

in the Sunday school which deals with those who are still in the formative period of life. While the power of the gospel to reach and to save the most hardened adult must never be doubted, nevertheless, it remains true in Latin America, as elsewhere, that the Sunday school is one of the chief fields of Christian activity. It is a matter of interest that the man who gathered together the first Sunday school for Spanish-speaking people in the River Plate area, the Rev. John F. Thomson, D.D., and the leader in whose house the first Sunday school met, Señora Fermina de Aldeber, are both living, the latter now being 102 years of age. They have seen the work grow from the small beginning in the Boca of Buenos Aires until in all eastern South America children and youth are enrolled in Sunday schools. In many congregations those who are now leaders are the fruitage of early and thorough teaching of the Word of God in the Sunday school. How greatly this work is esteemed both in the field and at home base, and how much is hoped for from its future development, is shown by the recent visit of Mr. Frank L. Brown, general secretary of the World's Sunday School Association, who with a selected company of Sunday-school workers, visited various parts of South America to lay plans for the development and extension of this work. In Valparaiso, Santiago, Buenos Aires, Rosario, Montevideo, Rio de Janeiro, and in other centers, influential groups listened with deepest interest to the plan as outlined by Mr. Brown and others; everywhere expectation is rife regarding the good likely to accrue from the appointment of the Rev. George P. Howard of Montevideo as Sunday-school secretary for South America. A suitable literature in the way of helps for teachers, teacher training manuals, lesson commentaries, etc., is to be jointly prepared, and the workers are to be visited and stimulated to more earnest and effective service in winning the children and in bringing to them a knowledge of the Word of God. The great problem of the Sunday school is the discovery and training of worthy teachers intellectually and spiritually prepared for their tasks.

## 5. THE GROWTH OF SOCIETIES FOR YOUNG PEOPLE

Young people's societies, such as the Christian Endeavor, the Epworth League, the Baptist Young People's Union and others, have been transplanted into this field by the representatives of the several Churches. Methods of organization, weakness of programs, and meagreness of visible results have been the subjects of critical comment in our correspondence, but nearly always there has been also frank and hearty recognition of the large place held in the church life by the activities of these organizations. A missionary writing from Brazil, says: "In my own work I have found the young people's society a most fruitful field for developing workers. Older people converted late in life cannot free themselves entirely from their earlier conceptions and habits. This is not the case with young people. They can be trained into the highest form and expression of the Christian life. It has been my experience that, on the whole, young people in Latin lands are more inclined to take an active part in public worship and in church work generally than are young people in the United States. This, however, I do not attribute to a deeper spirituality but to the fact that people in Latin lands have a greater facility for speaking in public. The wise pastor will make every possible use of this willingness on the part of the young people by filling them with exalted ideas of Christian service and by leading them to the deepest consecration of their lives to the great work of saving others."

Where the work of the young people's societies is lovingly watched over and guided by the pastor, they become agencies of first-rate importance in training and developing leaders. A correspondent writes regarding them: "The societies should not only hold weekly religious services. They must provide many other methods of expressing their inner selves. All young people require an outlet for their physical and social energies which will rival the dance, the cock-pit, the bull-fight or the race-track. The evangelical Church of Latin America is doomed to inevitable defeat unless there can be devised and carried out for the youth a plan of social exhaust

that is lively, harmless and entertaining. Baseball, basketball and kindred games are good for the boys. Similar recreation could be planned for the girls. Literary clubs and entertainments of every legitimate kind should be provided. Any general provision for the growth of the evangelical Churches in Latin America must include these social forces. This is vital to the life of the Church and of the young people. If the Church does not offer safe and sane recreation to its youth, the world will offer some other kind."

Referring to the organization of these societies, a missionary in Cuba states an important principle: "In an organization of young people of this kind, it is desirable that it be subordinate to the church in order that the religious life may be strongly maintained. It is difficult to maintain a healthy religious life when any other end than genuine Christianity is aimed at. So it should be the aim to cultivate the spiritual rather than the athletic, musical, social or literary life of its members. The basis of any sort of an organization for young people should be profoundly religious. An adequate plan will recognize, however, that related to this basic religious interest there must always be something in the way of wholesome recreation. We must avoid the extreme to which the Church of earlier days went, that gave no place whatsoever to the culture of the social nature. Even the Bible school was not universally welcomed until a comparatively recent date. What would the Church do today without its auxiliaries? We should be willing to welcome any sort of an organization that will draw the young people away from the evil associations and lead them into a life of service for Christ and the Church."

## 6. THE STANDARDS OF CHURCH DISCIPLINE

### a. *The Danger of Laxity.*

The practice of the Churches in matters of church discipline is introduced in a communication from Cuba which says: "Bearing in mind the emotionalism, responsiveness, and demonstrativeness of the Latin temperament, we should expect just what we find in experience.

The stony ground hearers are largely represented in our churches. Great care is needed in the reception of members. From instinctive politeness they love to please, and an appeal for decision after a soul-stirring sermon is seldom made in vain. It is thus indispensable to fix a certain period of probation for all who seek admission as members to our churches. Some of the problems which confront us here in the matter of church discipline are truly perplexing to consciences educated under the full, clear light of the gospel. These problems can be solved only by taking intelligently into account the antecedent lives and established customs of our candidates. We must distinguish carefully between the essentially and unchangeably right, the essentially and unchangeably wrong, and the indifferent, becoming right or wrong according to circumstances.

The evangelical Churches should always and everywhere guard against falling into lax ways in the matter of discipline. Church membership should ever be held to be incompatible with lying, stealing, adultery, dishonest practices, and in fact with any expression of a low standard of morals.

