships imposed upon them by the Spaniards. I believe there is great hope of extending Christianity among those faithful Indians.

THE IMMIGRANTS

REV. SILAS D. DAUGHERTY, D.D. (Evangelical Lutheran Church of the General Synod, Philadelphia, Pa.): Up to the outbreak of the war in Mexico there were thirty thousand North Americans in that one country of Latin America. In the Argentine Republic there are sixty thousand Englishmen, with others scattered throughout South America. In Brazil there are over three hundred thousand Germans and in Chile eighty thousand more. We are thus confronted with a very large number of people who come from Christian lands. The question comes up to us, and very seriously, why are these men going to South America? The answer is, business. The commercial interests of our own country are centering their vision on South America to-day. The New York National City Bank has already planted seven banks, some of them this year, on the eastern coast of South America. Now shall commercialism rule the spirit and mind, the heart and life of the men who are going from North America to South America?

The character of the men we send down there is very important. The tragedy of the situation is that too many such have left their religion behind; they take with them every evil of our own lands and multiply those evils by reason of the few restraints that surround them.

CONCENTRATION OR ENLARGEMENT?

DR. S. EARL TAYLOR (Methodist Episcopal Church, New York City): Are we to address ourselves primarily to the unoccupied fields and untouched classes, or are we first to enlarge our activities in fields where we are already at work? In the face of continental neglect and continental need every theory I have developed breaks down. If we were going back home to place before a group of business men the question of concentrating or diffusing our forces, there would be a unanimous vote in favor of concentration, because the business instinct in every man is in favor of concentration, coordination and conservation. But in the face of continental need and opportunity, a continental program seems imperative. We need a program that will lift up this whole Latin world. It is not fair to humanity to leave the great areas of Ecuador and Paraguay practically unoccupied, nor to leave these millions of Indians on those inland plateaus without Jesus Christ. Somebody must make this continental program, and follow it up. Perhaps we should adopt the principle of conscription. Why should a Board such as I represent, spread itself all over the continent, and yet other Boards equally strong in resources do nothing? We ought to decide who is to occupy given territory and let others withdraw. I said to Bishop Stuntz when awhile ago he suggested that we give up a part of the territory which we now occupy in Peru, "We put life blood down there, but if any one can take a part of the work which we have and leave us a better correlated work, I am in favor of giving up any part of it to concentrate on other parts." Some of our Societies will have to give up something in the adjustment. Some of us will have to take bigger burdens than we have thought of taking, but we must have a continental program which will deal with some of this unoccupied territory.

REV. EDUARDO CARLOS PEREIRA (The Presbyterian Church in Brazil, São Paulo): I have been impressed, in studying the history of more than fifty years of evangelical effort in South America, to see the way in which the forces of the various Boards have entered the field. Each has gone its own way, like so many disorganized army corps, without unity of purpose or plan. The time has now come when they should be organized under one directing head, one generalship. There has been indicated a desire on the part of the missionaries and nations alike for unity and cooperation. They know it will increase their efficiency, their spiritual power, and their influence. We need a common literature that will help to consolidate these forces. We need also schools in which all shall heartily cooperate. We need one efficient seminary in which young men may be trained for the ministry. Such cooperation has worked well in the case of certain colleges and Young Men's Christian Associations. It has yielded no disorder and the advantage in spiritual results thus far has been evident.

MR. JOSEPH ERNEST MCAFEE (Presbyterian Church in U. S. A., New York City): It is doubtful if any of us here can conceive of the bewilderment of the average Latin-American over the confusing program with which we have undertaken to propagate the Christian faith in Latin America. Those of us who have come from North America and have become accustomed to the lines of division which separate the various Protestant bodies there have become more or less accustomed to them. But is it not time for us to realize that we are doing a great injustice to these whose antecedents are so different from our own, when we impose upon them the artificial divisions concerning which we have already discovered in our religious life in North America a crying need of readjustment?

Let us remember that the history of these divisions shows they are a legacy to us and the reason why they are not sufficient for our own situation in the States is very largely because we have accepted cut and dried traditions which have come down to us from highly worthy fathers who developed these divisions under conditions quite different from those in which we now stand. Most of our divisions proceed from great national churches which have come over, one after another, into North America. The Latin-American people must be given a complete right to differ in their religious beliefs as in any other beliefs, and should we not allow them to differ in the way in which they wish to differ? We are creating confusion when we impose our artificial lines of division upon those who are equally entitled to their conception of the Kingdom. In all our work we should avoid emphasis upon methods which perpetuate these divisions. To that end there are three things to which we should give special consideration. First of all, there must be an enlarged emphasis upon the adequate equipment of educational institutions of the highest order, normal schools, certain professional schools, and all which can develop a most thorough, buttressing and foundation-laying Christian character. We must systematize our plans whereby the best of our thought life can be communicated to the students who will come to share in the enriching life of our North American students. Cecil Rhodes recognized the value of just this thing when he established the Rhodes Scholarships. Should we not develop some plan whereby South American students may be carefully chosen and wisely located in our best North American colleges, so that they will touch our choicest life? Thirdly, we must consider the question of more extensive occupation. Why should not our Boards hand themselves together under this conscription plan, which Dr. Taylor has urged, and back it up in every single one of the evangelical Churches?

ADEQUATE OCCUPATION

REV. GEORGE H. BREWER (American Baptist Home Mission Society, Mexico City): The adequate occupation of a field means an efficient leadership, first-class equipment, adequate and sym-

pathetic home support, and a concentration of force at strategical centers, avoiding the mistake of undertaking to spread out over too wide an area. An effective unit of occupation, I will consider to involve an established church organization, a church house, which that organization regards as its home, whether acquired property or rented property, an ordained minister of the gospel, national or foreign, giving his full time to the work of the gospel ministry in that community.

A THOROUGH SURVEY

PROF. HARLAN P. BEACH, D.D. (American Board of Commissioners for Foreign Missions, New Haven, Conn.): It is desirable in my judgment to make a scientific survey of Latin America at the present time, and for seven reasons: (1) For Livingstone's reason—"The end of the exploration is the beginning of the enterprise"; (2) Christian strategy demands in missions as in war that the territory should be known in geographical, racial and religious aspects before locating further forces; (3) Christian harmony and unity will be furthered and friction arising from later redistribution of territory will be avoided if unoccupied territory be surveyed and tentatively assigned before unwise sporadic work is undertaken with no plan; (4) Latin-American evangelistic development will be aided by an efficient survey that would allot responsibility for preliminary touring to specific churches, the survey being largely entrusted to them when the proper material is available; (5) Laymen at home will respond to appeals for a well defined scheme of this sort; (6) The new Societies that are likely to be led to undertake work for Latin America and Boards already there desiring to widen their field of operations need such data; (7) Now is the best time to undertake the survey, since this Congress will provide the inspiration and guidance needed at home, and will supply the information derivable from delegates from various sections. This will be still more true of the regional conferences.

A practicable plan I would outline as follows: (1) Examine the existing maps carefully and criticise them frankly for geographical details; (2). Do not fail to inform the Commission of any mistaken judgments, or "facts that are not so"; (3) For each regional conference appoint a committee to examine the regional maps and make a preliminary statement as to desirable lines of advance for occupation and distribution of new territory; (4) Appoint for each region a standing committee to make a thorough study of new regions and to supply information for any Society that desires to extend its line through preliminary circuit work.

A FORWARD EVANGELISTIC MOVEMENT

REV. FEDERICO A. BARROETAVERÑA (The Methodist Episcopal Church in Argentina, Rosario): That which most favors the propagation of the gospel in my country, first of all, is the value of the gospel itself. Of the one million who comprise the think-

ing classes, perhaps ninety percent. in the cities have no religion whatever. They have been divorced from the state religion, and, like a good many people, they are not willing to contract a second marriage. I am convinced that the best methods for propagating the gospel are along the lines of personal work, recognizing the apostolic method, going from house to house, from heart to heart.

MISS FLORENCE SMITH (Presbyterian Church in U. S. A., Valparaiso): I believe that this Congress is going to mark a great forward movement in South America, because, in great numbers, both the cultured classes and the common people are drifting on an unchartered sea. If we do not give them the gospel very soon, we shall have lost our opportunity to have them accept it. While the Christian Church is debating whether or not evangelical Christian work is legitimate in South America, every crazy faddist is going the length and breadth of Latin America and gaining converts. I believe we should have a great advance movement, because there have been great advances in the facilities for intercommunication all over the continent. From the luxurious motor car to the humble donkey there is nothing lacking. I was appalled this morning to hear people say that Chile was one of the best manned fields in South America. If it is the best, I pity the remainder. It is true the report gives one hundred and forty-eight missionaries in Chile. They count missionaries' wives and contract teachers, out for only two years. Granted that they are all missionaries, it would make only one for every three hundred thousand people. Dare anyone say that Chile, with one missionary to three hundred thousand people is adequately manned? It broke my heart last year to go through South Chile, a hospitable, convenient country, and see hundreds and thousands of towns and villages, even cities, where not one voice is raised in testimony to the power of Jesus Christ to save.

REV. EUCARIO M. SEIN (Methodist Episcopal Church, Los Angeles, Cal.): The first condition I would mention as favoring a forward evangelistic movement at the present time is the religious liberty which has been quite generally achieved. The second is the breaking down of barriers. More and more the influence of Romanism is weakening in many of these countries; more and more of our people are getting away from the spiritual slavery in which they have lived for centuries. Third, the people are reading more to-day. Books in Spanish are becoming scarce, because the demand is greater than the supply, so the opportunity for missionary work through the printed page is larger than ever before. Again, the facilities for intercommunication have vastly improved. Missionaries can easily go from one end of the country to the other. Fifth, a harmonious feeling has developed among missionary organizations. This will be one of the values of this Congress. Sixth, governments and men of influence are more in sympathy with evangelical education, and with medical work in all these fields. Seventh, we have men and women of deep spiritual life and consecrated talent right here,

who have been spending long years in Latin America, doing the very best service for the Master. In any such aggressive movement as we are planning, we may surely depend on a strenuous effort on the part of all these noble men and women to magnify Christ. I look forward to the time, especially in Mexico, when the country gets settled down, where there will be an aggressive, intensive evangelistic movement from one end of the country to the other, not limited to small chapels, but held out in the plazas, and meeting the deep needs of these people.

DR. ROBERT E. SPEER: I wish, in closing the discussion on behalf of the Commission to speak of three great needs and three great assets with which we confront this present task—three of the great needs with which the task confronts us and three of the present and personal duties which should be laid upon our hearts this afternoon. First of all, it is a great asset, that in carrying forward this work we are dealing with hopeful nations, with peoples of great national aspiration. There is all the difference in the world between carrying on mission work among forward-looking people and carrying on mission work among those who are looking backward. And the great advantage of the enterprise that brings us together here is that there is a spirit of boundless hope and expectation—that an unlimited ambition for prayers is the feeling of the nations on these two continents. We know that our great days are before us, and while undoubtedly this nationalistic spirit creates difficulties, we need to embrace it as one of our most valuable resources for us, as we go forward in our undertaking.

In the second place, we have an asset in all these Latin-American lands in a great body of intellectual conceptions spread abroad through the people, which are lacking in the great pantheistic and polytheistic nations of Asia. I never realized how immense this difference could be until I passed through Siam and straight over into the Philippine Islands; from a land where they did not believe in God, where they had no theistic ideals, no conception of personality, and accordingly none of personal responsibility nor of sin; no longing for personal conscious existence forever, over into the Philippine Islands, where for hundreds of years the influence that had worked upon the minds of the people drove out the old animistic and Buddhistic ideals of Asia—conceptions which dominate still in Siam—and laid the great foundation of an intellectual platform on which missionary work could go forward.

In the third place, we may count among our assets what confronts us here to-day as one of the greatest hindrances and obstacles. I mean the skepticism of the great masses of the population in these Latin-American lands. We know with what we are dealing. They are the very problems that other nations face. I have a friend who teaches philosophy in one of our greatest American universities. She tells me there are only two out of twenty-five or thirty instructors on the philosophical staff of that

university who hold to a spiritual philosophy. All the rest of them hold to a mechanistic realism. They put that construction on personal life and the whole world in which we live. And then outside of that philosophical department, over in the scientific faculties there was nothing but materialistic thinking from the head professors to the assistants. We are dealing with no unique problems in the Latin-American lands. We have them in every land at this age. So we get out into a field that we already know, and for which we ought to be equipped, and we confront a common problem in all the lands of North and South America together. I should regard that as one of the assets of our undertaking.

Alongside of these three assets, there are three great needs. There is the need of these great unoccupied geographical and spiritual areas that Dr. Tucker was speaking about a little while ago, the Indians and the duty we have toward this great population. The opportunity at least is given for us United States people to make some amends to the Indian race, which is so rapidly being wiped out. Very hard that problem is going to be in many respects, one of the most difficult problems of pioneer missionary work that Christianity has ever undertaken. The heroic tasks have not all been exhausted by the martyrs before us. There are tasks as heroic, challenging the Church of this generation, and it may be that out of this Congress a spirit of sacrificial appeal will go to the hearts of the young men and young women of our Christian churches that will lead them forth into those great perils of life involved in the evangelization of these Indian peoples. Then there is that great student class and the foreign communities—one million Italians in the Argentine Republic to which no reference has been made, who in part constitute one of the greatest blocks of massed atheism that can be found anywhere in the world. I have been into the interior of Brazil in two or three different sections of the country, up the Magdalena River from Barranquilla to Bogotá, up the great central valley of Chile, and over the Andes into Bolivia. I seem to see again these great destitute areas where no religious agency is adequately seeking to bring a knowledge of Jesus Christ home to the lives of the people.

Besides these neglected fields, there is certainly a great need of a character-producing power in these lands. Repeatedly this morning this need was referred to. Is there one land in the world where we do not need to acquire this power—that release of the personal, supernatural life of our Lord, of which we thought in those closing moments this morning, which alone can define character in its ideals and which alone can produce character, realizing those ideals in human life? Up and down these lands there is that need which we know the crucified Christ, the Christ who rose again, alone can provide and bring into men's lives with a power by which they shall rise from the dead.

The third great need is that we should permeate with increasing intimacy all our international relationships here on the western hemisphere with the spirit of Christ. No more important word was spoken here to-day than the word of Mr. Colton this morning, in which he asked whether free commerce in rationalism was permissible, without free trade also in the Bible with its high spiritual values. In these days of increasing commercial intercourse and tightened political relationships, due to a better understanding, we must make sure that the spirit of Christ penetrates them, and adds something also that can come from Him alone in the bonds of common religious sympathy and endeavor. We are just emerging from the three centuries in which nationalism was the dominant principle in men's thought. What we are seeing in Europe to-day will give a check to the excessive development of the nationalistic spirit and it will lead us, so surely as the Spirit of God has his way among men within the next generation, to a great outbreak of the feeling of humanity, of the common brotherhood of us all, of the subjection of excess nationalism and national ambitions to the common fellowship and the community of interest of all mankind. If that is to come, only one thing can save it, however, from larger perils than those of the last three hundred years, and that is the tie that binds the hearts of men across all chasms of race or speech or national boundary, and that makes us all one, citizen and foreigner, bond and free, male and female, in the welding of all mankind.

And lastly, there are three simple personal duties with which we are confronted by the survey of this day. One is the duty which our Lord laid upon his own disciples, and which we may be sure He not only would be laying but is laying upon our hearts now: "Pray ye, therefore, the Lord of the harvest, that he send forth laborers," enough of them, the right kind, men and women whom He has called, men and women in whom He dwells, that He may send forth his laborers into the harvest. Secondly, we need to draw near, as we are drawing in this Congress, and as, after the words of our Brother Elphick of Chile, of this morning, we are more willing to draw, in the unity of sympathy and purpose with the great Churches growing up in these lands. It is our joy that we meet with them; that in fundamental principle this is their Congress; that we from other lands come to meet with them to consider a task which is fundamentally theirs, in which they are the leaders and we are their helpers from other lands. We are to be bound more closely to these Churches throughout the length and breadth of Latin America. Let us heed that appeal which Mr. Elphick made on behalf of the Churches of Chile for a united effort, that the Spirit of Christ may come down to make them as great torches that blaze and flame. And let us remember that expression which Mr. Revell used in his prayer: "Lighted from Him who is the Light of all the world."

And lastly, it is our present and personal duty to penetrate our own thinking about what we do, about our own individual relationships, about the great body of those outside of the Christian Church about the still unsolved racial problems and the question of national relationships—it is our duty to penetrate all our thinking about these things with the very mind and spirit of Jesus Christ. We are brought right down to the same great elementary questions that have baffled mankind from the beginning and that baffle mankind to-day, the question of unity between and within nations. There are problems inside every nation represented here. There is not one nation represented in this Congress that is a unit in itself. In every one of these nations there are racial dissensions and schisms, there are misunderstandings, there is a want of unity. We face these problems. We have got to make our way deeper into Jesus Christ, far deeper than the Christian Church has ever penetrated before, and draw upon Him and his ideals for humanity, and his powers to make those ideals real—draw upon Himself as the hope of humanity, as the Church has never done in the ages that have gone by.

I said there were three needs, three assets and three personal present duties. No, there are four. There is one that needs to be added to our assets, to our needs, to our personal duties. That is God. This task is too great for us. Who among us is sufficient for it? Our sufficiency is in God. We have in Him all the assets and resources that we need to compass even so great an undertaking as that which has been laid out before our minds and our hearts and our souls here to-day. And this is our great duty: that our faith in Him should be more real and unflinching, more simple; that we should be willing to take Him at His word, who loved the world, and waits to do for it all that is in His power when men open themselves to Him. And it is our great, our personal, our present duty that out of our thought about Mexico and the West Indies and Central America, and all the great nations of South America, we should pass now into the love and sympathy and purpose of Him who holds all these in His love and who Himself calls to us, incarnated as we know He is in all the need and want of the length and the breadth and the height of our great task. Let it be greater than we have ever seen it to be before, if so it can reveal to us in our life and experience, in our plans for work, in our will, more of our great God.

THE REPORT OF COMMISSION II
ON
MESSAGE AND METHOD

Presented to the Congress on
Saturday, February 12, 1916

THE CONTENTS OF THE REPORT OF COMMISSION II

THE LIST OF MEMBERS OF THE COMMISSION.....	243
THE REPORT OF THE COMMISSION.....	245
CHAPTER I—INTRODUCTION	245
1. The Twofold Task of the Commission.....	245
2. Its Three Assumptions.....	245
3. The Timeliness of the Investigation.....	246
CHAPTER II—RELEVANT FACTS IN LATIN-AMERICAN CIVILIZATION	249
1. A Composite But Distinctive Character.....	249
2. A Temperament Predominantly Latin.....	251
3. A Religious Inheritance Mainly But Not Exclusively Roman Catholic.....	253
a. Primitive Indian Pagan Survivals.....	253
b. The Roman Catholic Church the Strongest Factor	254
(1) Its Introduction and Control by the King of Spain	254
(2) The Mingled Devotion and Violence of Its Policy	256
(3) The Ardor and Persistence of the Missionary Orders	258
(4) Its Militant Fanaticism and Ecclesiastical Ambition	260
(5) Conversion Often a Wholesale Process.....	262
(6) Its Present Occupancy Nominal.....	263
c. The Evangelical Missions Relatively Recent..	265
4. An Unfortunate Political Isolation.....	266
5. A Characteristic Democratic Idealism.....	269
CHAPTER III—THE AIM AND MESSAGE OF THE EVANGELICAL CHURCHES	274
1. The Spirit of the Messenger.....	274

2. The Content of His Message.....	275
a. The Authority of the Bible.....	275
b. The Gracious Fatherhood of God.....	276
c. The Person and Work of Jesus Christ.....	276
d. Direct Fellowship With God and Christ.....	278
e. The Historic Church and Its Real Values.....	279
f. The Socially Righteous Kingdom of God on Earth	281
CHAPTER IV—THE EVANGELICAL CHURCHES AND THE SOCIAL GOSPEL	283
1. The Coming of the Industrial Revolution in Latin America	283
a. The Development of Its Virgin Resources.....	284
b. The Establishment of Industrial Plants.....	285
2. The Inevitably Resultant Social Problems.....	285
a. The Religious Issues of Social Changes.....	286
b. The New Adjustments Rapid and Dangerous.....	287
3. The Value of Preventive Over Remedial Social Endeavor	288
4. A New and Practical Method of Social Service Applicable to the New Social Needs of South America	289
5. The Religious Value of Social Service.....	292
a. Social Service an Integral Part of the Missionary Program	292
b. Its Value Finds Abundant Confirmation.....	294
c. It Prepares the Way for the Gospel Message..	297
d. It Demonstrates Christianity to Men.....	299
e. It Gives Each Man His Rightful Place.....	299
CHAPTER V—THE CHRISTIAN MESSAGE AND THE EDUCATED CLASSES	301
1. The Present Attitude of the Educated Classes of Latin America Toward Christianity.....	301
a. Educated Men Are Hostile or Indifferent to Christian Truth	301
b. Their Philosophy is Irreligious.....	302
c. The Roman Church is Helpless.....	303
2. The Difficult Task of the Evangelical Churches....	303
a. The Two Essential Matters of Emphasis.....	304
b. The Main Themes of Candid Discussion.....	305
(1) The Doctrine of Evolution Theistically Interpreted	305
(2) Religion as a Normal Activity of Human Nature	307
(3) The Bible as a Trustworthy Message of Salvation	309
(4) The Church as a Real and Efficient Expression of the Spirit of Jesus Christ	311
(5) The Social Standards Inherent in Christianity	314

CONTENTS

241

CHAPTER VI—THE PREPARATION FOR CHRISTIAN WORK IN	
LATIN AMERICA	316
1. The Kinds of Missionaries Needed.....	317
2. The Qualifications Demanded.....	319
a. Deep and Abiding Spirituality.....	319
b. A Thorough Education.....	319
c. Natural Refinement and Courtesy.....	320
d. Linguistic Ability	320
e. Breadth of Mind.....	320
3. Courses of Study to be Followed.....	321
a. Courses on the Bible.....	321
b. Courses on the Fundamentals of Christianity.....	321
c. Courses in the Spanish and Portuguese Lan- guages	321
d. Courses in Latin-American Life and Literature	322
e. Courses in Religious History and Doctrine.....	322
f. Courses in the History of Philosophy and in Literature	323
g. Other Kinds of Courses.....	323
4. The Wise Organization of the Course of Prepara- tion	324
CHAPTER VII—FINDINGS OF THE COMMISSION.....	326
APPENDIX A—Correspondents of the Commission.....	329
APPENDIX B—Questions Sent to Corresponding Members of the Commission.....	333
THE PRESENTATION AND DISCUSSION OF THE REPORT.....	335

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THE REPORT OF COMMISSION II ON MESSAGE AND METHOD

CHAPTER I

INTRODUCTION

I. THE TWOFOLD TASK OF THE COMMISSION

The task of this Commission is twofold, *viz.*, (1) to draw up a brief statement of those aspects of the Christian message which would seem to require special emphasis at the present time in Latin America, and (2) to suggest methods of presenting and interpreting the message, and of most helpfully applying its truths in practical ways to actual conditions in the countries concerned. The statement and suggestions are made in the light of the conspectus of the whole field as set forth in the preceding report of Commission I, but they are based chiefly on independent investigations carried on by Commission II itself, through abundant correspondence and research, and through special conferences with collaborating authorities competent to speak for all parts of the Latin-American world.

2. ITS THREE ASSUMPTIONS

The Commission has assumed that in the sphere of fundamental religious values—the spiritual, intellectual and social needs whose satisfaction has to do with man's right relations to God and to his fellow-man, and with the highest welfare of nations—Latin America does not differ from North America, or from any other land whether

nominally Christian or non-Christian, however apparent may be the diversities in national temperament, historical experience, present status and external forms of the respective civilizations. Beside this recognition of the identity in all lands of fundamental religious needs growing out of common humanity and brotherhood, the Commission would urge the validity of the corresponding Christian conviction that the gospel of Christ is universally identical in its essential truths and in its power to meet the deepest needs of the soul. The gospel for Latin America, as for all the world, is a message of life—sufficient, abundant, inexhaustible. Furthermore, the Commission conceives that the right and only function, as well as the unescapable obligation, of the evangelical churches in Latin America, as elsewhere, is faithfully to proclaim, to interpret and to practice the Christian gospel in its purity and fullness, in order to secure its voluntary acceptance by those who have not received it, and to seek the application of its principles and the communication of its spirit to individual, social and national life.

3. THE TIMELINESS OF THE INVESTIGATION

The timeliness of the theme of this Commission is sufficiently indicated by mention of the wide-spread solicitude concerning the religious life of Latin America, which, in the last few years, has emerged in many parts of the Christian world, a solicitude to which the strongest expression has been given by religious leaders, both Roman Catholic and Protestant, who are in immediate contact with the special problems existent in the republics. Scarcely less keen—despite much indifference to religious matters on the part of the educated classes—has been the interest evinced by eminent patriots, statesmen and scholars, especially in South America, who, while without a positive religious message themselves, are nevertheless concerned as to the content and quality of the inner life of their people, and as to the religious goal to which the masses are tending.