*b. The Three Great Problems.*

Three classes of problems emerge into prominence. First comes the observance of Sunday. For centuries it has been the custom of Latin Americans to employ God's day for purposes of travel, for amusement, for industrial, social or political gatherings and for all forms of gambling. Faithful Roman Catholics confine their religious observance of the day to attendance upon the mass. The most attractive excursions, the best theatrical functions, business meetings of clubs, commercial houses and political parties, are all held on Sunday. No other day of the week compares with it for balls, cock-fights and general dissipation. When, therefore, members join the evangelical churches, many of them are so interrelated socially, industrially, and by ties of kinship with those about them who are lacking in a sense of the sacredness of the Lord's day, and so handicapped by long established

custom, that to expect an immediate sensitiveness to the question of Sunday observance is unreasonable. Many churches keep members on probation until satisfied of their spirit of obedience and the supreme desire to follow Christ in all things. Then the Sabbath-keeping spirit finds expression more and more in their actual life and procedure.

The second question is the attitude to be taken in regard to unfaithfulness in marriage. This is forced upon the evangelical Churches by the absence in many countries of a law of divorce. Growing out of wide-spread concubinage and of Latin ideas of courtship, matrimonial unfaithfulness is met with on every hand. It happens that a husband whose piety sometimes cannot be doubted presents himself, desiring to confess Christ. His wife has proved unfaithful to him, and associates with another, bearing him children. The husband, unable to secure a divorce, has chosen another companion, with whom he lives faithfully. He would be married were it possible. Such cases, in the judgment of the missionaries, must be dealt with without compromise of the highest standards, even though the action taken seems to bring real hardship on the persons involved.

The third problem is that of gambling. All church members are brought face to face with the lottery and its accompaniments in the form of raffles and other schemes of chance. To persons of trained and sensitive conscience it seems a sin to buy a lottery ticket and we think it strange that any one should differ from us. But when we speak of it to our converts, we find that for the great majority of them it appears to be perfectly legitimate to purchase lottery tickets, for this is sanctioned by the government; further, those who fail to draw premiums consent to this on purchasing tickets and are prepared for it; and, indeed, the selling of lottery tickets gives employment to very many needy persons, especially to the maimed and crippled. We thus find that it is no easy thing to convince these impulsive people of the evil of the lottery. To do so may require many years of courageous exposition of ethical principles and of pa-

tient dealing with numerous departures from the standards which may be set by the developing Church.

These three features of life as found among this people suggest the difficulty of maintaining high ethical standards and yet dealing wisely and patiently with practical considerations and with difficult situations whose beginnings antedated the evangelical approach to the persons concerned.

#### 7. THE ENRICHMENT OF PUBLIC WORSHIP

No discussion of the practice and development of the Church in Latin America is approximately complete which does not recognize the large place accorded to music in the church life. The leaders of evangelical church life throughout Latin America have made large use of song as an expression of gratitude, as a vehicle for the loftiest aspirations, and as a means of convincing and winning unbelievers. One phase of church life throughout all this area which is new, popular and effective, is the introduction of congregational singing in the language of all the people. For centuries they have been accustomed to music. Bands play in all their parks. Music is a part of their daily life. Dignified music united to noble, spiritual hymns makes a great appeal to the mind and heart of the Latin American. In the Church with which they have been familiar, singing is done by the clergy and accompanying choirs, and in an unknown tongue. Congregations, as such, do not sing. But whenever the truth makes men free, they feel impelled to give thanks to God by the use of psalms and hymns and spiritual songs. Nearly all the evangelical churches have organs and choirs; some of them have orchestras. Many church members carry copies of the word edition of the hymn-book with them daily. Some of the humbler members take a small Testament and hymn-book with their midday luncheons to their daily toil, and they are found sitting on the curbstone or on heaps of lumber or brick or hay, where they are employed, getting a glance at their Testament, or committing a verse from the hymn-book while they are eating. A laborer in one of the

great saltpeter fields in Chile discovered other evangelical Christians from the hymns they sang while at their daily tasks. Many of these hymns are translations from English. The translation is often rather clumsy, and rhyme and rhythm do not always please the ear, but their value as a means of propagation and of impressing the mind with evangelical doctrine is very great. Doctrinal truth which would be rejected when stated in tract or sermon, takes possession of many minds when borne to them on tides of holy song, and many who would hesitate to rely entirely upon a personal Savior through living faith, because urged to do so by preacher or teacher, will come into this experience as they sing:

Other refuge have I none,  
Hangs my helpless soul on Thee.

It is a matter for great rejoicing that a new evangelical hymn-book in the Spanish tongue, in both music and word editions, has recently been published by the American Tract Society, the demand for which has already exhausted several editions. A similar hymnal is needed for Portuguese-speaking congregations.

## CHAPTER V

### THE PROBLEM OF SELF-SUPPORT

#### I. THE IMPORTANCE OF SELF-SUPPORT

At no point in the discussion committed to Commission VI are we more nearly at the heart of the problem of evangelical advance in Latin America than when we confront the question of self-support. Many missionaries have recently declared that if they were to begin their work again, they would have as one principal aim the establishment of the native Church on a self-supporting basis. Self-support, self-government and self-propagation are inseparably joined, and upon the proper solution of the one first named depends, to a large degree, any right solution of the other two.

Of necessity much will be said with regard to self-support measured in terms of money or its equivalent. This is inevitable and wholly proper. Money does play and should play a large part in any discussion of the means by which churches can support and carry on the spiritual tasks entrusted to them. They have financial needs. These needs are large. They constantly recur, even as the appetite for food and drink in the human organism. Land must be bought for churches, schools and other institutions. Buildings must be erected for worship, for education, for works of charity. Men and women must give their entire time to ministry, prayer and pastoral service, and such laborers are worthy of their



hire. To discuss methods of the effective raising and administration of funds is pertinent.

## 2. ITS PROBLEMS NOT MERELY FINANCIAL

Having made this admission, it seems appropriate to call attention to the fact that matters of money have been overemphasized in past discussions of self-support, whether at home or abroad. Self-support, in its most important aspects, should not be considered as primarily a matter of financial contributions either great or small. The problem is much deeper than that of money. A careful study of the Acts of the Apostles, and of the records of the primitive Church immediately at the close of the Apostolic era is very illuminating when this subject is under consideration. One rises from a fresh reading of the Acts of the Apostles with a feeling that at no time and in no way was the question of raising money an administrative problem of a serious sort in connection with the founding and spread of the Church throughout Asia Minor and Europe. Doubtless some funds were needed. Some one must have paid Paul's passage on his missionary journeys. Some contributor or contributors must have provided the means for Timothy and Luke and others to pass from city to city; but the marked absence of any money-raising effort in one of the most creative periods of Christian history should give us pause in the midst of our debates which take for granted at every step that this, that, or the other plan cannot be carried through because we have not the money.

## 3. HOME BASE STANDARDS INAPPLICABLE

It is a deepening conviction in the minds of hundreds of missionary leaders that we are at fault in the attempt to transplant our peculiar ideas of church life when we go to distant lands to set up new Christian Churches. In North America and Europe the evangelical Church has grown for centuries. Its constituency is prosperous, and in many places wealthy. It provides for itself spacious and ornate houses of worship, decorated banqueting rooms and parlors, and ample quarters for all the com-

plex activities of modern church life in long established Christian communities. For such an equipment official Boards must devise ways to raise large sums of money. Too many go to foreign fields having this ideal of the material equipment needed for normal church life so fixed in their minds that they cannot conceive of a church without it, and, consequently, when they begin to consider the cost of a house of worship and its maintenance, including the support of its pastor and other paid agents, they find the expense quite out of proportion to the meagre resources of members, often gathered out of great poverty and seldom possessed of a considerable amount of this world's goods. Further, they cannot conceive of an organized church without a pastor who gives his entire time to the pulpit and pastoral demands of the congregation and again they are at their wits' end to devise ways and means to meet the expenses involved in supporting such an official.

#### 4. CONTRIBUTIONS OF SERVICE THE TRUE KEY TO SELF-SUPPORT

It is all the more strange that we should fall into this error when we find in the Scriptures twenty-eight chapters of inspired church history covering the first period of missionary effort, a record, specially inspired of the Holy Spirit "for our learning," which shows strong churches founded without the help of outside funds, and supporting themselves and pushing out into unevangelized regions without a single contribution by anyone outside of their own circle. When John Wesley sent Francis Asbury to take charge of the "societies in North America," Asbury found churches which were almost entirely self-sustaining, Methodism practically was self-supporting and was propagating itself with a rapidity which has never been excelled. If Mr. Wesley had sent a large sum of money, and had paid all these foreign and colonial preachers and lay helpers, Methodism would probably have spent its force before it reached the Ohio River. Because it had to find its own support, and had to carry on its own work of self-propagation or die, it

kept its organization simply and democratic, and appealed to a very large constituency as a worthy object of Christian giving, because of the multitudes whom it was turning from sin unto righteousness. A large subsidy from Mr. Wesley might have been a distinct injury to the growing Church. Asbury and others went far afield and attained self-support for the church organizations which sprang up whither they went *by voluntary contributions of consecrated service rather than by gifts of money*. Here is the key to true Scriptural self-support. By contributions of unremunerated service the Apostolic Church spread from home to home and from city to city as quicksilver runs over a floor. Had the Apostles waited to open work in Antioch, Thessalonica and Rome until they had raised from the poor churches already established sufficient funds to send and maintain qualified workers who should be provided with roomy and ornate buildings for work and worship, there never would have been any Christian Church.

It is only fair to say that the independent Brazilian Presbyterian Churches furnish a clear illustration of the good results of the policy of urging self-support from the first. They maintain public worship, are developing a strong native ministry and pay for everything which is done by Brazilians.

#### 5. LESSONS FROM WORLD EXPERIENCE

##### a. *In Africa.*

Certain large lessons can be learned from experiments in self-support in different parts of the foreign field. The great self-supporting work under Bishop Tucker, in East Central Africa, where more than 100,000 Africans have been gathered into corporate church life, churches built, schools established, and all the machinery of a well organized mission brought into smooth and effective operation without the use of a penny of foreign money for the support of an African pastor or teacher, or the expenditure of such money for the erection or equipment of churches or other buildings needed for the work, is one of the most notable examples. Apparently God's

peculiar favor has rested upon this work from its inception. There has been a degree of spontaneous cooperation on the part of converts and a spirit of sacrifice at times reaching the heroic, which have reacted blessedly upon the spiritual life and growth of the immature believers who thus denied themselves for Christ's sake.