The Latin-American countries have undergone vast, and in most cases violent, political changes. During the

first half of the nineteenth century all the Spanish colonies of the mainland from Mexico to the Argentine transformed themselves through conviction and insurrection into independent democracies. The close of the century saw Cuba and Porto Rico, the last of Spain's Antillean dominions, pass from under European control. Likewise Brazil, gigantic offspring of Portugal, after passing through the successive stages of tributary dependency, autonomous kingdom and constitutional empire, became in 1889 a free democracy of federated states—the latest and largest of the southern republics. It would be strange indeed if the new experience of political freedom and national independence, which has progressed despite many unforeseen vicissitudes, should not result in deep stirrings of the religious life and in new problems for the Churches. The wrench from long-established relations and the social readjustments involved in the prosecution of national programs inherently so subversive of tradition, so radically reconstructive, have had in Latin America the usual reaction in the sphere of faith and morals. The problem of the realization of a religious life in terms comfortable with true democracy has been the most difficult with which the new republics have had to deal. And it is the crux of Latin-American life to-day.

Education, too, through modern literature and in secular school systems under state control, aiming to embrace the full curriculum of modern knowledge, has, in countries like Mexico, Chile, the Argentine, Uruguay and Brazil, and to a lesser extent in other countries, cut multitudes loose from their former intellectual moorings and created the necessity of a modern restatement of spiritual verities. Thousands of Latin America's brightest young men, who, in the best foreign universities have pursued modern thought to its highest ranges, challenge the Church for a faith which, compatible with science and with reason, can meet the demands of the modern mind.

Racial commingling, increasing foreign contact chiefly through immigration on the Atlantic seaboard and, above all, the remarkable economic development which has characterized the more prosperous regions, have given

rise to new social relations with their attendant problems, and to new attitudes toward religion, which constitute a severe test of the resources of the Church. The religious question not only confronts the Latin-American peoples to-day, emerging as a vital issue from the experiences of the past; it is discerned also as an all-important element in the future national prosperity. As religion is the soul of history, the character of the coming development of Latin civilization depends in supreme degree upon the quality of its moral and spiritual life. Only upon a sound religious basis can the Latin character and the Latin culture rise to their full possibilities and fulfil their potential mission in the western hemisphere.

At the present time when South America stands on tiptoe, facing a new industrial era and preparing to expand in vast commercial enterprises; when all the republics are responding to the enlarging impulses of Pan-Americanism; when Mexico is struggling through revolution to a larger and purer freedom; when Central America and the Antilles are feeling the thrill of a livelier destiny by the opening of the Panama Canal; when that great avenue of the seas, which, while it cuts the narrow bond that joined the two continents, thereby unites them by the more enduring ties of mutual exchange in commodities and ideals, of international sympathy and friendship, of common purpose and of the common mission of Christian democracy—at such a time no question could be more important than this: In order that the Churches may adjust themselves to the new day and be an uplifting and guiding force in spiritual things, what shall be the message and the method of their ministry?

CHAPTER II

RELEVANT FACTS IN LATIN-AMERICAN CIVILIZATION

The notes of the religious message most needed in Latin America to-day and the forms of service by which the Churches can most helpfully contribute to the welfare of the Latin-American peoples, can be determined only by accurate and sympathetic appreciation of the special conditions by which the Christian forces in the countries south of the United States are confronted. And the best way to understand these conditions is through inquiry into the historical factors which lie behind them. Nothing could be more gratuitous and futile than the attempt of the Panama Congress to suggest a religious program for Latin America, unless this is based on adequate knowledge of the forces and experiences which have made Latin-American civilization what it is.

Of the antecedent factors upon acquaintance with which must largely depend an understanding of the present status, brief consideration will be given to the following: (1) racial complexity, (2) dominant spirit, (3) religious inheritance, (4) political isolation, (5) democratic idealism.

I. A COMPOSITE BUT DISTINCTIVE CHARACTER

In the twenty countries comprising the Latin-American world we do not find a homogeneous population, but a composite stock embracing various strains in differing combinations. The three main constituents are Iberian,

Indian and African. The racial basis is for the most part not Spanish or Portuguese, but Indian. The Iberian colonists themselves were of widely divergent extraction, being descendants of the invaders who, in successive centuries from three continents, swarmed into the Spanish Peninsula. A student of Spanish history says of them: "On the great elevated table-land which occupies the center of Spain the original Iberian inhabitants were conquered by invading Celts with whom they were amalgamated. They were touched commercially by the Phœnicians and derived some religious ideas from the Greek colonies. They were for a period under the political influence of Carthage, yet remained distinctively Iberian. Then came the Roman invasion, strenuously opposed, persistently pushed, until at last Rome made her power and influence universally felt. These Latins in turn amalgamated with the Iberians. Between these races was a true community of genius and spirit. Rome introduced Christianity to the Peninsula and exercised a powerful influence there, yet the resultant culture was distinctively Iberian. On the breaking up of the Roman Empire the Visigoths swept down upon Spain and overran the land from the Pyrenees to the pillars of Hercules. But the Gothic domination of three centuries modified neither the polity nor the race characteristics of the Latin-Celt Iberians. They ever remained foreigners to the people among whom they lived as the dominant race. The later invasion of the Moors, fanatics of another faith, and the long crusade to expel them, merely served further to amalgamate, deepen and intensify the racial spirit previously established. This persistent people became the controlling factor in framing Latin-American civilization."

The present differences in inward temperament, physical appearance and general character, which distinguish the inhabitants of Latin-American countries, are in large measure explained by the early mingling of Basques with Araucanians, of Andalusians with Quechuas, of Portuguese with Guaranis, of Castilians, Galicians and Cata-

Ionians with Chibchas, Aztecs, Arawaks and Caribs. In Brazil and the Caribbean islands African blood, inherited from the days of slavery, has darkened to various hues the mestizo peoples. About one-eighth of Brazil's 24,000,000 are pure Negroes. But on the whole it is the Indian that everywhere prevails. Señor Calderon classes Mexico, Peru, Ecuador, Paraguay and Bolivia as Indian nations; while he speaks of the general population as a "babel of races, so mixed that it is impossible to discover the definite outlines of the future type" and useless to look for racial unity. In Argentine, Uruguay and Chile, the Spanish racial contribution is the more prominent.

An unfortunate element in this racial admixture is the fact that the Europeans who first gave direction to the new blood fusion were, for the most part, the adventurers, freebooters, soldiers,—unprincipled, lawless, contemptuous of moral restraint, desirous only of gold—who largely composed the colonial armies of Portugal and Spain. It was only when the conquest was well forwarded, and the colonial foundations laid, that the stream of higher Castilian culture came in sufficient volume to offset incipient moral chaos, but too late withal to prevent an inheritance which hung as a dead weight upon the colonies.

The national complexity of the Latin Americans, explained by their historic origins and heritage, is reflected in moral standards and social ideals which are quite different from those of Europe as well as of most of North America. Account must be taken of this in all attempts at religious approach. We have here a number of racial constituents, each bearing its own tradition, and all combining to produce a highly composite and subtle character, whose mental quality must be carefully analyzed and whose motives must be clearly grasped, if the gospel is to be brought intelligently to bear upon their peculiar needs.

2. A-TEMPERAMENT PREDOMINANTLY LATIN

As the Anglo-Saxon has established the dominant and assimilating tradition among the many mingled peoples

of the United States, so the Iberian strain is uppermost in Latin America, transforming Spaniards, Portuguese, creoles, mestizos, Africans and Indians, and the more recent influx of Germans, English, Italians and even Slavs, into a people which, with all its local diversity and even its provincial antagonisms, is predominantly Latin. Even in the countries in which the Indian or mestizo population is almost solid, the ruling class has adopted and imposed the language, customs and the soul of Latin culture. This Hispanic tradition has been immensely accentuated and supplemented by persistent influences from France and Italy. Law, religion and the sense of the artistic have emanated through Spain and Italy; rationalism, socialism, poetic sentiment and republicanism have come largely from France. It is only recently that this Latin spirit has sought to accommodate itself to the utilitarian realities of Anglo-Saxon, Teutonic, or North American commerce. Special attention must be called to the potent influence exercised upon the new democracies by France, of whose contribution South American litterateurs make the most glowing acknowledgment. What is important is this: France has helped to create "a new variety of the Latin spirit," which is neither Spanish nor French, but distinctly Latin-American. This is the mystic bond which unites insular and continental lands from the Caribbean to the Antarctic. It is that subtle element in the Southern civilization which the practical Anglo-Saxon, or North American, too often fails to appreciate. No greater problem confronts the missionary enterprise in the lands under review, in so far as its agents are Anglo-Saxons, than that of sympathetic penetration into the Latin-American spirit. It is that spirit which must largely condition the form of the Christian message, even as Paul spoke the language of Greek philosophy when he preached the gospel on the Athenian Areopagus. It is the Latin-American spirit only which can point the way to a knowledge of Latin-American character, Latin-American culture, and Latin-American conscience. To these the Christian gospel must be intelligently proclaimed.

3. A RELIGIOUS INHERITANCE MAINLY BUT NOT
EXCLUSIVELY ROMAN CATHOLIC

a. *Primitive Indian Pagan Survivals.*

First of all, we must ask what contribution, if any, the indigenous Indian faiths have made to Latin America's religious life. The aborigines, already referred to as constituting the racial base, were possessed of cults—ranging from the crude barbarian animism of the Amazonian and La Plata tribes to the more elaborate polytheisms of the great confederacies like the Incas of Peru, the Muisecas or Chibchas of Colombia, the Mayas of Central America and the Aztecs of Mexico. Before the conquest the higher cultus of the Nahuan and Incan systems had, together with much that was primitive and horrible in their worship, attained to exalted ethical conceptions symbolized in gorgeous ritual and embodied in systematic teaching. They had also a type of political organization, industrial development and social practices which gave them a fair place among the higher non-Christian civilizations, and which had great promise of further development. But all this fell to ruins under the *conquistadores*. The policy of the Spaniards was "to crush out the civilization of a conquered foe, never to absorb its useful features. No consideration was extended to established customs in regions where Spanish arms proved victorious, no effort made to adapt existing forms to a higher standard of moral and material progress."¹ Even such gleams of light as flashed out in the ethicized and spiritualized sunworship of the Incas, illumining the way to a pure monotheism centered about Pachacamac, the Quichuan "creator of the world," were quite extinguished in the indiscriminate destruction visited by Pizarro on the Peruvian slopes. While these higher tendencies of the native religions, which might have been converted into moral and spiritual capital, were broken down, the more vulgar superstitions and practices of paganism survived, being

¹C. E. Akers, "A History of South America," 3.

perpetuated to this day by a large proportion of the 17,000,000 Indians scattered from Mexico to Tierra del Fuego; and not only so, but in many regions were incorporated into the established religion which bears the name of Christ. For example, at Guadalupe, the most holy shrine in Mexico, and at Copacabana, on Lake Titicaca, the Indians still dance before the church, perform other religious rites exactly as their pre-Christian ancestors did, and the Church permits these practices as part of their religious pilgrimages.

The Mexicans easily confounded Aztec mythology with Roman dogma. Humboldt reported, "the Holy Ghost is the sacred eagle of the Aztecs." The worship of the local pagan deities was transferred to the Roman saints. All that can be truthfully said is that the higher native religions were swept away, that the popular beliefs and practices of the lower cults—blind gropings, superstitious fears, and crude ritual—have become mixed with the prevailing religion of to-day, and that at least 5,000,000 Indians, in remote and unexplored regions, are still as intact in their paganism as they were before the eyes of the Christian had looked upon the American shore.

b. The Roman Catholic Church the Strongest Factor.

A just and adequate estimate of the greatest factor in Latin America's religious inheritance—the Roman Catholic Church—would involve accurate knowledge and careful interpretation of (1) the manner of the Church's introduction into the colonies, (2) its missionary leadership, (3) the spirit and methods of its development, (4) its present status and the net results of its propaganda.

Only the more salient and suggestive facts can be presented in the brief statement which is here outlined.

(1) *Its Introduction and Control by the King of Spain.*—Roman Catholic Christianity was neither introduced into the new world nor controlled there by the Roman See. In this respect it differed radically from the earlier mediæval missions to central and northern Europe, initiated and directly administered by Gregory the Great and his successors, and dependent for their

achievements upon the peaceable evangelism and statesmanship of apostolic leaders like Augustine of Canterbury, Willibrord of Frisia and Boniface of Germany. The early American missions, on the contrary, were primarily an enterprise of the Spanish Crown, integrally bound up with the romance of discovery, the lust of wealth, the carnage of conquest and the violent subjugation of resisting peoples.

It was not through lack of missionary zeal, but through dearth of resources and because of the dependent relation of the Roman See upon the most powerful of Catholic states that the reigning pontiff could neither independently provide for nor direct, unhampered by civil and military restrictions, the Church's entrance into the vast new fields announced by the discoverers. He "could do nothing by himself in this immense territory; he had not the means of establishing in it the institutions necessary for the propagation of religion." So unified, however, were the interests of church and state in the Spanish Constitution that there was little consciousness of restrictions on either side. The exigencies of colonial expansion were easily reconciled with missionary propaganda, and missionary methods easily accommodated to government procedure. The year following Columbus' first discovery the bull of Pope Alexander VI assigned the new territories to the sovereigns of Castile and Leon, "with free, full and absolute power, authority and jurisdiction." This donation was modified and enlarged in 1494 by the treaty of Tordesillas, whereby the whole new world was divided between Portugal and Spain, the partition being ecclesiastically ratified by Pope Julius II in 1506. The bull of Julius conceded that in the regions already discovered, or which yet might be discovered, the establishment of churches, monasteries or other religious institutions, as well as all ecclesiastical appoint-

¹ Velez Sarsfield, Dalmacio, "Relaciones del Estado con la Iglesia en la antigua America Española," 18; quoted by Bernard Moses, "The Spanish Dependencies in South America," vol. ii, 206.

ments present or future, should be subject to the consent of the king.¹

The Spanish government became virtually the Church's missionary society, whose sweeping commission, by the approval and authority of Rome, embraced all the functions of discovery, conquest, colonization, civil suzerainty and evangelization. Apart from the clear recognition of this fact the early missions cannot be understood—they were controlled by the king. In the new America he was dominant as "the supreme patron of the Church," vested by the pope himself with power even to veto papal action. The various orders of regular and secular clergy authorized to undertake religious service in the colonies at once found their operations limited by civil regulations. Laws were rapidly promulgated, touching all relations between the clergy and the Indian inhabitants. Viceroys, governors and bishops, as well as regular missionaries, were commanded by royal decree to convert the Indians, to root out their idolatry and their vices, to destroy or carry away their idols, and to prevent, if need be by severe penalties, all practice of their pagan cults. As organization proceeded, "every ecclesiastical office in America was filled by the king's nomination," no building could be erected without the royal license, and even the provincial assemblies must be presided over by a viceroy.²

(2) *The Mingled Devotion and Violence of its Policy.*—Notwithstanding the secular limitations and coercion under which the early missionaries labored and the compromising connection between Christian enterprise and unchristian conquest, it cannot be doubted that a far-reaching missionary interest, some of it ardently heroic and spiritually genuine, lay behind the attempt to expand the confines of the Christian world. The whole era of discovery and early settlement is shot through with a

¹ Peschel, "Die Theilung der Erde unter Papst Alexander VI and Julius II," 13-15; Colección de documentos inéditos de América y Oceanía, vol. xvi, 356; vol. xxxiv, 25-9.

² "Leyes de Indias," lib. 1, tit. 1; 13, ley. 2; tit. 14; leyes 60, 61, tit. 6, ley 1; tit. 3, ley 1.

chivalric passion to win new lands and peoples for Christ and the king. The Portuguese, who were the first to reach what is now Brazil, called it "Santa Cruz"—the land of the "Holy Cross." Columbus named "San Salvador"—the land of the "Holy Savior"—the first island touched by his prows. From the first expeditions of Cortés and Pizzaro monks or priests were required to sail in every Spanish ship bound for discovery or war. Cortés was solemnly enjoined to Christianize the Mexicans. On his standard emblazoned with a red cross was the motto, "Friends, let us follow the cross, and under this sign, if we have faith, we shall conquer." And with fierce but zealous inconsistency, accompanied by religious teachers, he put a nation to the sword. So, in general, "the Spanish captains fought to convert the oversea infidels"¹ with the same crusading zeal with which they had driven the Moors from Spain. The early chroniclers naively admit the place of the Church in the bloody campaigns, attributing alike the successes of military violence, of industrial enslavement and of priestly endeavor, to the blessing of God. Thus Gomara, clerical historian of Cortés, says: "How much territory have our Spaniards discovered, explored and converted in sixty years of conquest! Never did any king or people explore and subject as much in so short a time as did ours. Nor has any people accomplished or merited such success as our country, in arms and navigation as well as in the preaching of the holy gospel and the conversion of idolaters. Wherefore, Spaniards are most worthy of praise in all parts of the world. Blessed be God who gave them such grace and powers."²

The manner of the Church's introduction into the colonies and the conduct of the early missions is sufficiently explained by the milieu in which the movement occurred. It was not without a sincere Christian motive, exercised through holy lives and devoted service. Never-

¹ F. García Calderón, "Latin America: Its Rise and Progress," 52.

² Francisco Lopez de Gomara, "Historia General de las Indias," 337.

theless, the movement, as a whole, was a lamentable misrepresentation of true Christianity. Latin America was not favored by a spontaneous, untrammelled evangelism, relying solely upon the appeal and power of the gospel message—a fact which is reacting in a very real way at the present time. In recent years Latin-American scholars have gone more deeply than any others into the contemporary chronicles of the colonial propaganda. In a succession of works which has been pouring from the press they have been giving expression to the revulsion against Christianity and the Roman Church which has laid hold of the minds of multitudes as they reflect on the methods employed. Unfortunately, the good that was accomplished and the truth dispensed as precious solace to human hearts in those stormy times has largely been lost from view.

(3) *The Ardor and Persistence of the Missionary Orders.*—The missionary propaganda which stands out as a phase of the conquest as conceived and jointly authorized by the Church and state, was carried on principally by the monastic orders, especially the Dominicans, the Franciscans and the Jesuits. Despite their subordination to the civil power and the impeding association of their activities with the state's brutal methods of colonial subjugation, the very nature of their task tended to develop strong personalities. The exactions of their primitive and barbaric environment bred in them a power of initiative, an aggressive resourcefulness, which, inspired by religious fervor, not only arose to great and original heroisms of service, but also did not hesitate at conflict with secular interests. In the sacrificial ardor and versatile labor with which they set themselves to win the pagan people to civilization and to the Church, the first two generations of these missionaries have never been surpassed. "There was no tropical wilderness too intricate or far-stretching for them to traverse, no water too wide for them to cross, no rock or cave too dangerous for them to climb or enter, no Indian tribe too dull or refractory for them to teach." Into their religious conquest they put the romantic dar-

ing, the chivalrous devotion, the crusading enthusiasm of the times.

The Franciscans were the first to follow the discovery, a band of twelve under Bernardo Boil reaching Hispaniola (Haiti) as early as 1493, where one of them, Marchena, the friend of Columbus, built the first church in the New World. Three Flemish brothers, led by Pedro de Gante, preceded in Mexico the great Franciscan, Valencia, who with his apostolic retinue, landing at Vera Cruz, toiled barefoot to the capital, where he was officially recognized by Cortés in 1524. The Dominicans were established in Santo Domingo as early as 1510. Two of their leaders, Pedro de Cordoba and Juan Garcés, were the pioneers in what is now Venezuela. There they built the first monastery and suffered martyrdom through Indian vengeance stirred up by the violent treachery of Spanish pearl-fishers.¹ Both Dominicans and Franciscans, among them eminent evangelists, teachers, humanitarians, scholars, were soon found in large numbers in most of the Antillean islands, in Mexico, and in the continental settlements of the Caribbean and Pacific coasts.

But the ablest and most enterprising missionaries of early Latin America were Jesuits. Fired with the fervor of the counter-reformation, fresh with the vigor of youth, instinct with the passion of Loyola and Xavier, this order poured itself into the colonies in the first flush of its missionary zeal. Fifteen years after their foundation in 1534, six of their number under Nobrega landed in Brazil with de Souza, the first governor of that great colonial wilderness. Soon another band reached what is now Bolivia, and in 1577 they had established an important mission on Lake Titicaca, in the shadow of the Inca ruins. Within a century they were found in almost every region of the southern continent. They were powerful in northern Mexico, but their chief triumphs were in Brazil and Paraguay. In the latter country, between 1610 and 1767, they had gathered in their pueblos or "reductions" a community estimated at 100,000 Indians, whom they taught the elementary arts of civilization and the forms and

¹ Humbert, "Les Origines Vénézuéliennes."

tenets of the Roman faith. Such gigantic labors required and developed men of herculean mold, of great tenacity of purpose, of many-sided ability, of sustaining faith and sublime consecration. The early leaders include some of the most illustrious names and the choicest spirits in all the annals of missions. Appreciation of the purest and strongest Christian influences at work in the early period can best be derived from acquaintance with the life and labors of extraordinary men, like Nobrega, Vieira and Anchieta of Brazil, Catadina and Mazeta of Paraguay, Baraze of Peru, Pedro Claver of Venezuela, and Las Casas, "protector of the Indians," from Santo Domingo to Chile. In such leaders Latin missions are seen at their best.

(4) *Its Militant Fanaticism and Ecclesiastical Ambition.*—While we are seeking to appraise justly that noble missionary leadership, we must forbear to wrest it from its true historical setting. Even the Jesuit Nobrega and the Dominican Las Casas must be studied in the light of Spanish Catholicism, just as John Hunt and David Livingstone require the background of the Methodist Revival of England and the Presbyterianism of Scotland. The noblest apostles to Latin America would be incomprehensible apart from clear insight into the general spirit and method of the Church's establishment and development in the colonies. In this connection three outstanding facts command additional attention.

First, in the militant, ecclesiastical autocracy of the Iberian monarchs from Ferdinand to Philip III, the tasks of peninsular government, of colonial expansion, and of the defense and propagation of the established religion at home and abroad, were inseparably related.¹ This largely accounts for the sharp contradictions and distressing incongruities exhibited in Spain's acquirement of her dependencies, especially when the record is read as missionary history, according to the intents and decrees of pope and king. Ardent evangelism, patient instruction, self-denying labor, humanitarian ministry and

¹ Cf. Bernard Moses, "The Spanish Dependencies in South America," vol. i, xv (Intro.).

martyrdom, alternate with, and often accompany, wholesale slaughter and cruel subjection of the natives, spoliation of their land, extortion of their toil and wealth.¹ This situation must be frankly accepted as an expression of the spirit and method of the foremost Roman Catholic country at the dawn of the colonial era.

The second fact is this: the type of Christianity transmitted to the oversea lands was, necessarily, the mediæval orthodoxy of Spain. As North America received the evangelical standpoint of the English Reformation, South America received the hierarchical Romanism of the fifteenth and sixteenth centuries, in the form and temper developed in its principal stronghold. The Catholicism which converted the colonies was, in its essential genius and general procedure, inevitably one with the spirit of Ferdinand and Isabella, of Jimenez and Torquemada, of Charles I and Philip II, of the Duke of Alva and Pius V,² of John III, Sebastian and Cardinal Prince Henry. Multitudes in the Peninsula were imprisoned, tortured and slain for heresy, by the authority and in the reign of the very queen who sped Columbus oversea with prayer and gold, and expressed such solicitude for the salvation of the Indians. The whole enterprise of the early occupation of America was contemporaneous with the epoch of the Spanish Inquisition, the persecution and expulsion of the Jews, the fierce and "holy" wars against the Moriscos—all of which were included in the ecclesiastical program. The fanaticism of the nation was kindled and arrayed both to defend and to extend the faith. "The discovery of a new world, occupied by a non-Christian people, at a time when the heroic efforts to suppress the Moorish infidel had been crowned with success, appeared to the Spaniards as evidence that they were the instruments preferred by Providence in extending the kingdom of heaven and earth."³

¹ Cf. C. E. Akers, "A History of South America," 9; Cambridge Modern History, vol. x, 279.

² Prescott, "History of the Reign of Phillip II," vol. ii.

³ Bernard Moses, "The Spanish Dependencies in South America," vol. 1, xv-xvi (Intro.).

In the third place, the early missionary fervor was soon largely absorbed in the concomitant tasks of church organization and the control of religious opinion. The reproduction in America of the Spanish hierarchy and institutions with all their forms and functions was regarded as equally important with the far-going evangelistic propaganda. Energy that might have been used to penetrate unreached districts was concentrated, in the established centers, on the preservation of traditional belief. The first bishopric established in Darien, in 1514, rapidly developed into a powerful, well organized hierarchy in all the colonies. Great archbishops from their grand cathedrals in flourishing cities exercised their vested authority over large areas. The secular clergy devoted themselves to Europeans, creoles and such of the mestizos and aborigines as civilization had reached. The orders built monasteries, founded universities and accumulated vast wealth. The Dominicans set up the Inquisition in Mexico, Cartagena and Lima, in one supreme and sanguinary attempt to reduce a continent to intellectual and spiritual uniformity. But the apostolic fires burned low when the period of colonial decadence began.

(5) *Conversion Often a Wholesale Process.*—In general the missionary methods adopted reflect the ideals of the age. After the manner of Charlemagne and Vladimir, the conquerors frequently gave the Indians the option of war or of submission to the Roman faith.¹ When war was accepted and the Indians were reduced, they were enslaved and baptized. In Mexico there were wholesale conversions. Gomara estimates the number baptized following Cortés' conquest as between six and ten millions, and, in his enthusiasm, finally adds: "In short, they [the Spaniards] converted as many as they conquered."² There were noble protests against this coercive Christianization, as for example the bull of Paul III declaring that the people were to be "called to the faith of Jesus Christ by preaching and by the example of a

¹ Herrera, Documentos, 1, lib. vii, cap. 14; Acosta, "Nueva Granada," 23-5.

² Francisco Lopez de Gomara, "History de México," 337.

good and holy life";¹ and the lofty plea of Las Casas, "The means for establishing the Faith in the Indies should be the same as those by which Christ introduced his religion into the world—mild, peaceable and charitable."² Words like these were a rebuke of the general policy.

The methods of the Jesuits were catechetical, disciplinary, industrial and ultra-paternal. The thousands of Indians under their instruction in Paraguay for a century and a half before their expulsion in 1767 constituted the "Reductions." In peaceful villages they provided the natives with protection, instruction, cooperative labor and the influence of Christian leadership of high quality. But the settlements, here as elsewhere, failed to become self-supporting communities, nor did they produce a native agency for further evangelization. They fell away as soon as the missionaries were gone, having made little or no permanent contribution to the Christianity of the continent.³

(6) *Its Present Occupancy Nominal.*—In achieving political emancipation the colonies long preserved their loyalty to the Roman Church, despite the fact that that Church was the chief instrument of Spain's repressive régime. But freedom of conscience and of worship was implicit in the forces that made for democracy. The makers of the new republics soon became conscious of the incompatibility between a ruling ecclesiasticism and a free government. The result was the gradual recognition of the principle of religious liberty and toleration. That principle (as pointed out by Commission I already), although not universally understood and observed in Latin America, is now established by legal enactments in every one of the republics. Yet, notwithstanding this important fact, Roman Catholicism still preserves, in varying degree, the aspect of a state religion. In most of the countries the Roman Church continues to enjoy some of the prerogatives and exemptions of a state institution.

¹ Quoted by Hubert W. Brown, "Latin America," 70.

² Quoted by Hirst, "Argentina," 158.

³ Muratori, "Missions of Paraguay," 70, 126; Humboldt, "Travels in the Equatorial Regions of America," vol. 1, 201.

Almost the entire population of Cuba, Porto Rico, Mexico, Central America and South America is returned by government census as Roman Catholic. In general, the Roman Church regards itself as adequately occupying or preempting the entire Latin-American world. It professes to assume and to discharge full religious responsibility for this vast region, which it officially views, not as a mission field, but as Christianized territory, so that it resents and opposes any attempt on the part of other Churches to supplement its activities.

This attitude, unfortunately, does not fully represent the real situation. Abundant evidence establishes the fact that the vast statistical membership of the census reports is largely nominal and superficial. That there are immense and growing defections from the Roman Church, not only in inward conviction and sympathy, but in outward allegiance and conformity, is patent beyond contradiction in every Latin-American land. Multitudes having become alienated from the Roman Church, are contemptuous or antagonistic toward all religion; still vaster multitudes have drifted into utter indifference regarding the teachings of Roman Catholicism, while yielding prudential compliance with its forms and customs.

Scientific candor based on indisputable testimony from both Roman Catholic and Protestant sources compels the statement that in the Roman Church Latin America has inherited an institution which, though still influential, is rapidly declining in power. With notable exceptions its priesthood is discredited by the thinking classes. Its moral life is weak and its spiritual witness faint. At the present time it is giving the people neither the Bible, nor the gospel, nor the intellectual guidance, nor the moral dynamic, nor the social uplift which they need. It is weighted with mediævalism and other non-Christian accretions. Its propaganda has by no means issued in a Christian Latin America. Its emphasis is on dogma and ritual, while it is all too silent on the ethical demands of Christian character. It must bear the responsibility of

what Lord Bryce calls Latin America's "grave misfortune"—"absence of a religious foundation for thought and conduct."¹

Summing up the net results of the Roman Catholic propaganda, the latest authoritative historian of Christian missions says: "We realize and we thank God for the good work which the Roman Catholic missions have done and are doing in many parts of the world, but our appreciation of this cannot blind our eyes to the fact that in Central and South America the missions of the Roman Catholic Church have proved an almost complete failure." Of South America he adds: "After three centuries of nominal Christianity any conversion of its peoples which will involve the practice of the elementary teaching of Christianity lies still in the seemingly distant future."²

c. The Evangelical Missions Relatively Recent.

Though of recent origin as compared with the Roman missions, the work of the evangelical Churches cannot be ignored in a statement of Latin America's religious inheritance.* Their late appearance as religious factors is explained in the succeeding section. Passing over the sporadic and unsuccessful attempts which in the sixteenth and seventeenth centuries were made in Brazil respectively by the Swiss and Dutch Reformed Churches, we may settle upon 1735 as marking the beginning of modern evangelical effort in South America. In that year the Moravians began their work in British Guiana. In 1738 they extended it to Dutch Guiana. At the other end of the continent Captain Allen Gardiner, who had organized in 1844 the South American Missionary Society, founded and sealed by his death the Tierra del Fuego mission in 1851. As for the Latin states, the first en-

¹Bryce: "South America, Observations and Impressions." 583.

²C. H. Robinson: "History of Christian Missions" (International Theological Library), Edinburgh, 1915. 409f.

* The present extent of the work is summarily indicated in Chapter IV of the Report of Commission I, in the appended statistical tables and in the maps under preparation.

during mission to Spanish or Portuguese-speaking peoples was that established in Brazil in 1855 by Dr. Kalley, although he had been preceded at Rio de Janeiro by the Methodists of the United States in their temporary effort between 1836 and 1842, the same body having started English-speaking work in Buenos Aires in 1836 which was enlarged in 1864 to include Spanish-speaking work also. The American Presbyterians began work in Brazil in 1859. The Protestant Episcopal Church founded its mission in the same field in the year 1889. The Presbyterian Church was also the pioneer in Colombia, which, next to Brazil, is the oldest Protestant field on the continent. The beginning was made at Bogota in 1856. Since the middle of the nineteenth century every other country in South America, except French Guiana, has been entered, with presumable permanency, by evangelical agencies.

In Central America work began on the Mosquito coast as early as 1740 and has subsequently been extended from various sources through British and American Societies to the five republics and to Panama. In the Greater Antilles, Haiti was entered in 1861, Cuba in 1871, and Porto Rico in 1899. Mexico has been a field of evangelical endeavor since 1861.

These missions, though struggling with great difficulties, have on the whole met with encouraging response. Evidence shows that they have exerted an uplifting and stimulating influence out of all proportion to the number of their agents and adherents. They have passed the pioneer and experimental stage.

4. AN UNFORTUNATE POLITICAL ISOLATION

The political isolation, intentionally absolute and actually almost complete, in which, through Spanish and Portuguese control, the transatlantic colonies were so long held as regards the rest of the world, is another experience of important relevancy to the right understanding of religious conditions in the present Latin America. That experience is largely responsible for the absence of initiative, and for the apparent reluctance

with which the establishment and cultivation of relations with countries outside the Latin zone has proceeded, even since the birth of the republics, and with ample recognition, by Latin-American leaders, of the desirability of those relations.

For about three hundred years from the time of the first colonization in the first half of the sixteenth century down to the era of emancipation which dawned with the nineteenth, the Iberian monarchies, imperious and self-interested, exercised unlimited authority in monopolistic exploitation of the oversea dominions. Political absolutism, based on the assumption of the divine right of sovereigns to govern and the duty of the conquered or dependent to be ruled, was made effective in a thorough-going and far-reaching manner. It was rigorously applied, not only to political relations but to commercial, educational and religious matters as well. In the first place the colonies were forbidden to trade with any non-Hispanic nation, or with each other. Hampering and coercive restrictions, to the advantage of Spain and Portugal, were placed upon all commerce between them and their dependencies. The result was that for nearly three centuries there was almost no immigration except that from the Peninsula, very little foreign visitation, and almost total discouragement of foreign capital or foreign interest in the development of the safely-guarded, far-away lands. All Europe understood that any foothold or trade advantage in the new world would have to be fought for against the might of the mother countries.

In the second place, the government restrictions tended to make the intellectual isolation of the colonies as complete as their political allegiance and their commercial dependence. Education was committed to the hands of the clergy. Schools were established in most communities, though their number was vastly inadequate to meet the demands of the growing populations. General, and especially primary, education was conspicuously neglected. Vast multitudes in succeeding decades grew up in ignorance, while the comparatively few, principally creoles, who received instruction were restricted to the

clerical institutions supported by the government and conducted by the religious orders. The majority of the schools were under control of the Jesuits, whose system, excellent in method and thorough in discipline, and having a basis of humanistic culture, was yet aristocratic, dogmatic and ecclesiastical in character, inhibiting all initiative, spontaneity and freedom of opinion. Education was "designed to make men submissive to monarchical authority in church and state." It was conducted, on the one hand, as a church discipline in exclusive and traditional orthodoxy, and, on the other hand, as a government measure against insubordination. In other words, clerical education in the Colonial period did not rise above the limitations of mediæval scholasticism. It included no technical or industrial studies, did not prepare the people for the practical duties of citizenship, and was in a unique degree unaffected by the newer historical, scientific and social impulses which marked the development of European learning during the seventeenth and eighteenth centuries.

In the third place, Spain was not only imperialistic in her sway, but avowedly theocratic. In her religious program she was as absolute as in her politics, as exclusive as in her economic exploitations, as discriminating as in her educational procedure. She sealed up the South American ports not merely to prevent foreign trade but also to keep out heresy. She threw a whole continent into conventual seclusion to defend and preserve the Roman Catholic faith.

A succession of repressive laws was supplemented by the transportation to the Colonies of the dread Inquisition with its harrowing processes, its *autos da fé*, its systematic aim of preventing or crushing out all ideas unsanctioned by the politico-ecclesiastical régime.

Parallel with the exclusive and forced preemption of the whole field by Spanish rule in the interests of Roman Catholicism is the fact of the almost total neglect of Latin America by the evangelical agencies which grew out of religious reform in Europe. A single Huguenot attempt in Brazil in 1556 became abortive through the

perfidy of its promoter. The evangelical Churches ignored the Hispanic colonies not entirely because of the attitude of the state ecclesiasticism imposed upon them, but more specially because the foreign missionary enterprise had not yet, for various reasons, begun to draw the new communions to lands beyond the seas. The neglect was, nevertheless, contributory to the spiritual isolation of Latin America.

Through circumstances, therefore, outside of her own determining, Latin America was separated for three centuries from the great centers and currents of liberation and reform—intellectual, social and religious—which arose in Europe and flowed from it from the sixteenth century onward. Not only by geographical distance and language, but likewise by exclusive political and commercial segregation and by prohibitory tutelage in education and religion, the South American world was cut off from the impact of the new life of Europe as well as from such invigorating influences as founded the Puritan settlements of the northern states. These are plain historic facts, set down not at all to the disparagement of the Latin-American peoples, but simply to indicate the peculiar lines along which they progressed.

Latin America inevitably bears to-day the effects of her long isolation, in institutions and attitudes which are all her own. It should be obvious also that the presuppositions underlying the proper presentation of the gospel to-day cannot be the same for Latin America as for lands more directly and continuously affected by those intellectual and religious movements from which, for so long a period, the southern colonies were kept well-nigh intact.

5. A CHARACTERISTIC DEMOCRATIC IDEALISM

One more factor, inherent in the Latin-American character and full of potency and promise in the making of Latin-American civilization, remains to be noted. It is one which touches the religious life at its higher levels, and one which occasions relieving surprise and encouragement in view of what was said in the preceding section concerning the repression and isolation of the

colonial period. The Latin-Americans have evolved and elaborated an exalted theory of the state, of society, of government, a democratic idealism rich in visions of liberty, brotherhood, justice and peace.

Colonizing monarchies might launch restraining and prohibitory decrees, but were powerless to quench the flame of ethical desire which burned deep in the Latin-American soul, ready to leap out into commonwealths of freedom, progress, happiness and high destiny. Diplomats, travelers and students from the colonies could not be prevented from visiting Europe and North America. The eighteenth century was a time of exodus, foreign residence and return. Pent-up patriotisms crying for deliverance were nourished and disciplined at foreign seats of learning, and at centers of thought beyond the vigilance and dominance of Spain and Portugal whose absolutism was fading under the shadow of Napoleon. Meanwhile a new light was dawning in the hearts of colonial leaders yet unknown. The literature of liberalism, idealism and reform from Italy and France, and, later from England, found its readers on the Argentine pampas, the Brazilian rivers, the Mexican plateaus, or the Chilean strand. The slumbering flame became a consuming, renovating fire. It leaped out in the Venezuelan declaration of independence in 1810, and in the noble protest against oppression issued from Buenos Aires in 1817 by the Constituent Congress of the United Provinces of South America. It glowed in the liberating apostolate of Bolivar, San Martin, Artigas, Tiradentes, Hidaigo, Lastarria, Montalvo, and a host of others who wrought for the political redemption of their countries, and dreamed of ideal communities.

Incaruate and active in the great leaders, slumbering unconscious in the masses, who, ever and anon in ardent and sacrificial heroisms, have responded to its spell, the gospel of a new order of righteousness has voiced itself in deed and prophecy. Underneath all the revolutionary violence which has marked the history of the republics, amid all the dramatic experiments in self-government, the acute alternations of militarism and industry, the tense and spectacular conflicts between cler-

icals and liberals, the frequent and sometimes sanguinary clashes between the *caudillos*, dictators, and despots on the one hand, and the tribunes, emancipators and prophets on the other, there has gleamed, defining itself in increasing clearness, an idealism refined and sublimated, which is an index of the spiritual aspiration of the Latin-American people.

To a regrettable degree, it is justifiably feared, have European and North American beholders and students of Hispano-American development been so intent on the external aspects of the numerous revolutions through which, however mistakenly, the self-liberated states have sought to realize their ideals, that sight has been lost of the high-souled yearnings which have burned at the heart of those tempestuous events. Too often there has been little discernment of the fine feelings and lofty principles, which, though imperfectly expressed, abide when the tumult and the shouting have died away.

The glowing vision of equalitarian, fraternal, righteous commonwealths, in which the good of all shall be the quest of each, has become a passion with a considerable group of patriots. If in part it is a recrudescence of the original Spanish genius for individualism and autonomy ere yet the Spanish state was overborne by monarchical absolutism and imposed tradition, this passion is more fully explained by the resilience and creative energy of the Latin-American mind itself when once it is free to follow its native *elan*.

This democratic idealism has only incipiently realized itself in the overthrow of imperialism and the setting up of republics. It has soaring dreams of the future. It utters its prophecies in the political ideology of statesmen, the enthusiasms of sociologists, the fervid eloquence of orators, and above all in the indigenous literature of the young democracies, in both poetry and prose. From the early poets—Andrade of the Argentine, Olmedo of Ecuador, Gregorio de Mattos of Brazil, Martí of Cuba, de Tagle of Mexico, down to the days of Santos Chocano of Peru and of Rubén Darío of Nicaragua, dean of the present modernistic school, the American masters of Spanish and Portuguese verse have never ceased to sing

of new hopes and luring prospects rising out of the ruins of the shattered past.

Reference has been made to the influence of France on the Latin-American spirit. First the sufferings of the colonies, next the example of the United States in her achieved independence, but most of all the French Revolution fired the southern patriots, and emboldened them to seek new forms of national life. Lamartine, the lyric prophet of France, might be cited as an example. He drew his political ideas from the New Testament, sang in his poems of Christian love of humanity, and defined democracy as "the direct reign of God," the application of Christian principles to the problems of the world. He was predominantly sentimental, but he looked in the right direction for the secret and power of righteousness.

If, in addition to their evangel and ministry to the masses, including the poor and needy, the evangelical Churches are to have a message for the twentieth century leadership of Latin America, this must necessarily relate itself to this idealistic tradition which sums up the most ardent yearning and the most heroic activity for what the leaders conceive to be the common and supreme good. Evangelical Christianity need not hesitate to declare that through the acceptance and application of the gospel of Christ, the highest hopes of the leaders can be fulfilled wherein they are right and transcended wherein they are imperfect; and that the true welfare of the republics can be realized in the establishment of what Jesus meant by the kingdom of God.

What, then, in view of this historic background with its lights and shadows, should be the burden and application of the Christian message for Latin America today?

Obviously the democracies have a right to hear, and it is the Church's solemn duty to proclaim, the primary gospel of Christ, the evangelical message of the New

Testament, the essentials of Christianity, primitive and pure, the clear notes of a redeeming evangel, unencumbered either by the ecclesiastical accretions of Roman Catholicism or by ultrasectarian forms and dogmas of Protestantism. Back of this evangel is the assurance that the true Christian Church is the home and the propelling force of true democracy.

CHAPTER III

THE AIM AND MESSAGE OF THE EVANGELICAL CHURCHES

In view of the whole situation set forth in Chapter II, it is necessary now to describe the general attitude and spirit which the representatives of the evangelical Churches now at work in Latin America should manifest, and the distinctive message which they have to deliver. Needless to say, these men and women would not be at work in these lands unless they were burning with the desire to bring a supreme religious blessing to them, and were convinced that Latin America needs for its further and higher development, religiously and socially, the kind of force and inspiration which the work of the evangelical Churches alone can contribute.

I. THE SPIRIT OF THE MESSENGER

In the delivery of his message the preacher of Christ in Latin America ought to assume from the start the same dignified, positive, authoritative attitude as in any other part of the world. No doubt his work will often appear in a measure antagonistic to the ancient traditions of the people to whom he ministers. And in such cases, when controversy or comparison of the evangelical with the Roman position is forced upon him, he must be firm, clear and fearless, as well as wise and kindly, in the manner in which he carries out his task. But the main trend of his teaching, the controlling tone of his appeals,

must not be that of a mere protester against or bitter opponent of the established religion. Rather must he cherish in his own heart and mind, and must convey to his hearers, the deep, masterful consciousness that he is declaring the true revelation of God which is older than Romanism, and which from the days of the apostles has constituted the true substance of the saving gospel of Divine grace. Controversy, when necessary because of attacks which are likely to create misunderstanding if unmet, or because it is sometimes essential to clear the ground for the constructive presentation of a positive message, should never go beyond the point of "speaking the truth in love."

2. THE CONTENT OF HIS MESSAGE

a. *The Authority of the Bible.*

In carrying out his work the evangelical preacher not only takes his text, but expounds his whole message, from and by authority of the Bible. He ought so to deliver his message that his hearers may understand, so far as his method influences them, that the Bible is the most catholic of books and not merely an evangelical document. He uses it as containing the authentic teaching of Jesus Christ and His apostles. There can be no higher authority concerning the real nature of Christianity and its fundamental saving truths than the Book which alone preserves the actual story of their words and works. Upon the teachings of Jesus Christ and the great apostles the Church was founded, and it can have no other historical foundation, no other outward court of appeal, than that, for the exposition and defense of these saving truths. The Roman Church freely accepts and appeals to the authority of this Book as the Word of God. On this the decrees of the Council of Trent, the teachings of the great Roman Catholic theologians, and even the encyclical of the late pope against modernism, are unanimous.

Now the central and distinctive position of the evangelical Church is this twofold affirmation: First, that as the teaching of Christ and His apostles was addressed to the poor and the unlearned, as well as to the rich and learned, and as it was preserved in the Bible, this Book

can be used by all classes of all generations and races to know what is essential to be known for salvation concerning God the Father, Maker of all things visible and invisible, concerning God the Son, Redeemer of all mankind, and concerning God the Holy Ghost, who sanctifieth all the people of God. Second, nothing which is declared by Christ to be necessary for salvation can be added to or detracted from, by any other authority, without a deep injury being done to the human soul, and a deep wrong to its eternal interests. Used in this sane, historical and spiritual way, the Bible can become to the preacher and his hearers an unfailing source of power in the delivery of a penetrating and constructive message, and a perpetual source of strength in declaring the majestic truths of the gospel.

b. The Gracious Fatherhood of God.

The evangelical preacher is primarily concerned with two great questions, *vis.*, the awakening of the soul dead in sin and the reality of its communion with God. In dealing with these he must face the duty of declaring that God the Creator and Lord of all has made Himself known as the Father and Savior of men in Jesus Christ, His Son. This is the forefront of the message, that God has made Himself known, and that He is accessible to all, through one Person. The gracious and personal fatherhood of God was the heart of Christ's teaching which too many systems of thought have obscured. The Church is the community of all believers, to whom the kingdom of Heaven has been opened. Through and in that Church which is the body of Christ the faith and knowledge and love of God has been and is preserved and conveyed from man to man and from one generation to another. The one supreme matter is that every soul can have dealing directly and personally with God, as every soul must answer to Him at the last in the self-same direct and personal manner.

c. The Person and Work of Jesus Christ.

The center of Christianity is the person and work of Jesus Christ. Concerning Him in such a field as Latin

America four fundamental matters must be duly and in true perspective emphasized.

(1) He is Divine, the Son of God incarnate, "God manifest in the flesh." Hence it is that what He said and did was directly and immediately the word and deed of God the Father. None other can surpass Him in making God known. None other than He, with the Father and the Spirit, can be the object of faith and worship after the example of the Apostolic Church.

(2) In His life and death of sacrifice Jesus Christ revealed directly and perfectly the holy love of God, and by His death on Calvary He once for all made full atonement for our sins. In Him the love of God shines forth as the tender and pure merciful love of the Father. It is blasphemy to think that any one is needed to persuade Him to have mercy, and it is entirely contrary to the teaching of the apostles to suppose that any one can have more power with God than He. Not only is He alone the Savior, but *He is the Savior*. He has no other will concerning any man who feels the need of God's mercy and grace than to pour them out upon him. He exists in love, and His whole will towards man moves in love, personal, direct and intimate.

(3) He, the Risen Christ, the only Head of the Church, is in direct control, through His all-pervasive Spirit, of the history and the destiny, the character and conduct, of every human being. With Him each man is constantly and fully related, and to Him each man must commit his career in this world, as well as his final destiny in that which is to come. No more inspiring message can be given to the men of Latin America than that of the personal leadership of Jesus Christ. The greatest and the humblest are impressed by the idea of a privilege so unexpected in the light of their former training, so surpassing in its essential wonder and power, so evidently based on the nature of New Testament Christianity. Experience shows that direct and controversial public attack upon the worship of the Virgin, when thrust into the foreground of the work, awakens only fanatical hatred and detestation of Protestantism. But when the message of fellowship with the God of loving

mercy through Christ the Redeemer, and of the promised leadership of Christ, is steadily, intelligently proclaimed, the worship of Mary and the saints falls away. Its anti-Christian nature is at once apparent when the true place of Christ, not merely in theological statement, but in actual experience, is made clear and becomes effective.

(4) The teaching of Jesus is presented to us as the supreme guide of our life. What His character was, what His lips spoke, is the supreme law of our individual character and of our social relationships. We should allow no other standards of conduct to weaken the force of His words. For the man who would follow Jesus, the tests are likely to be severe and the sacrifice great. We must learn to apply His teaching broadly and without fear to the whole of our social or national prejudices, to all our fashionable standards, to our industrial, political and ecclesiastical problems, for if through Christ God is made known, it is certain that through His character and teaching the very will of God is made articulate, the real secret and source of the evolution of humanity towards its ideal is laid open to our gaze. The nation which will make Christ's will and spirit the guide of its life will make the true development of that life secure.

d. Direct Fellowship with God and Christ.

The evangelical preacher has no images, no list of saints, to recommend as objects of trust and appeal. He has on the other hand the unsurpassed gift of personal and intimate and loving communion with the Father and the Savior to offer to every man on the authority of the original gospel of Christ and His apostles. When he proclaims the redemption wrought out on the Cross, when he proclaims, with a heart full of joy and confidence, the forgiveness of sins, he proclaims also the only conditions on which these gifts become the inalienable possession of every man. These are repentance from sin, and faith in the Lord Jesus Christ. It is a universal message, and the conditions are those which every man can fulfil if he will do so. No message is so distinctive of the New Testament as a whole, none is so alien to the spirit of all systems and religions which are

not evangelical, and none has proved so attractive to all classes of men in all parts of the world, wherever it has been delivered with conviction, clearness and love. This is the point at which the tyranny of priestcraft can be broken down most effectively, for the man who hears the appeal of God to his own soul and the summons to trust his Father directly is soon aware that the intrusion of a priestly functionary upon his inner relations with God is an outrage on God's grace and on the human conscience. But again the wisest and most successful evangelical preachers have found that direct controversy is less efficient than the tremendous influence of the positive message of pardon and personal access to God through Christ alone. The message of forgiveness, of justification or acceptance into God's direct and constant fellowship, addressed to all prodigal sons, implies that he who obeys can live daily with God. It has been found that to many Latin Americans, Roman Catholics and agnostics alike, this is a thrilling and utterly unexpected announcement, that prayer is a daily speech with God concerning all the affairs of a man's daily concern. A man may consult God, a man may daily ask for and expect and possess the sympathy of God, a man may tread the streets or do his work, or sit at home, and all the time be aware of God and continue in personal conversation with Him.