*b. In the Philippines.*

In a lesser way the same experiment was tried out by one of the Churches which began work in the Philippine Islands, after the close of the Spanish-American War. Those who were charged with the direction of the work on the field, finding their number limited and their funds circumscribed, and believing fully in the method of self-support which has just been emphasized, passed rapidly from city to city, presented the gospel plainly and lovingly, and organized into churches such believers as accepted the message. At first the organization was one of great simplicity. They took out from among the converts men of good report and of the best training to be found and charged these with the duty of maintaining at least one public service each Sunday, the reading of Scripture, prayer and Christian testimony, under the leadership of some one who seemed to the missionary to possess the most natural gifts and graces. One evening service each week was also to be held, and such literature was to be distributed from hand to hand among these new believers as could be sent from time to time by the superintendent of the mission. The believers were fully instructed that when they came together they were to follow the apostolic injunction and "despise not prophesying." If anyone had a psalm or a teaching or an interpretation he was to speak briefly. The missionary made the rounds of these centers once in two or three months, staying from two to five days at each place, and "putting things in order," as Timothy was instructed to do in Crete. Then for another two to three months the little group was left to itself and to such ministrations as its members were able to give at these two weekly gatherings. Such blessings attended the work that within seven years

over 20,000 had been gathered into the church fellowship of this Communion alone, more than one hundred selected exhorters and local preachers were preaching from one to three times each week without salary and without so much as the thought of receiving salary. Three or four of the stronger churches had undertaken the entire support of national pastors, who gave their entire time to one or another group or circuit. During this time practically no foreign money was paid for the salary or travelling expenses of the Filipino preachers. Local churches were taught to subsist and grow when they had only the voluntary labor of the more gifted members of their own body. When they were able to give a pastor a few rooms in one of their houses, and find him enough rice and fish to eat, and when some of the faithful women were willing to make up a few garments for himself and family, then they had their desire for a pastor gratified. Here again the peculiar blessing of God rested upon the plan. The sacrificial spirit was manifest among the membership. The sum total of voluntary activity in telling neighbors and friends of the saving power of the gospel was impressively great, and many converts were gathered by the converts of that Church in the Philippine Islands at an annual expenditure at no time exceeding \$25,000.

c. *In China.*

Dr. William Ashmore, of China, published a most illuminating contribution on this subject in the *Chinese Recorder* for January, 1899. Speaking of the founding of churches on the foreign field, he said: "All these young churches need to be fed with the word of truth, and that means a demand for pastors and teachers, or for some equivalent therefor in the interim, until more elaborately qualified pastors and teachers can be had. But support is needed; we might say *money* is needed, but we prefer the word *support*, as conveying a more dignified, a more just, and a more scriptural conception, free from the suggestion of mercenariness.

"But who is to furnish that support, or its equivalent in money, as others will call it? Hitherto the home

churches have done it—at least mainly. A little band of disciples would be gathered, and perhaps the missionary himself would be willing to be elected their pastor. It was a mistake, a profound mistake. Support a missionary as pastor they could not. They would never dream of such a thing. And so they started off with the idea that the support of a pastor was no concern of theirs. But the more common method was for the missionary to send a native preacher to reside among and to preach to them from Sunday to Sunday. Of course he paid the native pastor, for such he was, with mission money. There again a mistake was made. Responsibility of their own the members had not. We know of places where this system of supporting their pastor for them has been kept up for fifteen or twenty years. A miserable, enervating and pauperizing system it has been. . . . A trouble with us is this. In all our movements on this question we are following home conceptions, and insist on introducing home methods. We are not constructing after the pattern shown in the mount; but after certain Anglo-American designs. . . . As against all this we appeal to the Word of God. Great and essential truths are there taught which we have lost sight of, or, if we have not lost sight of them entirely, we have lost sight of the full significance of them.”

Dr. Ashmore closed his paper urging that the 14th chapter of First Corinthians be recalled to our attention, where the primitive mode of carrying on church services is set forth with great fullness of detail, and says: “We are old-fashioned enough to believe that this was a model intended for all time in such kind of work as we missionaries are engaged in. Indeed, we are constrained to think that our old matured churches at home, even if they have pastors, would have their efficiency increased immensely, if they would but take a leaf out of Paul’s book and utilize vastly more than they do the undeveloped gifts and graces of their talented membership. . . . But when it comes to little rising and struggling interests, whether at home

or abroad, which have no money, but do have among them men and women who know how to do some things, and could easily be taught how to do many more, we have no shadow of doubt on this subject. To us, daylight is in this direction. . . . Are there lost arts in the propagation of Christianity, in the planting of churches, and in the evangelization of nations?"

#### 6. THE ATTITUDE OF THE NATIONAL CHURCHES FAVORABLE

Turning now to the question of self-support in Latin America, as that term is generally understood in the discussions of missionary Boards and missionary leaders, let us first note that the correspondence reaching us sounds a hopeful note. Progress is being made, an increasing number of local congregations have become entirely self-sustaining, and not only that, but in turn have become contributors to the funds needed for pushing the campaigns beyond their borders, and for the relief of the worthy poor and for other benevolent purposes.

A missionary correspondent writes from Buenos Aires: "I am beginning to feel that it is a mistake to go into a city and put up a building of a given sort and say to the people, in effect, 'Come and be our members, that is all you have to do, as we pay all expenses for building and for running the church. All you have to do is to be good Christians and just members.' I think it is a mistake to let the people feel that it is the Board's house, organ and seats, that this is the Board's man that we have for pastor, and that nothing is ours. Would it not be better for a man to take the Board's money, and with the Board behind him as far as he personally is concerned, go into a community, beginning a group life in the best way practicable, and then with each one feeling as if the enterprise were dependent on himself for victory, to appoint a building committee and say to them, 'I will give from the Board so much for all you will raise'? Thus the people would

become a real factor of the enterprise, while maintaining their personal church liberty and autonomy."