Needless to say, the evangelical message offers, to all who will accept it, the joys of the divine sonship, the sacred comfort of the divine promises, and the glorious light upon man's sorrow and struggle of the Christian hope. In such lives we may expect to see the fruits of the Spirit flourishing abundantly in the characters of pure and generous men and women.

e. The Historic Church and its Real Values.

The evangelical preacher is a representative of the organized Church of Christ. That Church has gone through a rich and varied evolutionary process which has resulted in historic types of organization, such as the Greek Church, the Roman Church, the Lutheran Church, the Church of England, the Presbyterian Church, and many

others. These are all nowadays represented more or less in all lands. Some of them have departed further than others from the original type described in the New Testament. Some have added much in their teaching and practice which is not true to that type and must in time be discarded. All who belong to what are called the evangelical Communion believe that they add least to, and subtract least from, the true ideal. The differences among them are due partly to historic national situations, partly to developments in culture and spiritual life in the various so-called Protestant countries. But the evangelical Churches are all deeply conscious of the essential matters which make them to be truly members of the one holy Catholic Church of Christ, and they are increasingly anxious to realize in outward, loving cooperation and unity that inward harmony of faith and love towards God in Christ which they recognize that they all hold in common. In view of the Latin-American love of uniformity in the Church and dislike of variety, it is of vital importance that the evangelical preacher should explain fully and intelligently the underlying unity of the various sections, and at the same time the natural manner in which the various forms have arisen. Further it should be constantly urged that there is no desire to impart mere sectarianism to Latin America, but a desire so to preach the apostolic message that a true evangelical Church may arise in each of the republics, formed in each case from the experience of the grace of God on the part of its own saints and in the light of indigenous culture. The formal relationship with the then existing Christian Churches in other lands and with the historic church movement through the ages that such national Churches would have are matters which these Churches would doubtless determine for themselves.

When therefore the evangelical preacher invites those whom he has led into the experience of peace with God and fellowship with Christ to unite with the Church he represents, his supreme desire is that the new convert may learn to live in the atmosphere of a Christian community. There his faith, his love, his obedience, his spiritual joy, his moral character, may be constantly en-

riched and increased, if he will earnestly and humbly and lovingly unite in worship and service with those who love the Lord Jesus Christ. Undoubtedly the simplicity and bareness of most evangelical forms of worship seem cold and even repulsive to those who have associated the worship of Almighty God always and only with ornate services full of mystery and symbolism. To meet this inborn and ingrained habit of thought and feeling every effort should be used to have church buildings that are beautiful, even where simple, and clean even when frequented mainly by the poor. And the preachers should be careful to see that in all formal and public acts of worship there should be great dignity, order and beauty. Ragged and unprepared services, informal manners in the pulpit, familiar or irreverent tones in prayer, should all be avoided at Sunday services as sedulously as slipshod composition and careless, offhand delivery of sermons. There is a science and an art of worship even among non-liturgical Churches which all too few preachers master, and the absence of this offends the taste, shocks the reverence and excites the contempt of cultivated people everywhere. In such an environment as that of Latin America no care should be spared in the conduct of public worship to make the building and the music, the prayer and the preaching, suggest worship, awaken the sense of the presence of God, and win the spirit that is eager for the touch upon the imagination as well as for the appeal to reason and conscience, to feed on the spiritual bread that is offered to the soul.

f. The Socially Righteous Kingdom of God on Earth.

It should be kept in view that the great leaders of the evangelical Church have always been deeply concerned with the relation of the Christian message to the social life of man and to the helpful influence of the church upon the state. The names of Luther and Calvin and John Knox are associated with great movements in social and political organization as well as with reform in the sphere of religion. Men like Zinzendorf, John Wesley, and Moody, though known as great evangelists seeking the conversion of individual souls to God, were drawn

into active service of the poor and the unlearned. No one can be unaware of the fact that the great evangelical Churches of all lands have been the chief supporters of all movements bearing upon the relief of suffering, the rebuke of unrighteous customs and the deliverance of the poor from injustice and oppression.

This whole matter will be dealt with in a later section of this report. But it must be named and briefly set forth here as part of that message which through preaching, instruction and personal example every Christian Church and its ministers ought to be delivering steadily to the communities in which they are established. It is true that the future life is ever present to the Christian consciousness, the source of much inspiration and the haven of our most sacred hopes. But it is no less true that we are taught by our Lord to pray and work that the Kingdom may come and the will of God be done on earth as in heaven. And our Lord Himself set us the supreme example of that sublime union of yearning for the future triumph with utter devotion to the present duty. Nowhere can priestcraft be more definitely counteracted than in the teaching which leads laymen to earnest, organized service of their fellow-men here and now. By no means can the training of individual character, the establishment of converted men and women in the love of justice and the pursuit of social righteousness be better promoted than by engaging them in the active service of their fellow-men.

The end of evangelical teaching is to be found not only in the pursuit of personal salvation, but also in the constant manifestation of patriotism, in the love of our fellow-men and in the desire to engage in any and every kind of personal effort and concerted movement which will tend to cleanse political life of graft, industrial life of cruelty, commercial life of dishonesty, and all social relations of vice and depravity. The evangelical message will be robbed of its great opportunity in Latin America if it does not prove its breadth and divine beauty by impressing the community where any church is established with the enthusiasm of humanity, in the name of Christ the Redeemer, and God the Father, of mankind.

CHAPTER IV

THE EVANGELICAL CHURCHES AND THE SOCIAL GOSPEL

Both in Europe and in America the so-called Anglo-Saxon and Latin civilizations are being drawn into closer sympathy, to the advantage of both. Former Secretary of State Elihu Root, when on his South American tour a few years ago, said: "The newer civilization of North America has much to learn from the older civilization of South America," and no one appreciates this so fully as those who have made a first-hand study of the latter. Latin-American civilization is rich in the inheritance of culture, the sense of beauty, the grace of manner, and the spirit of chivalry which runs in the blood of Latin peoples, and which can be ripened only by time.

On the other hand, the industrial revolution, which is only beginning in South America, is already two or more generations old in the United States, and of course much older in Great Britain. The changes which it inevitably works have taught Great Britain and the United States some costly and valuable lessons. It is to be hoped that Latin Americans, by avoiding mistakes made in other lands, may make a far greater success in dealing with these rising social problems.

I. THE COMING OF THE INDUSTRIAL REVOLUTION IN LATIN AMERICA

The people of the next generation in Latin America will live in a very different world from that of their for-

bears. Great changes are imminent everywhere, but perhaps nowhere else will they be quite so vast during the next thirty years as in Latin America.

a. *The Development of Its Virgin Resources.*

The average density of population of the habitable globe is placed at thirty-six to the square mile, whereas South America is credited with only five. If, therefore, the continent had only average fertility, it would be capable of supporting seven times its present population. That is, 280,000,000 people instead of 40,000,000 would give it only the average density of the world. But South America has much more than average fertility. The *Encyclopaedia Britannica* says: "Paradoxical as the fact may appear, we are satisfied that the new continent, though less than half the size of the old, contains at least an equal quantity of useful soil and much more than an equal amount of productive power."¹ If this statement is correct, the average acre in North and South America is more than twice as productive as the average acre in Europe, Asia and Africa.

The food supplies which the Old World draws from the New will evidently come increasingly from Latin America, for agricultural exports from other food-producing areas are decreasing. There are also great mineral resources in Latin America which are undeveloped, and there is vast wealth in its tropical forests, while the possible electrical power of its remarkable river systems is another great asset. That the inevitable development of these great natural resources will be rapid is evident:

(1) Because it has been in progress for some years, and billions of foreign capital have already been invested in it.

(2) Because the present rate of growth of the world's population means that every ten years there will be upwards of 160,000,000 additional mouths to feed.

(3) Because the standard of living is rapidly rising all over the civilized world, which correspondingly in-

¹Article on America, Ninth Edition, Vol. I, 717.

creases the demand for all the appliances of civilized life, and for all sorts of raw materials.

(4) Because under normal conditions capital which seeks foreign investment is rapidly increasing in the world's chief monetary centers.

(5) Because Latin American cities are eager to acquire all the material advantages of the new civilization, and the holders of natural resources are more than willing to dispose of concessions for immediate wealth.

For the above reasons there can be little doubt that Latin America will enjoy a period of marked expansion during the first half of the twentieth century.

b. The Establishment of Industrial Plants.

A very important agency in this certain expansion will be the incoming of the factory system. Skilled labor once attracted raw materials from a great distance; it is now found that in many forms of industry raw materials attract capital and develop labor for their manufacture in close proximity. Many kinds of manufactured goods now cost several times as much in Latin America as elsewhere, which fact of course constitutes a premium on the establishment of factories near the source of raw materials and close to markets. The isolation of Latin America has heretofore retarded the development of the industrial revolution in that continent. Not only has the development of navigation brought the west coast of the southern continent several thousand miles nearer Liverpool and New York than it formerly was, but South America now lies on the great highway of the world, and a constant procession of the ships of all nations will in due time pass her doors. This closeness of contact with the life of the world will make increasingly operative the various causes referred to above which must surely hasten the development of the industrial revolution.

2. THE INEVITABLY RESULTANT SOCIAL PROBLEMS

The industrial revolution, which is now on its way around the world, is vastly more than a radical change in the forms of industry. The method of gaining a liveli-

hood has always had a powerful influence in shaping civilizations. The incoming of the factory, the opening up of virgin resources and the development of commerce create conditions of life as far removed from those which attend a civilization primarily agricultural as the east is from the west. Daily habits, the standard of living, methods of housing, sanitation, the density of population, the death rate, the marriage rate, the birth rate, interdependence between individuals, classes, communities and nations, and a thousand other things are all profoundly affected by the organization of industry and the resulting development of mines, railways and factories.

New and conflicting ideas and interests, class consciousness and at the same time a growing sense of solidarity, new conceptions of the relations of the individual to society embodied in socialism, syndicalism and anarchism, new rights, new duties, new opportunities; new responsibilities, new needs, new perils—all these go to make up the great social problem so characteristic of our times, which constitutes an imperative demand for the readjustment of civilization to radically new conditions created by the industrial revolution.

a. The Religious Issues of Social Changes.

These new social problems complicate moral and religious problems. The division of labor, which is the very essence of organized industry, multiplies interdependence a thousandfold, renders human relationships far more close and complex, creates new rights and new duties, and therefore raises new questions of practical morals.

Wherever the influence of the new social civilization has penetrated, whether in Great Britain, Continental Europe or the United States, the tendency has been to loosen the hold of the churches on workingmen; and this has been true not only of Protestant Churches, but also of the Roman Catholic and of the Greek Catholic, ever since the middle of the nineteenth century. There is no reason to suppose that the influence of the new social civilization will be exceptional in Latin America

unless, indeed, the fact that it is imported and the conditions under which it comes serve to make it exceptionally trying.

b. The New Adjustment Rapid and Dangerous.

In Europe and the United States the application of steam and electricity with their consequent miracles of change came slowly as inventions appeared one by one, and gradually overcame the conservatism of a public which was suspicious of the new. In Latin America these revolutionizing inventions present themselves not one by one, but *en masse*; and they are introduced not as doubtful experiments which slowly win confidence as they are slowly perfected, but with credentials in hand, after having conquered two continents. They are admitted without question, and begin their work of transformation as fast as capital can be procured to install them. Social changes will, therefore, be much more abrupt than they have been in North America and Europe, which will render adjustment to them correspondingly more difficult.

This, of course, implies a rapid influx of foreign capital, of which, for reasons already given, there can be no question. The vast amount of capital and of initiative required to open up their continental resources cannot be furnished by Latin Americans. For nearly three hundred years they were subject to paternalism in the state, and for nearly four hundred years they have been under the maternalism of the Roman Church. Such conditions are unfavorable to the development of the initiative, enterprise and energy requisite to organizing new and great business undertakings. The special gifts of Latin Americans lie in other directions.

Large amounts of British, German and Italian capital have been invested in Latin America, together with lesser sums from the United States and Canada. There are \$2,500,000,000 of British money in the Argentine alone, and as a correlative fact there are 360,000 Britons there. British, German and American groups are found in the large cities generally, though North Americans are not nearly so numerous as Europeans.

These foreign colonies, which are so intimately connected with the new conditions, are composed chiefly of young, unmarried men, and are adding to the already grave moral and religious problems. While some of these young men are of the highest character, the testimonies of educators, physicians, missionaries and others agree that a great many of them make shipwreck of themselves morally, and very likely physically. The loss of character, health and life on the part of many young men is not all. The countries which they represent are misrepresented. Thus gratuitous obstacles are thrown in the way, not only of evangelical clergy and of Young Men's Christian Association secretaries, but also of the official representatives of governments who are seeking to establish more intimate and helpful relations between the Latin-American republics and other lands.

3. THE VALUE OF PREVENTIVE OVER REMEDIAL SOCIAL ENDEAVOR

If it appears that the coming of the industrial revolution in Latin America and of the resulting social problems is attended by some peculiar difficulties, it is also apparent that there are certain compensating advantages to be gained provided Latin Americans profit by the experience of other lands, which will enable them to adopt many preventive measures.

When the industrial revolution began in Great Britain it was impossible to foresee results which are now perfectly apparent. For instance, Britons could not in advance appreciate the fact that child labor would ruin a generation. Sixty-five or seventy years ago proper legislation would have prevented the multiform evils of overcrowding in New York City and would have made the tenement house system of that city impossible, but no legislature foresaw those evils. Now they do not have to be foreseen; they are as gross and palpable as a mountain. Child labor and overcrowding represent a class of social evils already existing in certain Latin-American cities. These evils are sure to attend the industrial revolution wherever this spreads unless they are intentionally

and intelligently prevented. They sprang originally from ignorance; they are perpetuated by cupidity. A later generation, or another nation, may learn gratuitously the character of those evils, and it is culpable folly not to take effective measures for their prevention *before human selfishness has been enlisted for their defense and perpetuation*. If action relative to child labor is postponed until this evil becomes well rooted, every manufacturer who gains economic advantage by it, and every parent who is ignorant enough or selfish enough to profit by it, will help to make the uprooting of the evil more difficult. In like manner, every investment in insanitary tenements means opposition to tenement house reform. In New York City there are hundreds of millions of such dollars, and so subtle and powerful is their influence that eternal vigilance is the price of preserving intact the building laws for the protection of the people. It is evident that preventive effort which will presumably have to contend only against indifference will accomplish much more than remedial endeavor which will probably have to struggle against a selfish and powerful opposition.

Of course it is those who have seen and felt these social evils rather than those who have never witnessed them who must be expected to raise a warning against them. It is evident, therefore, that those in other parts of the world who have had actual observation of the good and bad results of the social revolution and have learned something of the legislation which most effectively conserves the one and overcomes the other, owe it to the republics in Latin America to give them the benefit of knowledge learned by hard experience.

4. A NEW AND PRACTICAL METHOD OF SOCIAL SERVICE APPLICABLE TO THE NEW SOCIAL NEEDS OF SOUTH AMERICA

The young men who for the most part compose the North American colonies found in the large cities of the southern continent have usually had excellent professional training and are of more than average ability. What a difference it would make not only to themselves, but also to their employers and to the communities in

which they live, if their moral equipment were equal to their intellectual!

Let us suppose that a part of the equipment of these young men as pioneers of the new industrial and social order has been a course in practical sociology, carefully marked out with reference to the new social conditions and problems which their own work would help to create. Let us suppose that, touching these specific problems, they have been made acquainted with the best results of the experience of Europe and of the United States; that they are acquainted with the problems of child labor and of overcrowding, and also with the most approved solutions, and that they understand both the importance and the methods of municipal sanitation; that they know the moral values of athletics, and are capable of giving a practical training in manly sports; that they appreciate the necessity of public playgrounds, the value of social centers, and various other vital things, which have become familiar to social students. How much such young men and their wives could do in their leisure hours by wisdom, tact, perseverance and cooperation to prevent many of the evils of the new civilization from ever getting rooted. There is needed a new and unique laymen's missionary movement, to place the call for such an unique service before our Christian young men.

Whether the great corporations which are developing the resources of South America would call for the services of such young men cannot be demonstrated without actual test, but we may reasonably expect that open-eyed business men will recognize a good thing when they see it. Some of the Englishmen and North Americans in control of great concessions are Christian men who would be quick to recognize character as a good business asset. Young men who render more conscientious service, who have a better record for health, who do not incapacitate themselves by drunkenness or lust, who do not embezzle or abscond or commit suicide, who do not have to be sent back as wrecks to Great Britain or to the

United States, perhaps at the expense of their employers, ought certainly to be in demand, and should find it easy to compete with men of different character. It is reasonable, therefore, to conclude that when a few such young men have been tried they will create a lively demand for more of the same sort, especially so if there is known to be a bureau through which such men can be procured on application.

Such an organization, capable of performing the several functions which would be required of it, would need to be distinctly Christian in character and missionary in spirit. It would need to possess ample data of the great social movements of Europe and of the United States, and to command facilities for collecting the results of new social experiments; to be capable of outlining such a course in practical social study as was suggested above; to know how to enlist the new recruits, how to train and sift them, and how to place those who meet the high requirements of the work. It should be in intelligent touch with the varied fields which it undertakes to serve in order to adjust its service to what may be local and peculiar needs. It should be able to supply each large city where the work described is being undertaken with a collection of printed matter and photographs which will afford the necessary facts and illustrations for newspaper work and popular lectures, requisite in the education of public opinion. It may be of interest to know that such an organization is already in existence with very considerable material in hand, and not a little experience behind it, and that it is now making the necessary arrangements to undertake and prosecute precisely the work which has been outlined above.

During this period of world transformation which is just ahead of us the old order will give way to the new. The people and their institutions will be plastic; and the men who come to build railways, open mines, set up machinery, establish electric plants, and organize industries will be far more numerous than the missionaries; their character should mightily reinforce the Christian evangel, not belie it nor neutralize it.

5. THE RELIGIOUS VALUE OF SOCIAL SERVICE

The most encouraging sign of the times is the fact that for a generation there has been quietly taking place a revival of the Christianity of Christ, a true understanding of His message of the Kingdom, and an apprehension of the social laws of love, service and sacrifice, by which it is governed, and by increasing obedience to which it will increasingly come.

a. Social Service an Integral Part of the Missionary Program.

With this new light which has broken forth from the newly understood Bible to meet the new social needs of the new civilization, missionaries and ministers of the gospel everywhere are discovering that it is their business not only to win individual souls to Christ, but to create a Christian civilization, and it has been conspicuously demonstrated at home and abroad that social work is as helpful to the one as it is essential to the other. Such work, however, has often originated in the desperate needs created by famine, flood, pestilence or poverty rather than in a comprehensive study of the problem of human well-being, and in a perception of the relation of social progress to the coming of God's kingdom in the earth. The time is now ripe to take the broad view of missionary effort and to adapt methods accordingly.

It is evident that a large proportion of the missionaries and Christian workers in Latin America takes this broader view, which marks a return to the aims and methods of the Christianity of Christ. A correspondent says: "The community life requires special study. It is very important that the preacher should get in real touch with the life of the community. He must be one of the people. He must not only understand their problems, but he must feel these problems and take a lively interest in them. There are many reforms that have to be started. He must have the highest Christian ideals elaborated in practical modern ways. He must be familiar with the various ethical doctrines, and also with political and social problems." Again, the same writer says: "Institu-

tional and social service work is very important in Latin America. We may suggest the establishment of reading and lecture rooms, to which people may come to read periodicals, books and pamphlets, and to hear lectures on general subjects entirely separate from distinctly religious work. A lecture room away from the church or the chapel will attract a great many persons who will not go to hear a sermon. By means of lectures on sociological problems we may give them to understand that the task of the church is to help the community by giving assistance in the knowledge required to solve practical problems. In those lecture rooms we may organize study classes or societies for debate, or any other kind of organization in which systematic work may be done. The young people's societies, through their literary departments, have undertaken this work in several places in Mexico so successfully that the ordinary monthly meetings of the department have been attended by hundreds of people who would never come to any of the church services."

Dr. G. B. Winton says: "Saving individual men will soon begin to raise the spiritual temperature of whole peoples. But evangelical public sentiment will also begin to operate. Many Latin-American countries so far have scarcely anything that can be described as public sentiment. There are no intellectual currents that flow from community to community. The Roman Church once furnished such a bond, but for a long time now it has ceased to be an appreciable intellectual force. Its ministers no longer preach, except at rare intervals. The people are taught the catechism and the litany of the saints, but not much else. But the gospel will make public sentiment. It boldly stirs the sluggish lees of men's thoughts, and takes the risk of any ferment that may follow. It is itself both a ferment and a tonic. It makes men think and helps them to think aright.

"The generation of Christian men, educated in evangelical schools, which will soon furnish the leaders for the political life of Mexico, will supply men who are real patriots, unselfish because Christians, putting the good of the country before any personal interest what-

ever. In the same way the period of a generation or two given to instructing the poor and helpless will bring to them the magic gift of letters. When they can read, they will demand a press. With a press they will achieve community of sentiment and of action. If the people are to be sovereign—and so enamored of republicanism are all these nations that they will hear of nothing else—then the sovereign people must be trained for their duties. Minds must be enlightened, spirits chastened, morals purified. This is the function of the gospel itself, the most potent, democratizing influence known among men. It exalts the worth and the dignity of the individual till he comes to have self-respect, and to demand respect from others. At the same time it makes him his brother's keeper. It enforces such a spirit of consideration, of justice and of kindness that by it men can live together in peaceful communities, governing themselves."

b. *Its Value Finds Abundant Confirmation.*

With the recovery of Christ's conception of the kingdom of Heaven as a saved society here in the earth where God's will is done by man as it is by angels, methods of social Christian work are soon adapted to local needs. The religious value of such work has been many times demonstrated by churches in the worst quarters of cities in Europe and the United States. Here and there in Latin America also outstanding examples of institutional work are to be found, such as the People's Central Institute of the Southern Methodist Mission at Rio de Janeiro. One of our correspondents thus outlines its work: "A combined downtown institutional forward movement to reach the masses in the commercial and business center and the extensive slum district and the seafaring classes of the port of Rio de Janeiro, a city of nearly a million inhabitants. (1) Department of evangelization and religious instruction: preaching, gospel meetings, Bible classes, Sunday school, Bible reading, tract distribution, etc. (2) Department of elementary and practical education: kindergarten, day and night schools, classes in the practical arts of cooking, house-keeping, sewing, first aid to the injured, typewriting, etc.

(3) Department of physical training: (a) classes for young men and boys, young women and girls in physical culture; (b) gymnastics and indoor games; (c) open-air playgrounds. (4) Department of charity and help: medical consultations, clinic and dispensary, visits and personal ministry to the sick and neglected. (5) Department of recreation and amusement: festivals, lantern shows, popular lectures, social gatherings and picnics. (6) Department of employment: a bureau whose object is to bring those in need of employment into touch with employers. (7) Department for seamen: preaching and gospel service in the hall and on board ship, reading, correspondence and game rooms, distribution of literature, visitation of the sick in the hospitals and on board ship, board and lodging, and care for the general spiritual, intellectual, social and physical welfare of sailors."

The People's Institute, of Piedras Negras, Mexico,—founded by Rev. S. G. Inman—under the mission Board of the Disciples of Christ, has attracted wide attention among educators, government officials and private citizens alike. It is the outgrowth of a small reading-room. The discussion of public issues in the reading-room called forth a series of public conferences on civics and morals at the municipal theatre which aroused so much interest and enthusiasm that the demand was imperative for an expansion of the work and for a permanent home for the new enterprise. Funds were raised by popular subscription from philanthropic residents on both sides of the Rio Grande for the erection of the present splendid building. It was organized especially for the purpose of seeking a point of contact with the higher classes, who could never be persuaded to attend religious meetings. The methods used were those which would interpret Christ's message as a force to uplift the community and national life, rather than to bring direct pressure on individuals to join the church. The dedication of the building was made an official act by the government, which often holds patriotic meetings in the auditorium. Other public and private organizations often use the rooms for their meetings also. Much of the success of

the work is due to the active cooperation of the public school teachers, who in a large measure have been used to head the varied activities. The Institute combines the work of the social settlement, the public library, the charity organization society, the society for the prevention of cruelty to animals, and all the other benevolent, educational and reform organizations of the ordinary city in the United States.

One of the most interesting features of the Institute is a Sunday morning meeting, generally attended by people who would never think of attending an ordinary evangelical preaching service. A topic is chosen, and some government official or other prominent citizen, known for his high moral character, is asked to lead the discussion, which is afterward thrown open to all present. The frankest discussion is urged and secured. The director always presides and closes with his own presentation, showing the bearing of Christian teaching on the problem. Thus an opportunity is found to present the claims of Christianity to those who had ceased to think of it as of any practical value to them. These meetings and those of a debating club have often aroused interest and started movements for the betterment of community life, which have afterward been taken over by the government or other organizations.

Night classes in fifteen different subjects are conducted for young men and women. As many as one hundred and forty have been enrolled at one time. During the school year conferences are held for the public school teachers. The director of the government schools of the district is on the faculty of the Institute, thus helping to correlate its educational work with that of the public system.

This work seems to offer an approach to the upper commercial and official classes who have so long been indifferent under the older methods which seemed to appeal only to the humbler classes and those who could be aroused to the ambition for a better education than was afforded by the native schools. In this respect the Piedras Negras work differs from most social institutional

work, which aims at the lower grades of society, trying to elevate their ideals and environment. But here the attraction of modernized social and intellectual opportunities drew from their aloofness those who had hitherto considered themselves above the social scale of the native evangelical membership.

c. It Prepares the Way for the Gospel Message.

Social service indirectly contributes to individual salvation by preparing the way for the gospel message.

Two things are necessary in order to convert the world to Christ. One is Christian truth, the other is the Christian spirit, and it is the spirit which vitalizes. A body of Christian truth without the Christian spirit is as powerless and dead as a human body without the soul. There are multitudes in the world, and especially in Christendom, who have been taught more or less in the truths of Christianity, but who have been mistaught as to the spirit of Christianity. That spirit is the spirit of disinterested love. Such love is the very essence of our religion because it is the very essence of God, of whom Christianity is a revelation. Now the world at large does not believe in disinterested love. There is every reason why men believe in selfishness; but why should they believe in a love they have never experienced, and rarely, if ever, witnessed? This is the real, practical atheism of the world. As long as men do not believe in disinterested love, they cannot believe in God, who *is* disinterested love. As long as such love is unreal to men, God is unreal to them. Non-Christians and professed Christians meet one another in the daily contacts of business, but even Christian men make no profession that their business is disinterested. With them as with others, "business is *business*." Thus there are great multitudes in so-called Christian lands for whom Christian truth has been devitalized, and its proclamation made powerless.

The principal contacts between Christendom and non-Christendom have been commerce, diplomacy and war, and disinterested love is not commonly recognized as the controlling motive of traders, governments or armies. Few, indeed, are the pagan peoples in the world to whom

the great war has not given another superfluous demonstration that "Christian" nations do not love one another. Millions are feeling, and not a few have definitely formulated the thought, that somehow this war is a negation of the Christianity of Europe. A prominent Japanese, Dr. K. Ibuka, chosen to represent the Federated Churches of Japan, said when welcoming the Christian embassy recently sent to that country by The Federal Council of the Churches of Christ in America: "Men to-day are standing, with bated breath, bewildered at the spectacle of the gigantic struggle going on in Europe. For half a century or so the newly awakened East has looked up to the civilization of the West as the highest type of civilization the world has ever known. But it is now trembling in the balance. . . . The civilization of Europe has been pointed to in the East as preeminently Christian, and men are asking us Christians, 'Where is your God?' Where is the kingdom of God which you proclaim as the supreme aim of life? Where is the brotherhood of man so often on your lips? What is the real value of Christianity to the world? Do not Christian philosophers and theologians themselves admit that, after all, might is right?" These taunts are not new, but they have been newly barbed and feathered, and find the mark as never before.

To what purpose do we reiterate yet again that the Christian life means love to God and man? Such words are empty chaff before the whirlwind of human hate and greed. There must be evidence of unselfishness. Where shall it be found, if not in sacrificial service, which is the natural expression of love?

Dr. Grenfell, of Labrador, says: "When you set out to commend your gospel to men who don't want it, there is only one way to go about it—to do something for them that they'll understand." That was the Master's method. The nations are not hungering and thirsting for righteousness, but wherever the industrial revolution goes many new needs appear of which men become deeply conscious. They can understand poverty and sickness when the coming of machinery throws them out of employment. Talking to them about righteousness is to them no such evi-

dence of your love, as is helping them with respect to some felt need. Social service in mission fields is simply an extension of the principle of medical missions, which have been so wonderfully successful in overcoming prejudice and in preparing the way for Christian truth.

d. It Demonstrates Christianity to Men.

The industrial revolution is the forerunner of new needs and of new social problems which, left unsolved, become social perils. Social service which aims to meet these new needs is the forerunner of the teaching of Jesus, which alone can solve these problems and prevent these perils. Social service appeals to men because they can understand it. It kindles their gratitude, gains their confidence, wins their affection, and in some measure reveals the Christian spirit. It is not a proclamation of Christianity, but it is a demonstration of it—a demonstration not of logic, but of life. Is not this expression of Christian love precisely the answer needed by the new skepticism concerning the reality of Christian love?

There are two distinct methods of communicating truth which are as old as human intercourse. One is by means of words, the other is by means of acts. And while the word is the primary messenger, the act not only "speaks louder" than the word, but speaks a universal language. When the Christian spirit has been shown in ministering to keenly felt wants, when it has been manifested in self-denying service, *then* the spoken word of Christian truth will have its rightful power.

e. It Gives Each Man His Rightful Place.

Social service directly contributes to social salvation by helping to rectify relations between man and man. In an address made several years ago President Wilson said: "We are in the presence of the absolute necessity of a spiritual coordination of the masses of knowledge which we have piled up and which we have partially explained, and the whole world waits for that vast task of intellectual mediation to be performed." Science is classifying the new knowledge, and gradually coordinating its truths, but science does not concern itself with spiritual

meanings and ultimate purposes. President Wilson continued in the same address: "The business of the Christian Church, of the Christian ministry, is to show the spiritual relations of men to the great world process, whether they be physical or spiritual. It is nothing less than to show the plan of life, and men's relations to the plan of life." This is precisely what social Christianity undertakes to do.

Immanuel Kant, regarded as the greatest philosopher produced by Christendom, recognized a universal plan in nature and history by which the human race would fulfil its destiny here in the earth in a kingdom of "the good," which he called in Scriptural phrase, the "kingdom of God." Since Kant's time the highest theological thinking has made dominant what has been called a "moral teleology"—the teaching that the world exists for a moral purpose to which the spiritual and the physical are alike subservient. In recent years this conception has reasserted itself with new vigor and with wider acceptance, and men are beginning to recognize the cosmic designs of God in Jesus' teaching concerning the coming of the kingdom of Heaven here in the earth.

This interpretation of Christianity fits the peculiar needs of our times as the ocean fits the shore, and makes social service inspired by Christian love the intelligent application of the social laws of Jesus to human relationships. Those laws perfectly obeyed would be God's will done on earth as it is in heaven—the kingdom fully come.

CHAPTER V
THE CHRISTIAN MESSAGE AND THE
EDUCATED CLASSES

I. THE PRESENT ATTITUDE OF THE EDUCATED CLASSES OF
LATIN AMERICA TOWARD CHRISTIANITY

a. *The Educated Men are Hostile or Indifferent to
Christian Truth.*

It is the unanimous testimony alike of natives, foreign observers and evangelical ministers that among the educated classes of the Latin-American republics there is wide-spread hostility to the Christian faith. In some of these countries there are small groups who remain faithful to the teaching of the Roman Catholic Church, and throughout them all individuals are to be found who believe in God and in His supreme revelation through Christ. But in general it is to be said that defection from the Roman Church implies, among the "intellectuals," either complete indifference to the whole subject of the spiritual life of man or the profession of some phase of philosophy which seems to justify them in rejecting the claims and authority of the Christian religion in any form. From the time of the revolutions in these countries the minds of the leaders have been concentrated on the attempt to discover intellectual bases for society and the secret of governmental authority and method, apart from the teaching of the only form of Christianity which they know at first hand and which they have almost unanimously rejected. If here and there we find those

who had deeper insight into the facts, and who, like Montalvo of Ecuador, held that "a sane and pure democracy has need of Jesus Christ," those voices are all too rare.

b. Their Philosophy is Irreligious.

The vast majority are strong political idealists. They have sought through a philosophy of human nature and history to discover the true principles on which an ordered society could be established. Naturally, in the earlier period many of them looked on the French encyclopedists as the true parents of that democracy which they accepted as the only substitute for the autocratic rule of Spain and Portugal. And from Rousseau, Voltaire and their confrères they sought their moral, social and political inspiration and guidance. But that was a comparatively brief phase. The rapid spread of the doctrine of evolution and the discovery that the encyclopedists were pure dogmatists, whose doctrines were unsupported by history, led them to other and later systems of thought. The great names which seem to have ruled the minds of Latin America for the last two generations are those of Auguste Comte, with his system of positive philosophy, Herbert Spencer with his majestic and imposing philosophy of mechanistic evolution, and Jeremy Bentham, whose doctrine of utilitarianism as applied to legislation and governmental ideals exercised great influence. As those thinkers systematically treat positive Christianity, and even the active belief in God, as irrelevant to the study of mankind and the ordering of society, their many followers in Latin America have naturally treated the whole subject of religion as *passé*. Many of their rulers and of the instructors of youth in their universities have either ignored religion entirely, except in anti-Catholic legislation, or have definitely attacked its claims to intellectual respect or official recognition.

Naturally, therefore, we are presented with a condition almost unique in the modern world, where religion is

¹ F. García Calderón, "Latin America: Its Rise and Progress," 240.

treated consistently as a superstition of the past which in none of its forms is worthy of the attention of free and educated men. If we are told that here and there circles are being formed and are growing in number and power which concern themselves seriously with such movements as spiritism and theosophy, this may be treated partly as a witness to the survival of the religious instinct among their professors, partly as a proof that the merely secular view of life is beginning to reveal its poverty and shallowness.

c. The Roman Church is Helpless.

On the other hand, there seems to be no evidence that the leaders of the Roman Church are able to withstand this mighty flood of agnosticism. The mere *non licet* of the late pope's attack upon modernism can have no effect with a situation like this. The works of Roman Catholic apologists in Europe seem to have a very limited circulation in Latin America, and the education of priests does not fit them to deal with the problems of agnosticism from the modern standpoint.

2. THE DIFFICULT TASK OF EVANGELICAL CHURCHES

It is obvious, of course, that the evangelical Churches cannot undertake to counteract directly the institutional life which has produced or which nourishes the anti-religious attitude of the governments and universities of Latin America. Nor can they send men whose task shall be merely that of substituting one philosophy for another. Their influence upon the educated classes of these republics must arise from the effort of highly trained and devoted Christian men to bring men of education to Christ. We know how difficult that task is in all parts of the world. But in most Christian lands the task is made easier by the presence, in their best educated circles, of large numbers who are avowedly Christians in conviction and spirit. In Latin America it is the absence of any such nucleus, and the fact that, so many have rejected Christianity or are indifferent to its claims, which constitutes the peculiar problem.

a. *The Two Essential Matters of Emphasis.*

In the first place, then, we must emphasize the fact that work among the intellectuals has the very same object as that among the uneducated, the bringing of human souls one by one into the fellowship of God through faith in Jesus Christ. The definiteness, power and glory of a personal life in God must be the one supreme message of the Christian teacher to them as to all other classes. The more directly he makes that fact the center and substance of his whole message, the more force will be exercised by his ability to meet the stress of debate based upon philosophical and historical argument against the Christian faith. In all parts of the world it is the substantial power of a personal experience of Christ and of God in Christ which attracts most earnest attention to the intellectual aspects of the whole matter. Without that compelling energy of active life all dispute about the philosophy that is consistent or inconsistent with Christianity appears as a mere abstract affair, a mere choice of school flags, or an unmoral assent to propositions that do not lay bare the roots of our being in God.

Further, it must be remembered that the missionary must seek to bring his educated converts to an open confession of their faith and into Christian service. Without such open confession and an accompanying expression of the religious life through self-denying activities, these converts will lose the steadying of character that comes through witness-bearing, and the power of the self to function through service is likely to suffer atrophy. These are commonplaces of the religious life as the evangelical understands it. But just here is one of the chief difficulties to be encountered, for the almost universal testimony laid before us proves that many of the upper circles are deterred at the very start from open connection with the evangelical Communion because these are so largely composed of the poor and the uncultured. The fear of losing caste is apparently as great as among the higher castes of India. It is here that strong intellectual leadership is needed to support the spiritual appeal, to nourish and fortify the spiritual impulse which has been awakened.

b. The Main Themes of Candid Discussion.

With these thoughts before us we must now describe the main topics on which the evangelical teacher who is to labor persuasively and with authority among the educated classes should be as thoroughly equipped as possible.

(1) *The Doctrine of Evolution Theistically Interpreted.*—The thinking world of Latin America is largely controlled by the idea of evolution. The form in which it has mainly been presented and gained its hold is that which it has taken in the system of Herbert Spencer, based upon the doctrine of the persistence of force and the Darwinian theory of natural selection. For many the Spencerian philosophy has coalesced with the more humanitarian enthusiasm of Auguste Comte, whose philosophy of positivism has at once captured their democratic convictions and confirmed their rejection of a supernatural religion. Thus they find themselves buttressed, by an interpretation of evolution which claims to be scientific and a view of history which claims to be most human, in an attitude of defiance toward revealed religion. In their search for political ideals they assume that science must have the last and decisive word. Hence the more recent concentration on psychology and sociology among their university leaders and political theorists does not imply any deeper grasp of the spiritual nature of man and the absolute nature of moral law. Rather does their interest in these new fields of thought proceed upon the basis of that evolutionism and agnosticism which the earlier generation adopted as the final truth for the modern scholar and thinker.

It is evident that if the evangelical form of Christianity is to be made real to men who have been thus trained for nearly three generations, a mere blunt and ignorant denial of the doctrine of evolution or a superficial and insipid treatment of the philosophy of agnosticism will avail nothing. The true method will be pursued more wisely by the man who knows that there is another view of evolution than that of Herbert Spencer. There is a kind of tyranny which the earlier and coarser view of evolution has exercised over the minds

of a whole generation of men. It has been assumed that the principle of evolution means that the earlier periods of the history of our world explain the later, that the simpler conditions and forms of existence produced the more complex, that the lower phenomena are the causes of the higher. The idea of order in time has become confused with the idea of causality. Thus mechanical principles are used to "explain" the facts of biology. Biology, in turn, is taken as the key to psychology, psychology to sociology, and the last as the key to all religious phenomena. This easy and shallow way of explaining the history of our world is now being discredited steadily by the most representative thinkers of Europe and America. It is hard, however, for many minds to get rid of its tyranny over their imagination. The conception that the evolutionary history of nature and man in our little world reveals the gradual enrichment of the field of reality by the advent of successive new causes, which come from sources, or a Source, in the invisible and spiritual universe, is the conception which the Christian thinker must think through until its truth has filled and freed and illumined his mind.

And again, our Christian apologist must remember that agnosticism was promulgated by Kant, Sir William Hamilton, Victor Cousin and Dean Mansel, not as the destroyer but as the helpmeet of faith. This knowledge may not lead him to adopt agnosticism, but it should lead him to a deeper study of the whole movement on its Christian and constructive side. For this purpose he might well pay some attention to the Ritschlian movement and its significant history both in Germany and in the English-speaking world. For it is safe to say that, though Ritschlianism has not produced a commanding system of Christian doctrine, it has served the past generation as a helpful system of apologetic, and especially so among the intellectuals of Europe and North America. And yet Ritschl explicitly and elaborately founded his method upon a philosophical agnosticism which he expounded and defended with great conviction and energy. Thus, like a wise strategist, the Christian

teacher, without attempting merely to substitute one difficult philosophy for another, may turn the flank of the foe by showing that many eminent philosophical agnostics have been convinced and earnest Christian believers.

Let this, then, be the task of the man who, by the writing of pamphlets, the delivery of lectures and the conduct of private discussions among the agnostics of Latin America, seeks to win educated men to Christ. He must master the theory of evolution in its Christian interpretation and the doctrine of agnosticism. For this, the literature, even in English alone, is vast and varied. The works of Robert Flint, John Fiske, A. J. Balfour, William James, J. Arthur Thompson, Romanes, Oliver Lodge, Kelvin, Eddes, Bergson and Josiah Royce are a few among the many that are easily available.

(2) *Religion as a Normal Activity of Human Nature.*—The thorough-going discussion of evolution and agnosticism involves of course the fundamental problems connected with the philosophy of theism. But it is said that many leaders of Latin-American thought who do not profess to be atheists adopt, nevertheless, the form of theism known as deism. That is, they seem to acknowledge the existence of a creative and intelligent will, without which nature cannot be explained as a vast but unified and orderly process; but they disclaim the idea that such a being has definite claims on individual recognition. They are deists who disown religion. They imagine, as indeed many do in other enlightened lands, that the future history of man, based on economic facts and ethical and social ideals, can reach its goal without any effort on man's part to enter into personal communion with the Will which orders all. That Will works immanently, it is said; and, so far as our knowledge or responsive action is concerned, it works impersonally. There are many who shrink from avowing themselves as intellectually atheists, who do not realize that the deists who do not seek or worship God, and the agnostics who avoid religion on the ground of a certain theory of knowledge, all live as practical atheists, "having no hope and without God in the world."

There are three main lines of attack upon this position,

recognized in modern apologetic literature. The first of these is the fruit of the modern study of religion as a whole. It is found that religion is a normal product and activity of human nature. It is as old as language, as wide-spread as the race itself. The hunger of man for communication with the unseen powers that control his fortunes, and with the Divine Source of the soul's life is irrepresible and is increasingly believed to be universal. Irreligious communities are not superior but inferior to their fellow-men. They are, under temporary and unnatural conditions, stifling the true tendency of their nature, denying to themselves the highest fruits of their existence as men. As John Fiske, the first great exponent of Herbert Spencer in North America, asserted: "Nature's eternal lesson is the everlasting reality of religion." In dealing with evolutionists of a certain type his argument in "Through Nature to God" should be mastered by every teacher of Christianity.

There is abundant proof that in Latin America, as in other communities where the message of Christianity is rejected, the hunger of the soul for religion finds expression in the pursuit of spiritualism, soothsaying, theosophy and other such phenomena. The loss of faith in Christ always brings the demons back to man's imagination and gives them power over his heart. As the fountain head of such systems, when they become systems, is the East and especially India, the wise herald of the gospel will give more attention to their history in their birthland. For this purpose no book will serve better than Mr. J. N. Farquhar's "Modern Religious Movements in India"; and the true value and significance of man's yearning for direct contact with the supernatural should be studied in Professor E. F. Hocking's stiff but rewarding work on "The Meaning of God in Human Experience." The purely superstitious nature and immoral tendencies of these movements, when they are taken to supplant Christianity, may be fully and should be ruthlessly exposed in written and spoken word.

The second method of appeal should be based on man's moral needs. To some minds the mystical appeal seems

faint and unattractive, especially if their life is materialistic and self-indulgent. But there are few who, when pressed kindly and firmly, do not acknowledge the need of personal moral improvement. If God exists, then He has laid down laws for human nature and social intercourse which are as definite, real and irrevocable as the "fixed" laws of nature. No consistent and intelligent evolutionist is in a position to deny that. The difficulty is to get the individual conscience quickened to speak at this point. Yet this must be done if the deepest and happiest results are to be attained. If lying and lust, if selfish living and anger, if hatred and jealousy, if greed and cruelty; are contrary to the sacred laws of human nature, if to live in communion with God is a fundamental law of our human experience and the true ideal which stretches into the unseen and the eternal, who can contemplate humanity as godless and sinful without dismay and contrition?

It is here that in the third place the appeal to Christ and His gospel must be made. For He is proclaimed from the beginning and always as the One from and through whom man receives the complete forgiveness of God, the power to live the ideal moral life, the sense of immediate and permanent contact and fellowship with God, the Father. It is vain to deny that this experience is real, for the witness to its reality is simply incalculable in the variety of persons and conditions, of moral situations and intellectual equipment, where its power and actuality are established. A man may choose to live without all this, but he can never prove that other men have not received this power and entered into this life of God.

(3) *The Bible as a Trustworthy Message of Salvation.*—The argument which we have sketched cannot end of course without entering upon a discussion of the origin of Christianity and the authority of the Bible. A missionary to uneducated heathen has the right to go with the Bible in his hand and assert dogmatically: "This is the Word of God, and I am here to declare the message which it contains for you and from Him." But he who

works among people of western education cannot act in that simple way. He will find himself driven very soon to explain and defend his assertion that this book is the Word of God. He will be confronted by many men and women who have caught at least the echoes, and by some who know the substance, of the modern critical movement in Bible study. And with them the argument must begin further back.

Now it is one of the clearest results of the whole modern historical movement that the study of the rise of Christianity as the supreme revelation from God and the study of the literary history of the Bible are intimately bound together. The Bible can be used as the "Word of God" because it contains the message of redemption and the offer of that fellowship with God which the heart of humanity was created to hunger after and to enjoy. But that message of salvation, when delivered fully and with all its just and immediate implications concerning God and man, the guilt of sin and its pardon, the infinite fountains of divine love and the atoning death of Christ, the need of repentance and the principle of faith, the demand for obedience to the laws of personal honor and of social morality, the offer of the Holy Spirit—that message is Christianity.

It would be out of place to attempt here an outline of the argument which should deal with the rise of Christianity. The literature is so great that it would baffle any one to attempt even a brief catalogue of relevant and important works without some risk of misunderstanding. Suffice it to say, that in the bibliographies to the various articles in Hastings' "Dictionary of the Bible" and his "Dictionary of Christ and the Gospels," the student on the field can find abundant material for his purpose, and in those articles themselves constant help in his effort to present reasonable, modern and constructive arguments for the authority of the Bible, and especially of the New Testament, and for its complete

trustworthiness concerning the person and work of Christ, the nature and claims of the gospel of the grace of God.¹

On the side of "method," it is clear that an important work could be done by the establishment in the chief centers of Latin-American civilization of libraries which would contain the best works of modern Christian scholarship, works which are representative of the evangelical Churches and of that broad fearless research into science, history, philosophy and theology which is laying the solid foundations of faith in Christ and His gospel for the modern mind. These libraries should be under the control of competent, earnest scholars, full of the evangelistic spirit, who know how to use them personally and to make them fully available for all educated people with whom they come into contact.

It ought to be added that those who are thus equipped and appointed to present the evangelical faith to the educated circles of Latin America will always seek to do so in the language of to-day. This requires not only that they know the past and orthodox mode of doctrinal statement, but that they have mastered the secret of stating the Christian truths in the manner which makes them real for the psychologist and sociologist of our own generation.

(4) *The Church as a Real and Efficient Expression of the Spirit of Jesus Christ.*—The rise and the divine authority of Christianity cannot be discussed in the fullest manner without raising the whole subject of the nature, history, value and authority of the Church of Christ. The intellectuals of Latin America are said to have revolted from the Roman Church and to regard Protestantism as a poor and sectarian offshoot from it. The hatred which they feel towards what they regard as the parent becomes contempt for what they regard as its rebellious and puny offspring. The principal answer to this attitude can be found only in the gradual growth of

¹ Dr. José Rodriguez, recognizing the great need for a modern history, in Portuguese, of the origin and development of the Bible, is now preparing such a work.

strong evangelical churches where Christianity is presented as the power of God unto salvation, where the evangelical type of sincere piety is worthily realized, where its effect upon personal character and its issue in social service manifest its full dignity and divine authority. To clothe its teaching with the beauty of holy lives and to manifest it in ardent devotion to the whole good of humanity, will go further than all scholastic argumentation to win admiration and confidence.

But the intellectual side cannot here be ignored. The evangelical faith must be presented as the true representative of the Apostolic Church—the true creation of the Spirit of Christ. To do this by formal lectures, by printed pamphlets and books, by personal discussion, requires, if it is to be done convincingly, a large amount of historical knowledge, doctrinal insight and spiritual conviction. The principles which lie at the foundation of the Church in New Testament times must be deeply studied and clearly expounded. The history of the rise of Romanism must be investigated, that its dangers as well as its truths, and its additions to the original gospel alike in formal doctrine, in ceremonial and in superstitious practise, may be discovered and set forth.

More important still, though involved in it, is the need for a thorough knowledge of the history and meaning of the Church in which the evangelical preachers believe and in whose name they are at work in Latin America. Here there is room and clamant need for a re-reading of the Protestant history. Why did all these divisions arise? Is it only an evil spirit that has given them birth? How is it then that they all produce at least in some measure, and many in a very full and splendid measure, the fruits of the Spirit of Christ? The Spirit which produced them is the Spirit of freedom, of individualism, of that democracy which was planted at the very first in every church established by the apostles of Jesus Christ. The same spirit which made the Latin-American countries revolt from Spain and Portugal, which made them prefer republicanism to monarchy, which made them seek as separate nationalities to fulfil their

destiny is that which produced the divisions of the Protestant world. The ideal of bare and formal unity, which many of them profess to admire in the Church of Rome, is hostile to the whole spirit in which they have been trained socially and politically. The unity of the Church must be that of the mind and the spirit. It is a fruit rather than a root of life. The unity in which the Churches are rooted is unseen and spiritual, the boughs and branches diverge, but the tree produces the one fruitage of a holy life in God. Even though much sin has been at work in the production of their divisions, just as much sin (*e. g.*, the Inquisition) served to preserve the formal unity of warring parties in the Roman Church, nevertheless it is becoming clearer every day, and the Panama Congress is a brilliant proof of the fact, that the various sections of the evangelical Church feel more deeply and widely every year their inherent unity. The things that unite them are greater far than those which divide them.