A man whose field is in Mexico, writes: "If we continue the present plan, we shall not establish self-sustaining churches in Mexico in one hundred years. If the people recognize the pastor's financial dependence upon them they will rally to his support, not only financially, but otherwise: they will attend his meetings more regularly and aid him in the work which is one between him and them, and not between him and some Board. If the pastor receives from his Board all the money needed to make missionary trips, and to do his pastoral work, the danger is that his members may ask pay for doing such personal work even among their own kindred and acquaintances." Mr. Chastain urges the importance of applying this principle to schools established in the field, and declares that industrial departments should be introduced, even in the theological schools. He says: "Some of our own Mexican preachers have been taken up in poverty, sent to school with all their bills paid without thought or effort on their part, and as a result they have lost the training which comes from personal effort, and have been put out of touch with the common people. Poverty may be a hard master for young people, but it is a most valuable one, teaching economy and thrift." He agrees strongly with the statement quoted just above, with regard to congregations, and points out that the only greater mistake is for the Board of Missions to go on paying nearly or quite all the running expenses, such as those for lights, janitor service, Sunday-school supplies, etc., and adds: "It is an actual injury to people to give them everything. If what they use comes as the result of their own toil they will get along with less, but it will be more appreciated, and will do them more good. Except in very rare cases, I never give away Bibles and Testaments. This same principle is observed also in our medical work. A small fee is collected from every patient, enough, it may be, to pay for the medicines.



Because of a too free use of mission money, we have had a hard time to collect the subscription price of our religious weeklies, but even here there is improvement." He goes on to point out that whereas the converts have long been accustomed to the idea of paying for the support of a church, it should be easy to induce them to support evangelical activities, and says that where they do not do so it seems to him the result of lack of training for which the missionary is ultimately responsible. He has further pointed out that no instance has come within his knowledge of a gradual lessening of grants from a Board. He goes on to argue that some plan of this kind must be adopted, if self-sustaining and self-propagating churches are to be established.

A missionary from Manzanillo, Cuba, says: "It seems to be a great error to try to Americanize our work in these foreign countries. Many missionaries appear to think that if the Christian work in these Latin lands is not modelled exactly after the work in North America, then the work can result in no lasting good. I differ altogether from this view, believing it to be erroneous. Many missionaries seem to see nothing good in the country where they are laboring, and do nothing but deprecate and underrate everything that is Cuban, Argentinian, Chilean, or Brazilian. They find virtues only in America and in everything American. I am fully persuaded that so long as we proceed in this manner, we can never hope to win our way into the hearts of the Latin races." This correspondent was discussing primarily the best methods of so relating the missionary to the national membership as most speedily to attain self-support and self-propagation. Both he and several other missionaries urge the organization of active members of the church into small bands under leaders for aggressive evangelism, planning their work and keeping them inspired for its performance. Utilize the latent love, enthusiasm and energy of the membership in each place as the prime evangelistic force for that town and for communities nearby. This missionary also urges the organization of a woman's missionary society in every local church,

urging members to find their first field at their own doors, and to throw themselves heartily into the work of evangelization.

One correspondent feels that some native workers do not wish the churches under their charge to become self-supporting for the reason that their pride does not take kindly to being paid by a local congregation and thus becoming its servant; also they are afraid of being accused of making a bid for independence, and of a desire to form a national independent Church. According to this correspondent, the first reason is very common in his field, the second less so.

A correspondent from Ecuador writes in a somewhat pessimistic vein. He says: "I believe in the development of a self-propagating native Church. To accomplish this there should not be much foreign support. The members should first be taught to labor while supporting themselves in their customary occupations. It should be one of our first tasks to teach the native Church to give of its means, and in time to assume the support of the most valuable workers in order that these may give their whole time to the work of the gospel. Unless we can make progress by some such plan as this our labor is in vain. Success depends largely upon the character and example of the missionary."

Writing as to the difference between the temporal conditions of the missionaries and those of the converts, the same man says: "Missionaries have generally been an example to the poor people in the economic use of money. If we are modest in our expenses, dress, and house-furnishings, I do not think that the difference between us and our brethren will cause comment. Coming down to their level has not increased a brotherly feeling, as I hoped it would." Mr. Reed cites an instance similar to many which have been brought to our attention: "There is a village near at hand where a Jamaican (negro) mechanic took a Bible and night after night read it to the family where he was employed. A work of grace began, and the members of

this and several other families became believers and propagators of the gospel. Missionaries have visited them from time to time and bring back reports of a true work of God. There had been erected in this place the only building that exists in Ecuador dedicated exclusively to gospel service." It has been remarked by some of the missionaries that such results have come to pass where they themselves had not gone. This may be suggestive of a method of spreading the gospel through men taught by missionaries, the men so taught afterwards preaching in connection with their ordinary activities.

#### 7. METHODS AND OBLIGATIONS OF STEWARDSHIP

A correspondent in Cuba writes: "There can be no real church independence till the churches are self-sustaining, and it is necessary that both pastors and people be constantly reminded of these facts. The method employed by our own mission is the 'Every Member Canvass.' This gives some result, though we find that the people are often quick to promise relatively large sums which they afterward cannot pay. We have as a special objective a gradual lessening of the grant from the Board for each individual church, but seek to have this self-imposed and not required by the Board." He points out that there is need of a more uniform basis of fixing the salaries of Cuban ministers, and says: "These salaries range from \$40 to \$75 per month, according to conditions of living and size of family, taking into account also the merits of the worker and his standard of living. We should seek to supply the shortage of preachers by training lay personal workers who will render service without salary, working in their spare time. Since more has not been done for self-support, it is more due perhaps to the poverty of the churches than to a lack of willingness to give."