It ought to be urged upon our Latin-American friends that in the history of the evangelical Churches we have a most brilliant illustration of the evolutionary method of God. Through the freedom of man, identified, consecrated and secured in the gospel of Jesus Christ, the Divine Spirit is creating His own organs of life and action in our human world. The unity of Protestantism is not that of an engine, but that of a living tree. Such institutions as the Young Men's Christian Associations and Young Women's Christian Associations, hospitals, Christian schools and colleges, social settlements, charity organizations and institutions of all kinds, Bible Societies and interdenominational missionary activities, are not mere accidental and unrelated phenomena. They are the fruits of that one mighty and living Spirit which is at work in the evangelical Churches as a whole, the organs of His divine efficiency. It is of the utmost importance wherever the Roman Church, with its limited idea of unity is dominant, that this true idea of evangelical unity should be thought through, mastered and constantly presented. The divisiveness of the Spirit of freedom is not the whole fact. When it is truly de-

rived from God's own grace its unity is ever at work seeking to overcome divisions and to secure outward unity, not by external means and physical force, but by the compulsions of a common experience and a common aim. It is a wonderful confirmation and illustration of this position that the principal evangelical Communion are to-day deeply concerned with the effort to secure even further cooperation with one another. They recognize that their divisions, so far as these hinder unity of the spirit and active fellowship, must be overcome; and they are endeavoring everywhere to discover those methods by which their one faith and one baptism in the one Lord may lead to the fulfilment of our Lord's prayer "that they all may be one."

(5) *The Social Standards Inherent in Christianity.*—The defensive presentation of Christianity to educated people must include a full and fearless statement of the ethical demands and forces which it brings to bear upon human conduct. This subject is dealt with elsewhere in this Report on its other and practical side. Suffice it to say now, briefly, that the Christian apologist has here one of his most powerful and yet most difficult weapons. But in its use he has the inestimable advantage of direct appeal to the teaching of Jesus, the history of Christianity and the experience of many nations in modern times. The shallow sociology of writers like Herbert Spencer is due to the lack of spiritual perception in their view of human nature. The teaching of Jesus proves with astonishing and overwhelming clearness and power that the laws of human character and social experience spring from the fact that man is a spiritual being, related directly to God. He is not made for the life of a higher animal. His appetites and passions are not the end of his existence. That end is to be found only in the knowledge of God and in the fulfilment of righteousness. Since this is the truth, as Jesus Christ taught, no society can ignore the laws of purity and righteousness without endangering human life as a whole. Indifference to the laws of personal morality in the lack of continence, indifference to the laws of society in

the practice of injustice to any class, is, if it spread far enough and wide enough, the disintegration of human nature. The Japanese and the Chinese have begun to see that the loss of their ancient forms of religion has destroyed the foundation of their ancient form of social and national order. Only the Christian faith can replace the loss, with foundations laid deeper than those they possessed of old, because laid in the will of Jesus Christ, the Son of God.

The leaders of the Latin-American revolutions sought in certain forms of social idealism for the secret of political organization and commercial order in the new republics. They sought in vain. For no system of government needs religious ideals, the conception of the will of God concerning man, more than a democracy. Liberty, equality, fraternity were religious principles, elements of the life of Christian Churches, before they ever became potent war cries of revolution and ideals of society in general. Apart from their religious origin and inspiration, these three great ideals have neither truth nor potency. It is the Christian gospel which first established them as working, organizing forces. From the Christian Churches they passed over into the general consciousness of modern nations. But apart from the Christ, and His revelation of the Father's will and purpose concerning man, they have no reality. It is their passion for democracy which should lead the rulers and philosophers, the statesmen and lecturers of Latin America back to Christ. For His Kingship is the only real source of that individual liberty, that mystic equality, that universal fraternity, whose glory appears in the Christian life, whose ideal is striven after passionately by the evangelical Churches, whose partial fruits are seen in the incomplete democracies of the modern world.

CHAPTER VI

THE PREPARATION FOR CHRISTIAN WORK IN LATIN AMERICA

Whoever would take an evangelical message to any one of the peoples of Latin America must have in mind three modifying facts: First of all, most of the peoples among whom he plans to live and work are not pagans. They are Christians in name and deeply resent a classification which puts them on a par with pagan peoples. The Indians of the mountains and forests are practically pagan in their thought and ways, but only a small portion of the work attempted hitherto in Latin America has addressed itself to their needs.

Again the missionary will be doing much of his work in an environment of enlightened and refined civilization. He must, therefore, acquaint himself with the accepted canons of taste and culture which have grown out of a rich and ancient past. Finally, the visitor does not in the estimation of the Latin American bring to him a better scheme of life or a finer set of ideals. He is likely to prefer his own ways to any that are offered. The wise missionary will therefore make a careful study of the Latin American before beginning his work in South or Central America, and will determine, like Paul, to conform himself, his plans and his message to Latin peculiarities, except where such conforming might involve a betrayal of essential principles.

The varied strata in the population of Latin America are well set forth by Dr. Speer in the report of the Committee on the Special Preparation needed for Latin America:¹ "There is a higher social class which lives its life in Paris when it can, and at other times in the spirit and ideals of Paris. There is an upper-middle, intelligent and capable body of people very much like the same type of people in our own land. There is an immense body of artisans, farm laborers and smaller tradespeople, with a strong, often dominant strain of Indian blood, for the most part ignorant and untrained, and shading down at the bottom into a mass of illiteracy and economic unproductiveness, which, torpid in some nations and cheerful spirited in others, constitutes in all a dreadful dead-weight. There is, finally, the pure Indian population of pastoral, agricultural or nomadic habits, which must be reached like any aboriginal, uncivilized people." It may be added that the highest class is educated and prevailingly agnostic in profession; the others, for the most part uneducated, are often fanatical.

I. THE KINDS OF MISSIONARIES NEEDED

The predominant need in Latin America is for ordained men who in addition to preaching ability know how to develop and to organize the churches to which they minister, and for educational missionaries who can make the mission schools more definitely Christian and at the same time highly efficient. The ordained missionary who can preach to men acceptably, who has the patience which keeps at a slowly developing task until he reaches abiding results and the foresight which trains a community or group to which that task may be transferred, is the mainstay and essential basis of any first-rate missionary enterprise. The educational missionary who knows his task and can organize it properly, who is a natural leader along intellectual lines, whose culture is broad as well as reasonably deep, is an important factor in the reaching of all classes,

¹Fourth Report of the Board of Missionary Preparation, p. 160.

well-born as well as humble, cultured and uncultured alike. In Latin America the conveyance of the gospel message calls for a large force of missionaries of both these types.

Among educational missionaries there is need of varied types. Schools of all grades and kinds must be maintained with efficiency. Intelligent supervision is one of the crying needs of the schools now established. Schools intended to attract the representative Latin Americans must maintain first-rate standards and will require men and women who are thoroughly competent for large responsibilities at home. Real educational leadership is essential to the greatest success. Latin Americans value education; their leaders are in touch with European standards.

There is abundant room among the Indian populations in agricultural regions for a large increase of schools which can furnish a good agricultural and industrial training. Some excellent beginnings have been made, but the opportunity is wide open. For the non-Indian populations the government provides fairly well for this type of education.

For medical missionaries there is a limited field as compared with opportunities in other parts of the world. Each republic has its own medical schools and in the cities there is a reasonable supply of trained physicians and surgeons. In most of the Latin-American countries a doctor of foreign birth must pay large fees and pass technical examinations in Spanish or Portuguese in order to obtain a license to practise medicine. Yet in Latin America, as elsewhere over the world, the Christian physician who ministers freely to the needy and the poor can break down many barriers raised by ignorance and prejudice. There are great areas in country districts where it is very difficult to get medical aid. In Mexico, Central America, Ecuador and some of the other republics the opportunity seems particularly great. There, as elsewhere, the missionary physician opens the hearts of the people.

2. THE QUALIFICATIONS DEMANDED

The general consensus of opinion among missionaries in Latin-American lands anticipates a strong appeal during the next quarter of a century to the leading minds of those republics, and demands missionary recruits of the highest type, who have a message for those whose culture, although not entirely like their own, is fully its equal. Such added members to the circle of devoted and successful workers now on the field must, in general, be well rounded in their development, strong in body and mind, alert to many interests, men and women of force, courage and individuality. An attractive personality with some distinctiveness goes far in gaining a hearing for the missionary's message. Among specific qualifications the following invite emphasis:

a. A Deep and Abiding Spirituality.

In Latin America, not less than in many other lands the fundamental quality of the successful missionary is a deep and abiding spirituality, which Dr. Oldham has described as "that abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God." Such an experience gives a reserve of spiritual vitality which enables one to meet every adverse experience with equanimity, good judgment and Christian friendliness.

b. A Thorough Education.

Hardly less important to the highly successful missionary will be a thorough education. In any country of the world missionary leadership draws upon every range of knowledge which the best university training furnishes. No real knowledge goes to waste. But in Latin America the times seem to call insistently for men and women so well read in history, literature, social and philosophical subjects that they will not fail quickly to comprehend the Latin mind and to recognize its value as well as its peculiarities. In connection with a broad and fine equipment intellectually a successful missionary would find some form of specialization of real value. If regarded as an

authority on some subject, the missionary will win attention for his other messages. A thoroughness of culture which will enable a missionary to deal on even terms with the leaders of Latin-American life and to win their respect will be a lifelong asset. This specialization may well be initiated on the field, and in consultation with others, so that in each mission or community there will be missionary specialists in varied lines.

c. Natural Refinement and Courtesy.

Another indispensable qualification for large efficiency in Christian work in Latin America will be a natural refinement and courtesy, born of sincerity, a generous spirit, a natural friendliness and a real love for the people of those republics. Kindly and genuine good manners are deeply appreciated among them. They are an affectionate people. "Whoever would find them friendly needs only to show himself a friend and the kind of a gentleman whom love alone creates." A rough boorishness or lack of sympathy closes many avenues of usefulness.

d. Linguistic Ability.

Another factor of importance is linguistic ability. A command of the Spanish or Portuguese languages, the ability to speak and write fluently and correctly, is of supreme value. Latin peoples are very proud of their musical languages; while they are remarkably indulgent of the mistakes of foreigners, they are very sensitive to imperfect pronunciation or to awkward phrasing. There are a number of Indian tongues which have not yet been reduced to writing. To accomplish this fundamental task there will be required a few men of outstanding linguistic power.

e. Breadth of Mind.

A fine mental poise which issues in tactful and generous dealings, fine discernment and poise of judgment cannot be overestimated. Missionaries to this field have so many sources of needless annoyance that they must be men and women of large calibre, straightfor-

ward, sincere, ready to subordinate personal or even denominational advantage to cooperative Christian progress, letting love alone rule their spirit.

3. COURSES OF STUDY TO BE FOLLOWED

a. Courses on the Bible.

No knowledge is more essential or useful to the missionary than a real mastery of the English Bible. The teachings of the Bible are at the very basis of the evangelical message. It is the great text-book on Latin-American work. Courses which cover its history, literary content, the development of doctrines, the interpretation of its books and its archæological background are such as fit the Christian worker for his difficult task. The Latin-American worker should be familiar with the Douay version in English and with its history, and acquainted with such Roman Catholic versions as are available in Spanish or Portuguese.

b. Courses on the Fundamentals of Christianity.

Veteran missionaries often declare that one of the most important lines of preparation for service is the mastery of the essentials of Christianity. One who cannot give a clear reason for the faith that is in him is unlikely to become an effective teacher or evangelist.

c. Courses in the Spanish and Portuguese Languages.

Very exacting standards must be maintained in the acquisition of Portuguese for work in Brazil and of Spanish for work elsewhere in Latin America. Every missionary should determine to become a master of the language of the country to which he goes. While both Spanish and Portuguese seem relatively easy to the student who has already mastered Latin and French, they demand severe application for idiomatic and accurate use. Under really competent instructors a missionary may get a strong and valuable start in these languages before going out to the field. It is advisable that he take time enough to get fairly well grounded in them before taking up

work. Experienced missionaries differ as to the expediency of going to Spain or Portugal in order to learn the languages at their best.

d. Courses in Latin-American Life and Literature.

It is quite essential that a well-equipped missionary to Latin America should familiarize himself with the history and the literature of the Latin peoples. It will help him to understand the Latin mind, its traditions, trends, viewpoints, prejudices and values. The Latin race is persistently loyal to fine traditions. It is naturally reverent. But it starts from its own foundation concepts and has developed its own social and political systems. The wise religious worker will avoid all political complications, all boastfulness or jingoism and will make himself an ambassador of peace and good-will. Calderón's "Latin America: Its Rise and Progress," is probably the best single book from which to gain this Latin-American background.

e. Courses in Religious History and Doctrine.

A missionary to Latin America needs, as a matter of course, to be well and widely read in church history and in the history of doctrine. He must be able to make clear to himself and to others the reasons for the distinctions of Protestantism and to draw a clear line between peculiarities and essentials in religion. He greatly needs also to be equipped to distinguish between Roman Catholicism at its best and at its worst. In many parts of the Latin-American field aboriginal paganism has helped to transform Romanism into something which intelligent and devout Roman Catholics would repudiate. To adopt again the suggestive words of Dr. Speer, "missionaries should be equipped to make distinctions and should study at home the history and character of Roman Catholicism in both its good and its evil aspects, and be able on the field to appreciate what pagan elements the religion has taken up and what it brought with it in the baser traditions and practices from home. The relation of Latin-American Roman Catholicism, ecclesiastically, theologically, socially, historically and politically to North

American and European Roman Catholicism should also be studied, and also the history of the Roman Catholic Church in the whole of South America, and its history in the particular country to which the candidate is to go. This study should include the relation of the Church to the conquest of Latin America by Spain and Portugal, to the early settlements, to slavery both Indian and African, and to the Indian peoples. It should cover the history, character and influence of the Roman Catholic missions and of the work of the different orders, the history of the early Church, the development of the Roman Catholic Church, the Reformation, the counter-Reformation movements, the Inquisition, the points of difference and of agreement between Roman Catholicism and Protestantism, the history of the controversies between them, the history of the Papacy, and the present situation and problems of the Roman Catholic Church."¹

It seems hardly necessary that general courses in the history of religion should be covered by the candidate for service in Latin America, yet the better the equipment he has for understanding religious development the greater will be his insight into the problems of his field.

f. Courses in the History of Philosophy and in Literature.

A missionary to Latins deals in the main either with those who have no doubts, or with those who have been turned away from religion to various types of rationalistic belief, spiritism or skepticism. A mastery of the history of philosophy, especially of later times, is almost essential to any grappling with these difficulties. A knowledge of general literature, of literature in Spanish or Portuguese, and of the stronger and better works in French, will be of much value to the student of Latin-American problems.

g. Other Kinds of Courses.

No missionary can know too much about useful matters; whatever he may acquire will find its place. He

¹ Fourth Report of the Board of Missionary Preparation, pp. 170, 171.

should seize every opportunity to become acquainted with the management and methods of Sunday schools, young people's societies, boys' and girls' clubs, kindergartens, civic and philanthropic movements, the Christian Associations, and other forms of applied Christianity. Even a slight knowledge of medicine and of hygienic methods will be of value to the itinerant. A knowledge of how to ride and how to handle animals will also help him. Every missionary should master simple bookkeeping and office system. He should cultivate any musical talent which is in him.

4. THE WISE ORGANIZATION OF THE COURSE OF PREPARATION

One who looks forward to a Latin-American career cannot expect to achieve all the preparation heretofore mentioned before he begins his work. Some of it belongs naturally to his college or university career, some of it to his specializing graduate days, some of it to his studious days on the field, some of it, no doubt, to his first furlough. Every good missionary is, in some sense, a lifelong student of the problems which he faces.

Without going too closely into detail, it may be worth while to urge that the college or university course include the mastery of the biblical, philosophical, educational, linguistic and social basis of this future study. Latin, French and German, sometimes Spanish, political science, European history, literature, sociology, the principles and methods of education, and national history and politics are subjects which are offered to good advantage in every standard institution of higher learning.

In the last years of university training or during the specialized years that follow in the theological or training school or in some other professional institution may be taken the study of religion, of Latin-American history, of the history of missions, Roman Catholic and Protestant alike, and of social and religious conditions.

The earnest missionary will mark out for himself an intensive study of the conditions in his own field, of its history, of its special needs and of the methods which

will yield an abundant harvest. He will, likewise, keep abreast of the rapidly changing conditions and interests in the Latin-American and other centers of modern civilization.

The furlough tasks need not be outlined to a missionary who is alert and ambitious. Enough that it be used for intellectual and spiritual refreshing and for a readjustment and reinterpretation of positions thrown out of alignment by the shock of spiritual warfare. The first furlough ought to be the time of greatest, most rapid gain.

The task of preparation for aggressive, successful missionary service in Latin America is large and important. Many noble missionaries have done their work with far too little preparation. It may be truly said that the personal and spiritual factors in preparation outweigh the intellectual. The high ideal outlined above should not deter the one who desires to work in Latin America, yet knows himself to be only partially fitted to stand its strains. Whoever gives himself whole-heartedly to service in these attractive lands and patiently does his best can find a useful and permanent place.

CHAPTER VII

FINDINGS OF THE COMMISSION

1. The supreme need of Latin America is the proclamation of the gospel to each republic and to every individual in its purity, simplicity and power and the carrying out of all the functions of well organized evangelical churches.

2. By abundant data the Commission is convinced of the wide-spread need of Christian stimulus and uplift in the social life of Latin America, and of the present inadequate ministry in this respect, of either the evangelical or the Roman Catholic Churches. It is urged, therefore, that the social message of the gospel should be given constant expression by the establishment, wherever necessary, of institutions and agencies definitely suited to actual conditions. Such a ministry, whatever the forms it assumes, must be vitally related in motive and method to the spiritual objective of the evangelical Churches.

3. It is highly desirable that special means be used to win the attention of the educated classes of Latin America to the truths of Christianity. Three methods have been emphasized: first, the publication and circulation of appropriate literature in the form of booklets and pamphlets, written by competent persons and attractively stating and illustrating the central Christian teachings; second, the selection of prominent exponents of constructive Christian thought, whose words command wide respect,

to deliver, at the chief university centers and capital cities, courses of public lectures, such as those delivered in the Orient on the Haskell Foundation; and third, the establishment at suitable centers of libraries containing a carefully selected and ever-increasing list of works on religion, philosophy, science, Christian history and biography. We urge that these valuable suggestions be put into vigorous operation as wisely and as speedily as possible.

4. While emphasizing our belief that the work of a missionary demands special devotion, special gifts and special temperament, it is our abiding conviction that because Latin peoples possess an historic background and atmosphere, gentle and refined manners, and are uniquely susceptible to culture and to the graces culture brings, the work in Latin America demands missionaries who with evangelical fervor and evangelizing gifts combine broad vision, wide culture and diplomatic temperament. In our judgment there seems no place for inadequately equipped men in Latin America. The Latin is quick to discern the real lack in his rougher-mannered brother from the aggressive North or elsewhere, and quicker to resent the implied suggestion that anything or anybody is good enough for him. On the other hand, none is quicker than he to appreciate the effort of sympathetic students of Latin-American customs, traditions and manners. We, therefore, strongly recommend the various Boards to exercise a wise and firm discrimination in their selection of missionaries for Latin America, to choose men of the highest type who may be able in college and university centers to command recognition and confidence, and who will be prepared to take a place of leadership, spiritual, social, intellectual and civic, in any locality where they may be called to labor. A Pauline gift of sympathy, as well as a Pauline grace of adaptability, seems almost a prerequisite to success in Latin America.

5. There is abundant evidence that among those who have become zealous members of the evangelical Churches there are those whose minds are filled with intense hostility to the Roman Catholic Church, a hostility which is

at times expressed in language of extreme bitterness. Without abating in the least degree our conviction that much of the teaching, spirit and influence of that Church in Latin America is unscriptural and unhealthful, we believe that those who represent the evangelical Churches should not only do their work with the full consciousness that they possess the truth, grace and authority of our Lord, the Living Head of the Church, but also with the clear ambition to give their strength to the constructive declaration and application of the gospel; remembering that in all lands where religious freedom prevails the Protestant and Roman Catholic Churches exist side by side, though differing in their wide, radical and irreconcilable doctrinal divergences; and not forgetting that controversial discussions, when these are rendered necessary by circumstances, should be conducted not only with firmness, learning and conviction, but also with the simplicity, kindness and charity which are in Christ Jesus, who "opened the kingdom of heaven to all believers."

APPENDIX A

CORRESPONDENTS OF THE COMMISSION

ARGENTINA

- The Rev. Robert F. Elder (Evangelical Union of South America), Tres Arroyos.
Mr. Jay C. Field (Young Men's Christian Association), Buenos Aires.
The Rev. Tolbert F. Reavis (Christian Woman's Board of Missions), Buenos Aires.

BRAZIL

- The Rev. John W. Price (Methodist Episcopal Church, South), Uruguayana.
The Rev. H. C. Tucker (American Bible Society; President Brazilian Evangelical Alliance), Rio de Janeiro.
The Rev. W. A. Waddell, D.D., Ph.D. (President Mackenzie College), São Paulo.

CHILE

- The Rev. Goodsil F. Arms, M.A. (Rector Concepcion College, Methodist Episcopal Church), Concepcion.
The Rev. William B. Boomer (Presbyterian Church in U.S.A.), Santiago.
The Rev. W. E. Browning, D.D., Ph.D. (Principal Instituto Inglés, Presbyterian Church in U.S.A.), Santiago.
The Rev. David Reed Edwards (Presbyterian Church in U.S.A.), Curico.
The Rev. James F. Garvin (Presbyterian Church in U.S.A.), Concepcion.
The Rev. W. H. Lester, D.D. (Pastor Union Church), Santiago, Chile.
The Rev. Efraim Martinez (Pastor Church of the Redeemer), Santiago.
Miss Florence E. Smith (Presbyterian Church in U.S.A.), Valparaiso.

The Rev. Jesse Smith (Presbyterian Church in U.S.A.), Copiapo.

The Rev. C. M. Spining (Presbyterian Church in U.S.A.), Valparaiso.

Mr. A. R. Stark (British and Foreign Bible Society), Valparaiso.

The Rev. William H. Teeter (Methodist Episcopal Church), Santiago.

Mr. W. Merrill Wolfe (Instituto Inglés, Presbyterian Church in U.S.A.), Santiago.

COLOMBIA

The Rev. Walter S. Lee (Presbyterian Church in U.S.A.), Barranquilla.

CUBA

The Rev. Juan Orts González (Presbyterian Church in U.S.A.), Sagua la Grande.

The Right Rev. Hiram R. Hulse, D.D. (Bishop of Cuba, Protestant Episcopal Church in U.S.A.), Havana.

The Rev. M. N. McCall (Southern Baptist Convention), Havana.

GUATEMALA

Charles F. Secord, M.D. (Independent medical missionary), Chichicastenango.

MEXICO

Miss Jessie L. P. Brown (Christian Woman's Board of Missions), Piedras Negras.

The Rev. J. G. Chastain (Southern Baptist Convention), Guadalajara.

Mrs. John Howland (American Board of Commissioners for Foreign Missions), Chihuahua.

Ezra Lines, M.D. (Christian Woman's Board of Missions), Piedras Negras.

Miss Mary Irene Orvis (Christian Woman's Board of Missions), Monterey.

Professor Andrés Osuna (Commissioner of Education, Federal District), Mexico City.

Miss Lelia Roberts (Principal Colegio Normal, Methodist Episcopal Church, South), Saltillo.

The Rev. Alfred C. Wright (American Board of Commissioners for Foreign Missions), Chihuahua.

PANAMA

The Rev. C. G. Hardwick (Wesleyan Methodist Missionary Society), Panama City.

PERU

Mr. Edward M. Foster (Evangelical Union of South America), Arequipa.

The Rev. John Ritchie (Evangelical Union of South America), Lima.

PORTO RICO

- The Right Rev. Charles B. Colmore, D.D. (Bishop of Porto Rico, Protestant Episcopal Church in U.S.A.), San Juan.
 The Rev. Thomas Moody Corson (American Missionary Association), Humacao.
 Mr. W. G. Coxhead (Young Men's Christian Association), San Juan.
 The Rev. Edward A. Odell (Presbyterian Church in U.S.A.), Mayaguez.
 The Rev. Merritt B. Wood (Christian Woman's Board of Missions), Bayamon.

URUGUAY

- Mr. P. A. Conard (Associate Continental Secretary for South America, Young Men's Christian Associations), Montevideo.
 Mr. Charles J. Ewald (Traveling Secretary for South America, Young Men's Christian Associations), Montevideo.

VENEZUELA

- The Rev. Frederic F. Darley (Presbyterian Church in U.S.A.), Caracas.

OTHERS

- The Rev. Enoch F. Bell (American Board of Commissioners for Foreign Missions), Boston, Mass.
 The Rev. Henry K. Carroll, LL.D. (The Federal Council of the Churches of Christ in America), Washington, D. C.
 The Rev. S. H. Chester, D.D. (Presbyterian Church in U.S.), Nashville, Tenn.
 The Rev. Francis E. Clark, D.D., LL.D. (United Society of Christian Endeavor), Boston, Mass.
 The Rev. A. E. Cory, D.D. (Foreign Christian Missionary Society), Cincinnati, Ohio.
 Mr. John Davidson (Director Evangelical Union of South America), Edinburgh, Scotland.
 Mr. Charles Earle (South American Missionary Society), London, England.
 The Rev. A. W. Halsey, D.D. (Presbyterian Church in U.S.A.), New York City.
 President Henry Churchill King, D.D., LL.D. (Oberlin College), Oberlin, Ohio.
 The Rev. John M. Kyle, D.D. (former missionary in Brazil), Lowell, Mass.
 The Right Rev. Arthur S. Lloyd, D.D. (Protestant Episcopal Church in U.S.A.), New York City.
 Mr. Manuel Lozano (Mexican Institute), San Antonio, Texas.
 The Rev. Eric Lund, D.D. (Editor *Revista Homiletica*), Los Angeles, California.
 The Rev. Charles S. Macfarland, Ph.D. (The Federal Council of the Churches of Christ in America), New York City.

- Mr. J. E. McAfee (Presbyterian Church in U.S.A.), New York City.
- Professor Donald C. MacLaren (former president of Mackenzie College, São Paulo, Brazil), New York City.
- The Rev. M. T. Morrill, D.D. (Mission Board of the Christian Church), Dayton, Ohio.
- Mr. Delavan L. Pierson (Editor *The Missionary Review of the World*), New York City.
- Professor William R. Shepherd, Ph.D. (Columbia University), New York City.
- The Rev. George Smith (Evangelical Union of South America), Toronto, Canada.
- Mr. Charles E. Tebbetts (American Friends' Board of Foreign Missions), Richmond, Indiana.
- The Rev. Charles L. Thompson, D.D. (Presbyterian Church in U.S.A.; Chairman Home Missions Council), New York City.
- The Rev. G. B. Winton, D.D. (Methodist Episcopal Church, South), Nashville, Tenn.

APPENDIX B

QUESTIONS SENT TO CORRESPONDING MEMBERS OF THE COMMISSION

1. How far have you felt the problems involved in racial differences in Anglo-Saxon missionaries working with Latin people? Also those involved in political relationships of North and Latin America? Do these problems seem to be increasing or decreasing in your field, and why?

2. Can you distinguish among the doctrines and forms of religious observances current among the people among whom you work any which are mainly traditional and formal from others which are taken in earnest and are genuinely prized as a religious help and consolation?

3. What do you consider to be the chief moral, intellectual and social hindrances in the way of a full acceptance of Christianity?

4. What attitude should the Christian preacher take toward the religion of the people among whom he labors, and toward the leaders of that religion?

5. Which elements in the Christian gospel and the Christian life have you found to possess the greatest power of appeal, and which have awakened the greatest opposition?

6. Has your experience in missionary labor altered either in form or in substance your impression as to what constitutes the most important and vital elements in the Christian gospel? If so, what practical changes in your work has this suggested?

7. Have you felt the need of methods other than evangelistic and educational to make a "point of contact" with the people—something like the institutional church, the Young Men's and Young Women's Christian Associations, social settlements, hospitals, orphanages, etc.?

8. Why is it that Protestant missions have reached, with few exceptions, only the lower classes? Should we make attempts, with special churches and institutions, to win the upper classes?

9. Do you believe that results in your field have been commensurate with expenditures, or could a higher efficiency be secured?

10. Do you believe that mission work in Latin America should aim more directly at the conversion of the individual or at the purifying and uplift of society?

11. How much would be gained by a large emphasis of the social message of the gospel, and its solution of individual and national problems of these countries?

12. What should be the distinctive aim of Protestant missions in Latin America?

13. Considering that the dominant idea of the Panama Conference is to be constructively helpful to Latin America, that the people are generally sensitive, and that the announcement of the Conference naturally arouses inquiry:

(1) How far, in its discussions, should stress be laid on such matters as illiteracy, illegitimacy, impurity of social relation, dishonesty, etc.?

(2) How far should the Conference deal with the past and present conditions of the ecclesiastical systems that prevail in Latin America?

(NOTE.—The above questions were sent to correspondents in Latin America. An abridged list of questions, based on the above, was sent to missionary administrators and other authorities in the home-base lands.)

THE PRESENTATION AND DISCUS-
SION OF THE REPORT

At the Meeting of the Congress on
Saturday, February 12, 1916

THE AGENDA FOR THE CONSIDERATION OF THE REPORT OF COMMISSION II

I. What should be our distinctive aim in Christian work in Latin America?

II. What aspects of the Christian gospel and the Christian life come with greatest power of appeal (1) to the educated classes; (2) to the masses of the people?

III. What should be the main trend of teaching and the tone of appeal of the Christian worker toward the prevailing religious institutions and customs?

IV. What are some of the most favorable points of contact between the Christian worker and the various groups of people to whom he would minister?

V. What have you found to be the chief hindrances in the way of acceptance of the Christian message and its practical application to life?

VI. Of the two aspects of the Christian gospel, the individual and the social, which, in your judgment, requires the greatest emphasis under present conditions?

VII. Are united evangelistic campaigns, such as those which have recently been conducted on behalf of the educated and other classes in the United States, in Russia, in Canada, in Japan, and in India, practicable and desirable in Latin America, and, if so, what should characterize their preparation, their conduct, and the conservation of results?

VIII. What types of institutional or other specialized forms of work, other than educational, best lend themselves in Latin America to the accomplishment of our Christian purpose?

NOTE.—Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subject considered in the Report. It has not been found possible in many cases to submit the report of the addresses to those who delivered them for their own revision.

PRESENTATION AND DISCUSSION OF THE REPORT.

The Morning Session, February 12th.

DR. ROBERT E. SPEER in the chair.

THE RIGHT REV. WILLIAM CABELL BROWN, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): Speaking in the name of all the members of this Commission, I desire to express our very deep appreciation of the help we have received from those laboring in every field under consideration. I desire to make special mention of the long, laborious and painstaking labors of President Paul of the College of Missions in Indianapolis, and of President Mackenzie of Hartford Theological Seminary, without whose devoted labors this report could not have come to us in this form.

It may seem that too much space has been given in this report to a statement of the underlying relevant facts in the civilization of Latin America. I have asked President Paul, who has given much attention to this particular phase of the subject, to discuss it. I only want to say just here, as one who knows something of the work at first hand, that there is scarcely anything more important, if a man is to be a successful missionary in Brazil, than to know such antecedent conditions, since they only can properly explain the conditions as they exist now. You can all understand how difficult was the task of treating the gospel message. In preparing the report, we had in view, not merely conditions and workers in Chile or Peru or in Brazil, but those at home by whom we knew that the Report would be examined, line by line, word by word, high-thinking men of the churches, not only in the United States, but throughout the world, men who are interested in the extension of the kingdom of our Lord and Savior Jesus Christ. Therefore, we sought to bring out in a careful, guarded, kindly way what seemed to us the great fundamental truths to be insisted upon. No one who reads the report with care will conclude that we desired to hide or conceal any part of the truth. It is stated over and over again, not in any one place, but here and there throughout the Report, that every one who is to work in these Latin-American countries should be thoroughly aware of the history of his own Church

and of the history of the people to whom he is giving his life, and their institutions. He ought to be prepared to give a reason for the faith that is in him and to give full expression to the convictions that burn deep in his soul.

Manifestly, we could not do more than suggest main lines of thought. It was impossible for us to enter into all of the great and splendid truths taught by our Lord and Savior. I would like to emphasize one or two details. I felt very keenly in my work in Brazil that I longed with all my heart to make plain to the people to whom I ministered the blessed truth of the Fatherhood of God. Oh, how through the long and weary centuries, this world of ours waited for the full, complete statement of that blessed truth! Not because our Heavenly Father desired for one moment to withhold from His children the fact that He was their Father, but because His poor children were not yet able to receive it. So when the fullness of time was come, he sent forth His son to reveal perfectly His will, to give us that last and sweetest and most perfect revelation of Himself as our Father.

In these countries where we are called upon to labor, this great truth is being more and more obscured. God is being put far off. No wonder that these poor people think that God is not a God near to them. Let us teach them how to draw nigh in humble faith, through the merits of the life and death of our Savior and that every soul has the inherent and ineradicable right of free and full access to God, the Father.

I need not dwell upon the necessity of an open Bible in every man's hands. We should not only put that blessed book into the hands and into the homes of our people, but by faithful and earnest preaching and exhortation, we should see that its great truths find a resting place in their hearts and minds. Again, a truth to be insisted upon is that there is but one mediator between man and God, the man Christ Jesus. The necessity of some means of mediation between us and God is deep-seated in every heart, God-given. During the years spent in Brazil I have found that the religious guides of the people, instead of trying to point out in Jesus Christ the way—"no man cometh unto the Father but by Him,"—rather seek to satisfy this feeling by putting institutions, ceremonies and even persons in between the individual and his God, each serving to separate the believer more and more from the Father, whom he looks upon as a source of justice, rather than as a heart of love. Thus it has even come to pass that our blessed Savior, whose patience, sweetness and forbearance toward the weak and erring so characterized His walk on earth, is thought of as having been so absorbed into that part of God that is justice, that even He is not as loving and patient and forbearing as He was then, so that through other channels His sense of justice must be satisfied and His pardon be obtained.

There are one or two other matters on which I desire to express an opinion. We cannot do better in our mission work in Latin-American countries than to follow the example of the blessed Apostle, that is, instead of trying to reach as many scattered and isolated points as possible, to place ourselves in some given locality to live there and labor there, until the Church that we represent is strongly established. In the second place, I wish to endorse the necessity of an educated native ministry. I am convinced that the Anglo-Saxon mind cannot within one generation fully understand the viewpoint of the Latin mind. Therefore, while a small body of chosen men will always be needed to guide and direct and steady the movement in a given church, yet we need a native ministry for the evangelization of the people.

PRESIDENT CHARLES T. PAUL, M.A. (Christian Woman's Board of Missions, College of Missions, Indianapolis, Ind.): Some may have wondered why so much space was taken up in the Report before coming to the statement of the evangelical message. It seemed to our Commission that no statement of the message of the evangelical Church in Latin America or of the methods of interpreting and applying that message could be made without a fairly comprehensive setting forth of the historical background of the people to whom the message is to be given. We recognize that much was already presented in the Report of Commission I about the actual conditions of the field and the present institutions of the people, a great deal of most valuable statistical matter, indicating conditions as they are in the different areas. But it seemed to us that our Commission was justified in going at least a step further in exacting an answer to the question as to how things came to be in Latin America as they are. It is obviously of very great importance that a missionary should master the statistical data of his own field, but that is only one factor in his understanding of his field, and of the people to whom he ministers. We cannot understand anything until we know something of the forces that have produced it. The missionary who fails to get this historical knowledge might be compared to the man who lives on the banks of the Amazon, watching the river flowing on to the sea, perhaps even sailing out upon its waters, but never asking about the origin of the river, never following it, even in his imagination, to its source up in the Cordilleras, never asking himself about the tributaries that flow into it. If he really wanted to understand the river, he would acquaint himself with its majestic sweep beyond his immediate view. So missionaries, watching the great flowing past of the people in their everyday life, ought to establish points of contact with them in their present-day conditions. If these are to be fully understood, they must go back of the present actualities and ask themselves how things came to be as they are.

Now this is a statement of what we all recognize as the historical method of approach to the problem of understanding any people and of getting into sympathetic contact with them. Since coming to Panama, I have read "Los Estados Unidos," by the distinguished Cuban publicist, Martí—a work in which the author attempts to interpret the life of the United States. He begins with a statement of early historic conditions; then he moves along through the life of the nation, exposing the factors in its development up to the present time, in order that he may explain conditions that now exist. I am sure you have read Señor Calderón's "Latin America; Its Rise and Progress," in which the same method is followed. He opens with a chapter on the early conquerers, discusses the colonial period and so brings the story down to the present day. To interpret conditions that exist in Latin America, our Commission has sought in a brief suggestive way to follow the same method.

There are three or four explanations that might be given concerning the value of this approach. In the first place, it helps us to appreciate the people. We hear a great deal about the missionaries loving the people. Surely one of the great factors in the loving of any people is an intelligent appreciation of them. We get that best through the historical approach. A knowledge of historical antecedents also tends to create sympathy for the people. When we have acquired this intelligent sympathy, we do not speak the word of condemnation as readily as we might otherwise. We see certain values where otherwise we might not perceive them. From sympathy based on intelligent appreciation flows an illumined and enduring patience. We remember what was said by Dr. Pond in speaking of Venezuela yesterday, when he referred to the comparatively meagre results in that country after so many years of labor. Well, there are historical reasons for that. When the missionaries laboring there have these historical reasons in their mind, they will not be so apt to lose either their patience or their courage as they otherwise would be. Again this historical knowledge enables us better to find our points of contact with people; and most important of all, it enables us to frame and deliver our message so that it will find its place in the individual and national consciousness, and to make our Christian agencies and institutions effective by strategically relating them to the national temperament and aspiration.

THE DISTINCTIVE AIM IN CHRISTIAN WORK IN LATIN AMERICA

REV. H. C. TUCKER, D.D. (American Bible Society, Rio de Janeiro, Brazil): This is an age of careful preparation for service. We hear much of the equipment of young men and young women for work in South America. We plan to send out the most thoroughly prepared people possible for the great task before us. We also speak of the training and preparation of nationals. One of our great needs throughout South America is a larger and better prepared local leadership. We delight to

hear our brethren here give expression to their own sentiments in this Congress, in their own language, and we are looking forward constantly with earnest desire and sincere effort to the larger preparation of these men and women for great service in Latin America.

What a complex problem lies before us for which to prepare. Review the vision of yesterday. There are millions of Indians whose language is in dialects we have not yet undertaken to learn; great masses of the people are steeped in ignorance, with mingled pagan and Christian ideas; there is a growing class of intellectuals, leaders of society, of statecraft and in the new commercialism and industrialism. To all these we must interpret our message in terms of their own thinking. Picture, too, the expense of time and effort that has been put forth by these Commissions in anticipation of this Congress. We have tried to collect, organize and set forth before the Christian world the real situation in Latin America. No easy task has it been, but a worthy one.

Now, with all this concentration of effort on the preparation and training of men and women from the homeland, and on the foreign field and with all of our efforts to obtain accurate information and to find a point of contact in the expression of our message, our supreme aim has been to become able adequately to interpret to these eighty millions of souls the crucified, risen and living Lord, the only mediator between God and man, the Son of God, the Savior of humanity.

REV. ANTONIO MAZZORANA (The Presbyterian Church in Cuba, Havana, Cuba): Cuba's history shows that its needs are identical with those of all other countries of Latin America. True patriotism leads us to try to better the conditions which exist in my country. We recognize that Latin America must be saved by bringing to its countries the spirit of Jesus Christ. Only thus can they develop like other countries which have had a better beginning than Latin America. We find from history what Latin-American beginnings were. When I heard of this Congress, I prayed that it might be the starting point of a great forward movement in all Latin America. The campaign will be hard, but it will be successful. My principal recommendation is that no pains be spared to reach Latin America's women, who rule the home and through it shape the future.

THE APPEAL TO THE EDUCATED CLASSES

MR. CHARLES D. HURREV (Committee on Friendly Relations, New York City): Those of us who are familiar with student life in Latin America and North America find ourselves asking why it is that there is such a distinct difference to-day in the results in religious work among students in Latin America and in North America. If we assume for the moment that there are fifty thousand men in the universities of Latin America and two hundred and fifty thousand in those of North America, we

may well ask why there are over forty thousand men in organized Bible study in the colleges of North America and only a handful in such groups in Latin America. Why also do we have fifteen thousand North American college men organized for unselfish service to the people in their own student communities, whereas there are very few, if any, in Latin America so organized? Why do three thousand North American college men meet annually for conference and study and the consideration of the investment of life, while less than one hundred attend such conferences in all Latin America? Perhaps the students of Latin America have been backward, because we have not yet invited them into such relationships in a proper way.

There are two thousand or more of Latin American students in North America today. Whom do they meet when they first come to the United States? The customs man at the dock is not always courteous; the nearest policeman does not understand them and is likely to give them wrong advice. They have difficulty in finding the right hotels. They are strangers in novel surroundings. Our message must be one of welcome and brotherhood, a demonstration of real Christlikeness. We Anglo-Saxons are apt to take an attitude of superiority. We think we are the people, with our high buildings and subways, etc., but it is just possible that we are not. Certainly, our attitude must not be one of superiority. We ought to have on every ship coming from Latin America to the United States representative Christian men and women who will be glad to answer the questions these Latin Americans ask; or better still, before they leave the homeland, we should have a comprehensive handbook to put into their hands. We need also in our chief ports, New Orleans, Baltimore and New York, places where these young men can come into contact with the better representatives of our civilization. We need someone to organize these students and induce them to attend the various student conferences in North America. Last year one hundred of them did attend. I wish you could have heard the testimony of some of them. Mr. Gonzalez, brother of the President of Costa Rica, said about Northfield, "I came with prejudice; I was determined to leave before the conference ended"; but he remained and the conference revolutionized his viewpoint. If we are going to reach the young men of his class in Latin-American countries and secure their adherence to Christianity, we must do it in just such practical ways.

MR. CHARLES J. EWALD (Continental Secretary of the Y. M. C. A. in South America, Montevideo, Uruguay): The Latin-American educated man is no peculiar being. He requires nothing that the educated man of any other race or nation does not require. He has little use for theological discussion. We may say that he is generally dogmatically opposed to dogma; but a living Christ, the Christ who is an adequate source of moral strength for the individual and for society, appeals to him when sympathetically presented, just as much as to any educated man.

We have reached, so far, few of these men through our evangelical churches. We could count upon the fingers of two hands the men of outstanding commercial, social and political position, in any republic, who are openly evangelical. That is not because they do not respect the truth or appreciate their problem. I am convinced there is a rising tide of idealism all over South America. We have everywhere among thoughtful citizens the great cry for men of character. Our problem is not so much one of message as of method. I am satisfied that the first great means of reaching the educated class is through an educated Latin ministry. Those of us who have mingled with some of these educated Latins and have talked with them on religious questions know how large a proportion think that evangelical Christianity is entirely out of sympathy with the Latin spirit and never should become the religion of the Latin people. They interpret evangelical Christianity thus, because it has been presented to them by Anglo-Saxons, speaking poor Spanish or Portuguese, in churches neither beautiful nor useful. Our first need is for men. If we cannot find Latins with the needful training for work in important centers, then we must at least have men like Bishop Brown, who have a loveable Latin heart, and can enter sympathetically into the life of the Latin people. In the second place, we must select twenty-five or thirty of our very choicest men, give to them a church that is adapted to the work they are to do in each intellectual center, and set them aside to give their entire attention and energy to the cultured class. We will learn the necessity of that some day; I hope we may learn it in the days of this Congress. We must reach this class if we would have self-supporting and self-propagating churches. To accomplish it each denomination will have to set aside several of its choicest men. In each intellectual center there should be one competent man. Whether he is a Methodist, a Baptist or a Presbyterian is of no consequence, if he can command the respect of the intellectual classes. Let him give his whole attention to reaching educated men. The results are sure.

THE APPEAL TO THE MASSES

REV. ROBERT F. LENINGTON (Presbyterian Church in U. S. A., Curitiba, Brazil): I wish this Congress might banish the thought that there is any difference between the Latin-American and the Anglo-Saxon in the great primary things of the human heart. We are all brothers in Jesus Christ and are sons of the eternal God and must realize this if we are to serve. Their primary need and ours is the knowledge of God as their Father. I remember once sitting in a little home in the far forests of Brazil, miles away from any other habitation, while my hosts were shelling corn and grinding it into meal. I noticed that they were watching as I read my Testament, so I said, "This is a part of the Word of our God, may I read a little to you?" They did not know what I meant but assented, so we sat down together by

the well of Samaria and heard once more the words of the Master, as He told of that Father who seeks those who shall worship Him in spirit and in truth. And then, when our hearts were lifted in prayer, I heard from the lips of that woman, the words "Mon Padre, mon Padre" ("My Father, my Father"). Another one once said to me: "I will always thank God that I came into the first evangelical service held in our town, because I never knew before that God was my Father." The fatherhood of God appeals to humble and educated alike.

A second great appeal is that of Jesus Christ to the individual. When men are invited to enter into friendship with the Lord Jesus Christ, the message reaches them. It is a message of service, of uplift, of fellowship with God. They will go out to lift up the fallen, to open the eyes of the blind, to comfort the sorrowing, to heal the sick, to carry help to all. So runs the King's message which you and I may carry to responsive hearts.

THE ATTITUDE OF CHRISTIAN WORKERS TOWARD PREVAILING RELIGIOUS INSTITUTIONS

REV. WILLIAM F. OLDHAM, D.D. (The Committee on Cooperation in Latin America, 150 Fifth Avenue, New York City): I assume that in discussing this we have in mind only those sections of the communities in Latin America that are not wholly out of touch with the religious institutions and customs of their land, and these have been frequently declared to us to be not the educated men of the country, but the poor, the uneducated and the women of the better classes. Thinking of these and leaving out of view the educated men of Latin America, what should be the trend of our teaching and the tone of our appeal in view of the teaching and the religious customs in which the Latin Americans are for the most part reared? First, I say in sorrow that the prevailing Church has been too much of a political institution. Many Latin-American hearts are easily aflame when they remember the constant fight they face against their liberties. I, too, was born a Roman Catholic, but have always lived under a free flag, and do not, therefore, feel this disability so acutely. Again, the prevailing Church has been a persecuting Church, and some of you here have felt the edge of that persecution, in church affairs or more often in subtle and indirect ways. I have had no such experiences. And yet, as I have already said, I am of a Roman Catholic family, and have spent eight years in the administration of the mission of our Methodist Episcopal Church in the Philippine Islands, so that, hesitantly but with entire personal conviction, I would say, not to instruct others regarding their methods, but as a setting forth of what I would myself do in dealing with these classes we have in mind, that (a) I would distinguish between religious error and political encroachment. I would leave the latter to be dealt with by others. The Roman Church loses five times as much as it gains by its ceaseless itch for political meddling. (b) I would

distinguish between minor matters and fundamental error, and with that "determination to understand" that Dr. Mott quoted from the Bishop of Oxford, I would search for the underlying reasons of the error, so that I might show how that need to which the error seeks to minister can be better met by a true understanding of Gospel teaching. Take the worship of the Virgin Mary: What makes this one of the most widely received and popular errors of Romanism? Is it not the longing of frail humanity for that in God which feels the weaknesses and sympathizes with the struggles of poor, failing folks? How shall I preach in the presence of this human fact and this Roman teaching? Shall I not bring to my hearers a Christ who is not only very God of very God—begotten, not made—but also *very man*, who was not an "high priest" who cannot be touched with the feeling of our infirmitates, but was in all points tempted like as we are? And should I not ceaselessly endeavor with utmost tenderness to point out that all they are seeking in Mary is present in boundless measure in Jesus, our human-divine Savior, and seek thus to recover for them their loving Lord? In a word, I would seek to be evangelical rather than Protestant in the general trend of my teaching. I would trust the clear light of my positive, constructive, biblical statements to supplant wrong ideas, for it is the very function of light to shine away the darkness.

But what would I do when the people themselves asked questions concerning the false doctrines of the prevailing Church? I would lay these errors down alongside of the plain teachings of God's Word and gently but faithfully deal with each case: but this would be at the request of sincere inquirers, and would necessarily be after the inquirers had begun to understand evangelical positions. Above all, I would earnestly pray God to keep me sympathetic and gentle in my approaches to the people and that He would create in me the yearning desire, the passion of soul, to save these un-gospelled ones from sin and wrong, and from either self-sufficiency or callousness of spirit.

Let me conclude: I have tried these methods, and in some small measure they have been proved effective in the United States of America and in Singapore. I have personally led over thirty into the clear light of the gospel, among them two of the servants of my own home and one a "Christian Brother" of that teaching order of the Word in the Philippines. I have seen under my own preaching, conveyed through interpreters, several hundred people brought to a sincere confession of Christ as Savior. Faithfulness shot through with sympathy and tenderness, confidence in a positive, constructive evangelical statement, and a heart most prayerful and loving, when forced to face squarely fundamental error—these are what I would ask from my Lord.

PRESIDENT SAMUEL R. GAMMON, D.D., (Presbyterian Church in U. S., Instituto Evangélico, Lavras, Brazil): I believe that I

may say that the method which Bishop Oldham has just outlined, would correspond very closely to the method of procedure of the very large majority of native or foreign evangelists who are endeavoring to make Christ known in Latin America. No missionary can read the excellent report of the Commission without being profoundly grateful to God that His servants were inspired to bring such a message to this Congress at Panama. But in the careful study of this and other reports, not a few of us together with many native ministers have come to feel that a more clear and definite announcement of the purpose of evangelical Christianity in going to Latin America with the message of the gospel should be expressed. We need to make it perfectly clear that when evangelical Christianity comes to Latin America with its message, it has in view the winning of the individual to acknowledge the Lord Jesus Christ as the only Savior of men. We should also make it perfectly clear that the gospel is the only moral dynamic sufficient for the uplift and purification of the world. Again, in view of those who have always looked upon evangelical Christianity as opposing civil and religious liberty, it should be made clear that evangelical Christianity is the sole basis for individual freedom of speech and for liberty in church and state. Such definite statements are called for, both from the point of view of the home base and from the point of view of the worker on the field. The home churches need to know what our purposes are and what are the conditions demanding that they go with a pure gospel to Latin America. The workers on the field, both the missionaries and the national church people, need to know the essentials of the policy for which all are to stand. A clear and full statement will be of value.