There is a great unanimity among our correspondents regarding the necessity of more definite Scriptural teaching regarding the obligations of Christian stewardship. It is pointed out that this subject should

be carefully studied by all pastors, editors, writers of tracts and booklets, Sunday-school workers and teachers in our schools, and that by example as well as precept, with line upon line, our young converts should be shown the duty which God has laid upon them, giving of their substance unto Him as a part of symmetrical worship acceptable to His sight. Members of the Commission desire to emphasize this detail of the Report and to urge that all workers throughout the field study this subject anew, and bring its lessons to bear far and wide in all our borders. Where this has not been done, it should precede and accompany the introduction of "methods" of raising money, no matter how wise. A recognition of the obligations of stewardship of life and property lies back of all truly consecrated giving of money toward Christian causes.

## CHAPTER VI

### THE SECURING OF LEADERSHIP

#### I. INDISPENSABLE QUALIFICATIONS FOR LEADERSHIP

Those who are to be the leaders of the church life of Latin America need to be richly qualified. In the first place, they need a soundness of character based upon a definite personal experience of the living God and a clear vision of their relation to God's plan for humanity. Of all the mission fields of the world, the Latin field is pre-eminently the one into which the untried should not venture. The Latin world presents to-day, as does no other part of the world, the spectacle of a cultured class deliberately rejecting Christianity, either because they feel it has failed, or because they themselves fail to distinguish between a spiritual religion and an ecclesiastical system. At any rate, they turn to atheism. Others, to whom God is still conceivable, grope in a world where he has never been revealed or turn to the crudities of Spiritism.

The attitude is more than the expression of a mere philosophy. The moral standards of Christianity are being put to the test. Those who question them also question the authority of Christ in the realm of morals and ethics. The cultured Latin who may have a sense of high moral obligation sometimes brings the charge of immorality against Christianity as he has known it. The worker among Latins finds that much of the appeal to intuitive

faith and axiomatic morality is ineffective. Unless he is able to adapt his methods to the conditions which confront him, his work will be unfruitful and will react upon his own religious life, quenching the vigor of his faith.

A second indispensable characteristic of the worker among Latin peoples is a keen sense of the brotherhood of the human race. There is no place in Latin America for one who believes in the special election and calling of the Anglo-Saxon or any other race and its predestined supremacy in the world. The Anglo-Saxon or Teutonic missionary to the Latins needs to bear in mind that Christianity was Latin before it was either Anglo-Saxon or Teuton, and that the very missionary zeal of which he is so proud, was Latin when Christianity was brought to the lands of his forefathers.

A third essential for the one who is to lead is sure and tactful sympathy. The social evil, illiteracy, mendicancy, intemperance, political corruption, hatred and a host of other evils can no more be eradicated by cynical criticism in Latin America than they can in any other land. The evils which Christianity has to eradicate in Latin America are not Latin evils, but the common evils of humanity. The gospel is catholic. He who would serve any people must be willing to be as considerate, as friendly and as loving as his Master.

A fourth characteristic essential to leadership in this work is broad culture. There is no danger of putting too much emphasis upon the intellectual preparation of those who are to work among the western representatives of as brilliantly intellectual a race as the world has known. Nowhere is the obstacle which bars the access of the gospel to the hearts of men so preeminently an intellectual one. When all this has been said, however, it remains true that sin is doing its deadening and destructive work on life and character just as truly in Latin America as elsewhere, and, as elsewhere doubtless, the intellectual difficulties, the atrophied spiritual sense, the dulled appetite for anything partaking of ethical idealism, on the part of many grow out of the corrosive effect of known sin on the life.

## 2. NATIONAL LEADERSHIP ESSENTIAL

The future greatness or failure of the Latin republics lies in the hands of their educated leaders. If that which constitutes the heart and soul of civilization ever becomes the ruling factor in the lives of these peoples, it will be through these molders of the national thought and these controllers of national policies. The man of culture in Latin America is not opposed to altruistic idealism or morality; but he is set and firm against dogmatism and hollow ecclesiasticism. The one who succeeds in winning his attention and directing his mind toward the predominant issues of individual and national life will be the one who is able to approach him on an intellectual and moral basis. On this basis no insincerity will be permitted. Christianity has no need to conceal anything; but it is easy to make men feel that there is truth which Christianity seeks to conceal. Some such consciousness as this has done much to alienate the cultured Latin from the Christian Church. The first step toward winning his attention again to the things of the Spirit will be the destruction of the barrier which exists between the so-called secular and the so-called sacred in education. It is impossible to think of philosophical or scientific preparation which is too thorough for those to whom this important task is entrusted. Christianity will fail in Latin America, as she ought to fail anywhere, if she does not deal fearlessly and fairly with the philosophical and scientific problems which vex men's minds and undermine their faith. While an occasion for the charge of obscurantism already brought by the intellectuals against the Roman Catholic leaders must not be permitted to arise by the evangelicals as against our schools or churches, yet the convincing apologetic for these people will be transformed lives and self-denying social service adapted to the felt needs of particular communities. Moral and spiritual uplift incarnated in regenerated lives constitutes an argument which will grip consciences where the free discussion of philosophic and scientific questions would be futile.

The leaders who are primarily in mind in this chapter

are those who have been born and bred in Latin America. The important problem before the evangelical church is their discovery and development. This problem is moral as well as cultural. The acceptance of double standards of personal purity, the low ideals of political and business life, the failure to emphasize character building as a chief element in education, are indications of this.

This matter of raising up a national leadership is likewise affected by intellectual conditions. Dr. Speer in "South American Problems" has treated this subject with great candor. With an illiteracy ranging from sixty to eighty percent. in the different countries, it is easy to see that the task is one of great difficulty. We get additional light on the problem as we realize how the cultured class has reacted against religion. Argymiro Galvão, formerly professor of philosophy in the Law School of São Paulo, Brazil, in a lecture on "The Conception of God," states quite clearly the attitude of this class: "We are in the realm of realism: the reason meditates not on theological principles, but on facts furnished by experience. God is a myth; He has no reality; He is not an object of science."

Another element to take into consideration in the search for strong, wise leadership is the self-consciousness of the dominant classes in these virile young republics. They are proud of their history and of their heritage and are slow to follow foreign influence. Nevertheless, it must be borne in mind that throughout Christian history many of the ablest leaders have come from very humble homes. Our hope lies largely in the guiding and training of the children of our church membership.

The fact must never be lost sight of that this search for leadership is as old as humanity. Israel rose in power or waned in influence according to the emergence of leadership; under the guidance of a Moses or a Joshua victories were achieved, order established, and the purpose of God for His chosen people approximated. Christ gave the best strength of His three short years of earthly ministry to the selection and training of twelve men, all but one of whom rendered notable service in



founding and extending the Kingdom. In Christian history, the discovery of leadership has been the solution of most troubles in church and state. The younger Pitt, the Wesleys and Whitfield, Bushnell and Finney, Washington and Lincoln, are names which bring this lesson home.

### 3. THE ELEMENT OF TIME INVOLVED

If the Church is to succeed in Latin America, strong leaders must be developed for the varied forms of activity required and they must come from the rank and file of the membership. Ultimately the leaders of the evangelical forces in Latin America must be Latin Americans. This problem pertains not only to the Church but also lies at the very heart of the national life. The discovery of strong leadership has been the solution throughout all history of most of humanity's troubles.

The past should instruct the present as to the time within which it may reasonably be expected that national leadership can be discovered, developed and secured. Someone has well said that one of the weaknesses of foreign missionary effort has been the expectation of results without allowing for the lapse of time necessary to produce them. This too often leads to "hot-house" methods, with the premature ripeness and quick decay which attend their use whether in nature or grace. Looking particularly at the great epochs of Church history, it may be clearly seen that the leaders in any given generation were not generally the product of the generation in which they served. They were the children of a former generation, nurtured from infancy, trained through adolescence, and matured for their tasks in early manhood and womanhood under the influences of the Church to which their services were devoted. Here and there it may reasonably be expected that a convert will be largely used to reach the generation to which he belongs at the time of his conversion, but if the lessons of the past are duly pondered, little encouragement will be found there for the expectation that this class of leaders will be numerous. Some of those who have sent communications to the

Commission seem to rest under the impression that the leadership for the Church in the decades immediately ahead of us we are to find already grown to manhood and enroled, it may be, as students in this or that university, or practising a profession already acquired, in this or that city. Not so was it in the Apostolic Church. Timothy, who from a child had known the Holy Scriptures, was taken into private tutelage by the great apostle himself. But the early Church made its broad appeal to the great uncultivated mass which formed what the Romans considered as their lower, if not the lowest social stratum. Among the adults so led to Christ, relatively few developed as prominent reliable or trusted leaders. It was their children and their children's children, reared in Christian homes, sung to sleep by Christian mothers using the hymns of the new faith, and breathing from their infancy a spiritual atmosphere unknown to the people living about them, who led the way to a larger life. Thus it was in planting the great aggressive Churches in North America, as the pioneers pushed westward. Their rugged frontier preachers gained their first hearing among the common people, and the leaders in those Churches to-day are the sons, grandsons and great-grandsons of relatively humble ancestors, developed in Christian homes, graduated from Christian colleges and seminaries, and called to positions of leadership in the great matters of the Kingdom. This process will doubtless be repeated in the evangelization of Latin America. The securing of leaders for a great Christian enterprise is analogous to the securing of a crop of grain from the spring sowings. Each kind of corn has a law written in its heart, and according to that law ripeness will come in two, three, or four months, and not sooner. No process known to scientific agriculture can shorten the time necessary to the ripening of a field of wheat or corn. By long and careful study of seed-breeding, a variety may be discovered which ripens a few days earlier than older varieties, but even so, the law remains the same. The human mind and heart demand the element of time in coming to that rich maturity demanded of

leaders in so holy an enterprise, and no wise master-builder in Christ's employ should complain that the oaken fibre of the character which can bear a great strain is not such as matures in a day or a year, or even a decade. It is needful that we cleanse our minds of impatience, and stagger not at the promises of God because they seem delayed in their fulfillment.

#### 4. THE TWO GREAT SOURCES OF LEADERS

Time alone will not give us leadership. Time alone will not bring harvests. Constant labor between planting and approaching maturity is demanded. Our fathers in all the past have unweariedly striven to provide for the youth of each generation those facilities for worthy mental discipline which have been the chief human elements in securing leadership in all the past. Those who are responsible for the on-goings of evangelical activity in Latin America will secure their leaders in no other way. To those leaders in the next generation or the one next following that, will be entrusted the holy enterprise which we are now discussing. How fundamentally important, then, that vigilance, broad planning and sacrificial service should be given to the Christian nurture and mental training of those who have already cast in their lot with us, and to that of all their children. Qualifications of the foreign worker as set forth above must meet in the national leader. But if such training is provided, it must be on a scale hitherto not contemplated by any or all of the agencies at present engaged. Two sources are available: first, the young men who are being trained in the excellent state and national colleges and universities throughout Latin America; second, young men and women who get their training wholly or in part from missionary and church institutions.