REV. C. G. HARDWICK (Wesleyan Methodist Missionary Society, Ancon, Canal Zone): My contribution to the discussion of this very important report is just the one thought that the very greatest care should be exercised lest in our eager search for the best methods of carrying on this all important work, we should fail to realize or appreciate in the fullest measure the methods God Himself has put within our reach. It is the growing conviction of every day of my life that no great world enterprises are apart from God. More than once in this Congress references have been made to the opportunities for service which have been created by the opening of the Canal. I doubt whether anyone of us has been able to realize their full measure. Not only through this enterprise, but through all the great commercial movements, does God speak. We must hesitate to limit His power or to restrict His agencies. I have been trying to bring it home to our people here that they have been brought to the Zone, not merely to help to dig the Canal, but in the providence of God, to lighten the darkness of this land. Through the help of Señor Lefevre, we have been permitted to open a little church for those no longer employed in the Canal Zone.

There I have tried to impress upon our West Indians that they should aim to fulfil their position as lights of the world and that men and women about them should see in their lives such an expression of the truth of the gospel that they will adopt Christianity in their own lives.

REV. L. B. WOLF, D.D. (General Synod of the Evangelical Lutheran Church in U. S. A., Baltimore, Md.): We have been slightly turned aside in a most delightful way from the question before us, and not without profit. What Bishop Oldham said regarding the method by which we are to approach our stupendous task in South America could not have been better set before us out of his earnest soul and rich experience. At the same time I apprehend that there may be need for a fuller statement of our purpose and attitude, as voiced by Dr. Gammon, who has been twenty-seven years face to face with his task, and in a unique way has been able to estimate the situation as it appeals to him out of his own ripe experience. He has asked for a more definite statement, which he thinks is called for by the brethren who are actually at work on the field. Whether this conference can wisely suggest specific alterations of the Report I question. I am quite willing to trust to the final judgment of the Commission. Let it remember, however, that the Spirit has controlled and guided the Church, not the Church of Protestantism, not the Church of Romanism, but the Church of our Lord Jesus Christ. We should begin at the foundation and source of the truth as it is in Christ Jesus. Just how that truth shall be proclaimed is a question on which godly men are not exactly agreed. Let us be solicitous to arrive at a wise and harmonious solution.

REV. JUAN ORTOS GONZÁLEZ (Presbyterian Church in Cuba, Sagua la Grande): May I begin by repeating something you have heard? The best method of treating the Latin people is to treat them as men. They have the same sinful nature as Anglo-Saxons; they need the same Savior. The differences are quite incidental. Give the Latins the same opportunities that Anglo-Saxons have had and you will see them rise rapidly. Be very careful to avoid any air of superiority. Many missionary failures are due to that. The same principle applies to the relation of the missionary to his Christian workers who are nationals. Do not treat them as children; give them more freedom. Let them develop their own personalities and methods. One secret of Anglo-Saxon efficiency is the free development of the personality of youth. Latins are apt to put a boy into a monastery, under the care of a priest, who is always watching him. Such a method does not encourage development. Do not forego wise leadership, but let your native associates believe that they have some freedom and initiative and responsibility of their own. Give them freedom to suggest, even to criticise. Working along these lines will solve the problem of native leadership. The Latin is very keen and somewhat vain; he likes to be praised.

Well-deserved commendation will draw more loyal service from him than any other incentive. When you praise the Latins, distinguish between the educated class and the other classes. The former are the really responsible and efficient portion of any Latin people. Try to understand the heroes of the educated class. Each Latin-American people has developed some good man. We have our Marti in Cuba. We appreciate it when he is mentioned with consideration. When mingling with the humbler classes, do not fail to find something to commend. The effect will be magical. If such a man has a beautiful vine or tree or favorite animal, just praise it. His face will brighten and he will become responsive. And finally, do not hesitate to convey a direct message of appeal concerning Jesus Christ. That simple message touches every heart and with God's guidance will win many souls.

REV. JUDSON SWIFT, D.D. (American Tract Society, New York City): When President Wilson addressed six hundred clergymen in New York recently, there were present representatives from six or seven communions, including Roman Catholics and Jews. They all took part from the priest of the cathedral who brought a message from the Cardinal to a humble Congregationalist, and it was the general opinion of all present that no one could have differentiated the speakers denominationally. There was but one emphasis and that was upon the message. If we in our missionary service emphasize the message, the truth as it is in Christ Jesus, we shall do our duty to any and all.

REV. EDUARDO CARLOS PEREIRA (Presbyterian Church in Brazil, São Paulo): Jesus Christ had two natures, the human and the divine. While he preached that wonderful Sermon on the Mount, in which He outlined His program for the establishment and furtherance of His Kingdom in the world, He also pronounced the discourse which we find in the twenty-third chapter of the Gospel of Matthew. He is the Lamb of God that takes away the sins of the world. He is also the Lion of the Tribe of Judah. The attitude of Paul and the other apostles in their evangelistic efforts is clearly expressed in the attitude they took in open opposition to the Scribes and Pharisees. Paul was strong in his denunciation of error, as seen by the message to his people and to his age. In my ministry, I am glad to follow the example of Jesus Christ and of Paul, not only in proclaiming the love and charity of the gospel, but also in calling attention to the error in which so many people are involved. While manifesting and practicing the lamblike Spirit of Christ, we must also manifest that lionlike spirit which He showed, when He encountered the errors in which so many of the people of His own day were involved, errors which were gradually removed by the gospel as proclaimed by Him.

HINDRANCES TO THE CHRISTIAN MESSAGE

REV. WILLIAM B. ALLISON (Presbyterian Church in U. S. A., Guatemala City): The chief hindrance in the way of the acceptance of the Christian message and of its practical application to life is the fact that the Roman Church gives very wide circulation to any commendation which may be expressed by Protestants, using them greatly to our hurt and discouragement. I feel that the Protestant defense of Romanism is something about which we all should be exceedingly cautious. I say this out of bitter experience.

REV. ROBERTO ELPHICK (Methodist Episcopal Church, Valparaiso, Chile): There were some blind men who wanted to find out what an elephant was like, so they went to a zoological garden. One happened to get hold of the elephant by the tail; another put his hand against the elephant's side; still another took hold of its tusk. They started homeward and on their way began to discuss the elephant. One said the elephant was like a rope; another said the elephant was like a wall; and so they discussed and discussed, until they came to blows. Let us not fall into the error of generalizing. It is absolutely absurd in a Christian Congress like this to specify any method which we all should adopt in our work. Generalizing is one of the great mistakes of human nature, the attempt to impose certain definite ideas and methods without taking into consideration all of the circumstances and conditions and opportunities. We are, all of us, doing special work for the Lord Jesus Christ, some in one way through schools; others through their congregations, societies and presses. We are doing work in some Roman Catholic countries and in some countries that have no religion whatsoever. There are different times, occasions and opportunities. Is it possible to adopt one hard and fast method for all these different countries and situations? I think we should have absolute liberty in the way of meeting our problems and of doing our work.

SEÑORITA ELISA CORTÉS (Young Women's Christian Association, Buenos Aires, Argentina): I can just say one word concerning the methods used with me when I was a Roman Catholic. The method was that of antagonism; and the more it was used, the more stubborn I became. But a native preacher, the Rev. Santiago Paz, aroused my interest and set me to studying. When I began to realize some of the contradictions in the religious system to which I belonged, then I personally began to use the Bible, reading it for myself, while the missionaries were all praying for me. That method I have used in my own four years' work in the Argentine. The time comes when girls come to me for certain explanations of their Bibles and then I have taken the opportunity to help them. I recall one young woman, who is not only a married woman, but has a Christian home today, whom I was able to lead into the light by the aid of my

Heavenly Father by telling her my own experience. The loving method of which Bishop Oldham spoke is very telling.

REV. FEDERICO A. BARROETAVEÑA (Methodist Episcopal Church in Argentina, Rosario): We have two different sorts of Roman Catholicism in North America and in South America. If the people of North America had to deal with the South American type, their views would be quickly and greatly changed. In South America, the Roman Catholic Church has become accustomed to dealing with its people as inferiors, tyrannizing over them until they all hate the very name of religion. Without taking exception to what Miss Cortés has said, as a general rule, the Roman Church deserves warfare.

HINDRANCES TO THE ACCEPTANCE OF THE CHRISTIAN MESSAGE

REV. EDWARD A. ODELL (Presbyterian Church in U. S. A., Mayagüez, Porto Rico): It is the part of wise optimism to study well the hindrances we meet in the propagation of the gospel. I will mention four: The first and foremost hindrance is the almost universal ignorance of the real contents of the gospel message. It should be presented to men in a way which they will understand, as it was first given to the apostles by the Lord Jesus Christ. There is no objection whatever anywhere in Latin America to the manifestations of the gospel or to the gospel life or to Christlike virtues; the only objection we find grows out of a misunderstanding concerning what we are expected to say. The second great hindrance is a bitter, hereditary prejudice against the terminology of Protestantism. An agent of a Bible Society often finds it necessary to describe his wares as the gospel of Jesus Christ according to Luke or Matthew, to have them received. The word Bible arouses this hereditary prejudice. The third great hindrance is the fear of social ostracism and of the demands that Jesus Christ makes upon the life of his disciples. The fourth is a threefold hindrance, a lack of program, a lack of vision and a lack of equipment. If it is the aim of this Congress on Christian Work to reach human hearts, then we must to-day consider these great hindrances which lie in our pathway to the love and affection and honest, sincere, Christian cooperation of men, not only in Latin America, but in the whole world.

REV. A. STUART McNAIRN (Evangelical Union of South America, London, England): I desire to emphasize one method of work in Latin America which deserves constant reiteration, and that is the method of personal contact. Throughout Brazil, Argentina, Bolivia, Peru and Colombia, wherever I have been I have heard the universal testimony that the best results have been gained by this method. Away yonder in the heart of Brazil, I saw a gathering of nearly five hundred Christians, every one of whom, with a few exceptions, had been won to Jesus Christ by personal dealing. In one of the most fanatical towns in Peru, opposition has been swept away and prejudice broken

down not by preaching so much as by the persistent working in the homes of the people by consecrated men and women who just deal with these people, soul to soul, face to face. I have one Christian woman in mind who uplifted a whole town through her tender ministrations to the sick. I traveled for weeks with one of the best Christian workers in Peru. One day I saw him gather a sick child to his arms in a poor little hut in the forest, and fondle it and comfort it; then I understood his success. Whatever our usual task may be, whether educational, evangelistic, or social, the impact of Christ-filled lives upon the empty lives of these people will win more of them than can be won by any other method.

REV. TOLBERT F. REAVIS (Christian Woman's Board of Missions, Buenos Aires, Argentina): Truth and personality are inseparable everywhere in the world. Particularly is this true in the light of the emotional, fine-grained Latin. That leads me to say that in my judgment, one of the real hindrances to the acceptance of the gospel message in Latin America is our unsympathetic Anglo-Saxon approach. We boast that we are sturdy and plain, but our boast is our condemnation. A man once slapped another man on the back; the latter resented it, whereupon the former said: "You must excuse me; don't think anything of it; it is my manner of salutation." Now if we are plain and coarse, that may be our nature, but the Latin does not admire it. The average Italian or Spaniard can take a hut and with a few artificial flowers and a little paint and a little bunting, he can make a temple or a theatre out of it. He wants a thing of beauty in order that it may be a joy forever. We Christians must give more attention to our church buildings. Down in Buenos Aires, a man who had been associated with the evangelical church, left it, though continuing his support. When asked why he had left, he said: "I cannot worship in such a henhouse as that." This artistic sense is not superficial; it is a mark of superiority; we should respect it.

REV. VINCENT RAVI BOOTH (Waldensian Aid Society, New York): In this Congress we find two groups of persons, men who hold a friendly attitude toward the Roman Church, coming mostly from the United States of America, and men who hold an attitude of hostility toward the Roman Church. I wish to point out that each attitude rests on a fundamental distinction. In North America, we have the Irish Roman Catholic Church. The English-speaking Roman Catholic churches are as a rule manned by Irishmen. The Irish Church, as well as the Roman Church of Northern Europe, has always manifested a much higher moral and intellectual tone than the section represented in Latin America. There are two main reasons for this: First, when the missionaries first went into Northern Europe and Ireland, they came in touch with a race of men virtually fresh, and so the seed of the gospel fell upon purer soil. In the second place, the Irish Church and the Roman Catholic Church of Northern Europe

were in a measure purified by the fires of the Reformation. For nearly four hundred years they have stood face to face with Protestantism, which furnishes an incentive to progress. But the Latin Roman Catholic Church represents a compromise between primitive Christianity and the civilization of the Graeco-Roman world. A great German historian says in his essay on Luther that the difference between the Roman Catholic Church in the north and the Roman Catholic Church as found in Italy and Spain and South America was due to a large extent to the former's contact with Protestantism. This helps us to understand why there is this difference in our attitudes here.

REV. P. FLORES VALDERRAMA (Methodist Episcopal Church in Mexico, Puebla): The Mexican people want the pure gospel of Jesus Christ. They do not care for what is brought to them by the messengers of the Roman Catholic Church, but love the gospel in all its purity and breadth as interpreted by Protestantism.

MISS HARDYNIA K. NORVILLE (World's Woman's Christian Temperance Union, Buenos Aires, Argentina): I believe very sincerely in the loving method of winning Roman Catholics. After twenty years of life among them, I have learned to look upon them as true and earnest men and women, most of them glad to know the truth when presented to them rightly, but prejudiced against us beforehand. I have never yet gone from my knees to a Roman Catholic woman or child and plead with them to let me tell them the simple story of Jesus, but that they were glad to listen respectfully. Whatever we must do in order to reach strong men, we certainly do not find it necessary in order to win children to denounce the religion of their fathers. They come naturally and ask to have this explained, or that, and to ask why they should no longer worship the Virgin. Let us put ourselves, our ambitions and our racial prejudices on the altar of service. We will appreciate in this people much that is beautiful, courteous and kindly.

REV. HARRY COMPTON (Ancona, Panama): I am sorry that I was obliged to write to the Committee, "I do not believe in all of that Caldwell resolution." We are up against some hindrances in Panama. The Canal diggers need a baptism of the Holy Ghost in such a degree that they will know the difference between a bull-fight or a cock-fight and a prayer meeting, between the things that make for spiritual development and the upbuilding of our churches and those that do not. During the last year, we have had an increase of thirty-seven and a half percent. in our church membership; and recently when we gave the invitation to come forward to the altar, out of ten who confessed their sins to God, eight were Roman Catholics.

REV. GERARD A. BAILLY (American Bible Society, Caracas, Venezuela): As a missionary and representative of the Ameri-

can Bible Society in Venezuela for nearly twenty years, I can speak from experience in regard to some of the hindrances. We are, as you know, the vanguard of every true missionary enterprise. If the vanguard has not gone forward first with the Word of God and cleared the way, the missionary will find that he has a jungle to contend with. One of the greatest hindrances is the Bible itself. That may sound paradoxical, but it is a stone of stumbling and a rock of offence. Where it has free course, all these questions settle themselves. The Bible is capable of doing its own work, and we can do no better as a Congress than to petition to have it freely recognized as the standard of morals and spirituality throughout these republics and given free public circulation.

REV. S. A. NEBLETT (Methodist Episcopal Church, South, Matanzas, Cuba): Though the Boards of missions may think in terms of fields, nations and continents, the individual missionary is concerned primarily with the individual. There are many figures illustrating the work of the missionary. One is that of the man down in the well. The home church holds the rope, while the man goes down into the well. The missionary in the well is not a very picturesque figure, and he can not see very far, but he wields a pick and gets the well dug. Another figure is that of hand-picked fruit. The man who shakes a tree may bring down much fruit, but it will not be in very good condition. The missionary uses his time most effectively dealing with men and women one by one, imitating the method of Jesus as he talked with Nicodemus and with the woman of Samaria. The missionary may not necessarily be a specialist, but he must stay with his job. Too much extension means dissipation of energy; he must concentrate and organize. He may know little about fruit or land conditions, or sugar in Cuba. I personally would disappoint any tourist who came to me to ask about these things. My principal and absorbing work is to preach Jesus Christ and Him Crucified.

There are hindrances. In the first place, people do not always understand our message. It is not for low intelligences. Many of the people have been mistaught. Their vocabulary is not the same as ours. When we speak about sin they say, "I am not a sinner." When we urge one to become a Christian, he says, "I am a Christian, I have been baptized." When we urge repentance, they think of some form of confession or penitence. They have been taught wrong ideas. Our church is quite generally confused with the Roman Church in their minds. Having rejected that, they are indifferent to our message. Again, their consciences are not quickened; they have not yet learned to say, "I ought, and therefore I will." When we have developed in them a keen sense of individual responsibility to God, most of our hindrances will disappear.

SEÑORITA ELISA CORTÉS (Young Women's Christian Association, Buenos Aires, Argentina): The main hindrance to the

acceptance of the message of Christ by Argentine young women, and to the application of this message to their daily lives, is indifference among the student class. I find that very often the girl begins to think, then ceases to believe, especially when she begins to doubt the validity of confession and communion, and finally shows entire indifference. We have had the living Christ talk to us from childhood, teaching us how to apply Christianity, how to live daily with Jesus Christ. When the young women of Argentina come into contact with Christian young women of their own race, they will be more influenced by Christianity. Sometimes they say to me, "It is all right for Americans to be Christians, but we cannot be." But when they see one of their own race who is a Christian, the influence is far greater. I remember one Argentine girl who was a Roman Catholic for twenty-three years, who reached the stage where she did not believe in anything and constantly tried to destroy the faith of others. When she was converted, she said to me, "I lived for twenty-three years without faith, fighting everybody else, but now I know what practical Christianity means." It is only the living Christ who can give such assurance.

THE SOCIAL GOSPEL

PROFESSOR WILLIAM ADAMS BROWN, PH.D., D.D. (Presbyterian Church in U. S. A., New York City): I wish to give three reasons why it seems to me especially timely to emphasize the social aspect of the Christian gospel in Latin-American countries. In the first place, it is the aspect of the gospel which has been particularly overlooked by the great Church which has hitherto had most of the religious instruction of the people in the Latin-American countries. In the second place, it affords a point of contact with individuals whom we can not so easily influence for Jesus Christ in any other way. In the third place, without it we shall not be able adequately to meet the great test that is coming to this hemisphere in the days of reconstruction that will follow the war.

Those of you who have been working in Latin America know how well the Christian life has been presented as a life of flight from the world, and the saint has been the one who turned aside from the duties of ordinary life. Therefore, we need to bring to the hearts of this people the fact that religion of Jesus Christ is a point of contact with every form of human life. Again, we have heard of those men in the educated classes who have drifted away from religion, because they were unable to relate it to the needs and the interests of their daily life. Here alone each phase of the social gospel, economic, intellectual and physical, affords a point of contact by which these men and women, with whom the future of these great countries belongs, can come to realize the close connection of religion and life. Finally, we are seeing to-day what happens when people are content to leave this wider social relation, to be governed and

ordered by men who do not recognize the spirit of Jesus Christ. If men would ever listen attentively to the message of Jesus and study its meaning in the wider relations of life, surely it is to-day, when we are witnessing a breaking down of civilization through the refusal to accept the lordship of Christ in national life. But the social gospel that is needed is the Christian gospel. What is the Christian social gospel? It is the declaration that the relations of man in every contact with human life should be organized according to the teachings of Jesus Christ and that through His Spirit working in redeemed and transformed lives, it is possible to do it. With such a faith we are to go out to our ministry, a faith which believes that nothing is impossible under the leadership of our Lord and Savior Jesus Christ.

PROFESSOR E. MONTEVERDE (Young Men's Christian Association, Montevideo): This is an age of the practical appreciation of truth. Religion signifies not only a creed, but also life and practice. In the Roman Catholic Church, there has been too much creed and too little life and practice. The Christian religion must always signify more than the listening to sermons or the singing of hymns. We must try to get religion into men, so that they will become good men. We must try to present it to women, so that they will become good women. One of our many problems is to get the gospel heard by the indifferent. How can we induce such to come to the churches where the Gospel is preached? The reasons why they do not come are three: First, the indifference that is wide-spread all through Latin America; secondly, unbelief; thirdly, the legacy of the Roman Catholic Church. All confront evangelical Christianity. We must present not only theory, but the practice of religion, in order to produce an impression upon the life of the country. The Roman Catholics are planning seminaries and schools where the young will be taught some trade or profession. They have been compelled to do this by the example of the Protestant Churches in Latin America. We should continue to go forward with our social approach, giving the people not only the theory of Christianity, but that theory broadly applied.

REV. J. MILTON GREENE, D.D. (Presbyterian Church in the U. S. A., Havana, Cuba): I desire to speak of the individual and social aspects of the gospel in their relation to the work of the Holy Spirit. After twenty-seven years in Mexico, Porto Rico and Cuba, I think myself identified very closely with the missionary work in Latin America. What we all desire is to see the fruits of the Spirit in all these people, but such fruits must always proceed from seed. Paul in his missionary letter said two things worth emphasizing: He said that he did not walk in craftiness, nor handle the Word of God deceitfully; but by the manifestation of the truth did commend himself to every man's conscience in the sight of God. Our first and

constant aim should be to serve as reflectors of the truth of God, putting it before the people so simply, so clearly, so spiritually, that they cannot but see it. Paul also declared that his preaching was not with enticing words and words of wisdom, but by demonstration of the Spirit and power; that through faith and not in the wisdom of men, but in the power of God he wrought his work. We are to manifest and the Spirit is to demonstrate.

REV. ARTHUR H. ALLEN (American Seamen's Friend Society, New York City): There are two related gospels; our individual gospel, conversion; our social gospel, the fruit of conversion. "Let there be no striving between one and the other, for we be both brethren." The only hope for the churches in North America or in Latin America, is conversion. It is the work of the Holy Ghost; it is the new life. I would rather have one converted man than ten thousand who pad the church roll without religious experience. But conversion must be followed by its fruit. My job is the care of immigrants in New York State. We do not wait until their homes are thoroughly clean and with good sanitation before telling them that there is a Christ who lives and works. We follow that message up, of course, with sanitation and improvements and better chances for the children of the tenements. The two gospels must never be separated.

BISHOP WALTER R. LAMBETH, M.D. (Methodist Episcopal Church, South, Oakdale, Calif.): I am convinced that the individual aspect of the Christian gospel will continue to require the greater emphasis. It is not a matter of antagonism, but of emphasis. Christian workers are not to be arrayed in separate camps. Those engaged in personal evangelistic work should recognize that social work can be the creator of Christian sentiment and the builder of Christian civilization, that it opens new lines of approach and discovers new points of contact. However, there are very real dangers of pressing the social gospel too far. First, we may obscure our great objective. That objective is not civilization but evangelization, the regeneration of the individual life by Jesus Christ through the Holy Spirit. Secondly, we may lose power through the multiplication of methods. Jesus placed a tremendous emphasis upon personality, so much so that He has been said to have discovered the individual. While He carried the spirit of Christianity into social life, we find He wrought most with the individual. The personal appeal of the gospel is through the individual to the individual, and its greatest success, as I have studied the subject in Latin America, seems to have been through the personal message, backed by personal experience. Therefore, I would say the personal message is always most direct, most convincing, most powerful and most successful.

UNITED EVANGELISTIC CAMPAIGNS

BISHOP HOMER C. STUNTZ, D.D. (Methodist Episcopal Church, Buenos Aires, Argentina): We need united evangelistic campaigns, but it is too soon to launch them with any assurance that they will be widely successful or that we can adequately care for the converts that they would bring to Christ. Think of the conditions lying back of the great meetings of Dr. Mott and Sherwood Eddy in China and India. We should remember that those countries differ from South America in that for over half a century they have maintained Christian colleges which have developed a constituency of educated men, out of which came the nucleus which made such a work possible. It was to a body of men like that that they made the great appeal. In my judgment we must have time to raise up a constituency like that and must have a trained ministry, such as exists in those countries, before we can have large hopes of great universal success. We should prepare for these great campaigns, first by sending down trained specialists to work among the university groups in the government schools; secondly, by raising up a trained ministry to take care of the great multitudes of converts gathered in. It would be almost a calamity to bring great multitudes of young men to God and then to have nobody to take care of them. Then, we should get together at three or more great centers in Latin America and develop Christian institutions of a high grade, putting up good buildings, establishing a fine faculty and beginning to turn out a product to which the great appeal can be made, as in Japan and India. At once I believe we should start another kind of campaign in the great centers such as Mexico City, San Juan, Porto Rico, or Buenos Aires, a campaign in apologetics, leading up to this campaign of evangelism at some later day. I would like to see some man in North America provide the money to send Dr. King or Bishop McConnell or Dr. Mott to go down to the great centers and lay down such truths as we have heard them utter from this platform. Such a campaign might begin to-morrow on a comprehensive scale, and I sincerely trust that it may begin within a year.

JOHN R. MOTT, LL.D. (General Secretary World's Student Christian Federation, New York City): We mean by a united evangelistic campaign the concerted effort on the part of our Christian forces in any given field, whether it be a city or a class of people in a region, or the nation itself with all its complex elements, the joint effort on the part of all our Christian forces in that area to expose the largest possible number of individuals to the living Christ and to bring His Spirit and purpose to bear upon them in all their relationships. I maintain it is possible for us to plan for such united evangelistic campaigns in any country or city where there are at least two workers. It is possible for two to unite. While one shall chase a thousand, in this particular business, two shall