#### 5. THREE METHODS OF SECURING THEM

##### a. *Reaching the Students in the National Schools.*

The young men in state and national institutions are important. No plan for the moral uplift of the Latin peoples should fail to take these into account. As go these

students, so are likely to go the nations which they represent. These students will constitute a formidable barrier to the success of any plan which does not win their allegiance. If this allegiance is won, however, it will be the greatest single conceivable victory of the campaign. No one who has witnessed the transformation in student life in North America within a quarter of a century and has seen the effect of the impact of this transformed life upon social and religious conditions can doubt for a moment that the key to the storehouse of power is in the hands of him who shall arouse the student class to an enthusiasm for unselfish service, heroic leadership and sound character. The difficulty is not one of inaccessibility. If the students of Latin America are arrayed against Christian ideals to-day, it is because they have had but little opportunity as a class to place themselves in any other position. The educational systems of Latin America had their origin in the European systems at a time when science and philosophy occupied a very doubtful place in the pious mind. Viewed from the standpoint of the Church of that day, such subjects were the work of the devil, and he who engaged in them endangered greatly his standing in the Church, if not his life. From the standpoint of the world, science and philosophy were man's nearest approaches to the truth. To engage in them was to cast aside the irrational Christian position for a rational though atheistical attitude. As time went on and education became more and more secularized, the gulf between the "sacred" and the "secular" has widened. The Church, as the Latin knows it, has given herself with increasing exclusiveness to theological training, while the secular schools increasingly felt that their field is distinct from all that is Christian; so that to-day in Latin America to be scientific is to be atheistical, skeptical, or indifferent to religious truth. This intellectual attitude is buttressed and augmented by moral and personal consideration, so that the great mass of young men who might be leaders are indifferent to religious appeals.

How then can an effective appeal be made to the student class? There must be in this class the same respect

for truth that characterizes the student class in other countries. We shall win them to faith in Jesus Christ and a dedication of themselves to His service, only as we treat human problems, both intellectual and moral, with unflinching honesty; as we put ourselves in sympathetic touch with the best in their national aspirations; as we believe that the Latin American will have his own contribution to make the great composite which will one day be the religion of the race.

*b. Sending Students to North America and Europe.*

When men and women have been led to dedicate their lives to Christ, there is still remaining to be considered the problem of special preparation. Shall the future leader be sent out of his country for adequate training or shall the Church provide the means of preparation on the field? There is still on the part of many a conviction that the ideal preparation is that which is obtained by those who leave their home land and go for their preparation to the colleges and training schools of the United States and Europe. Unquestionably this is advantageous in some cases, but the teaching of experience is that the advantage is in the exceptional case. There are real reasons for this. One who is trained outside of his native land is in some danger of losing his sympathy with his own people and finds it almost as difficult to adapt himself to his people and their ways as does a foreigner. In fact he often desires to be rated as a missionary. Again, those who are prepared away from home are prepared in an alien atmosphere. However the school in Great Britain and North America may attempt to adapt itself to the needs of its students from other lands, it is always conditioned by the peculiar influences of its own environment. The study of social and economic problems and situations is becoming increasingly important to the prospective Christian worker as the Church grows in the realization of its responsibility in all the relations of life. This preparation, if acquired abroad, must be either theoretical in nature, or, if practical, must be in relation to conditions and problems quite at variance from those

to be met with in the actual application of this preparation in the home environment. The outstanding advantages of a foreign training are the superiority in teaching methods and educational equipment, the opportunity to acquire an outlook and an insight which in after years may be brought to bear on Latin-American problems, and the promotion of international and interracial brotherhood. Admitting the force of arguments in favor of the foreign school, admitting also that in all probability there will always be a need for such schools, and that some of the future leaders in Latin America, as in all other fields, should be prepared abroad, there still remains the fact that no satisfactory system has yet been devised for the education abroad of very many of the necessary workers. The Church must still provide for the training of the large majority of her leaders in their home environment.

*c. Training on the Field.*

(1) *Conditions Involved in Selecting Capable Men.*—

The question that really concerns the Church in the field is how to provide adequately for the training of the men and women who must be trained at home. Here again we must keep in mind the nature of the task before the Church, which is to win the nation, not a single class, to Christ. The Church can hope to succeed in such a task only as are won the earnest cooperation of the best minds of the nation. This cooperation cannot be limited to the relatively small number of men who are enlisted as pastors, teachers, and other official leaders; the Church must win also the cooperation of the best minds among the laymen of each nation. While the winning of this lay cooperation depends upon many conditions which do not belong to this discussion, the question most vitally involved in it is that of leadership. The Christian enterprise requires as its leaders, the leaders of the people. How can the Church attract such leaders to her standard?

The first condition is that of excellence. The Church will win the best when a standard is set and lived up to—a standard which is high enough spiritually, morally and intellectually to attract the best. This is in no sense

a criticism of the present standards. But the Church in Latin America is called to face a new situation. Hands are beckoning into new fields. She is beholding to-day vast territories which were formerly hidden from her gaze. Important classes appear accessible to-day which yesterday were viewed largely as hindrances to the spread of the gospel. Nothing less than the consecrated influence, character and intelligence of the best that each nation affords is worthy to be the instrument in God's hands for accomplishing the task which confronts the obedient Church. She has no pecuniary advantages to offer men, and makes little appeal to their ambition. On the contrary, persecution, privation, opposition and humiliation are among the rewards of her ministry. It can be counted as certain, therefore, that the Church will not attract to her leadership any class which, in accepting the same, regards itself as dwarfed in character, stultified in intelligence and limited in opportunity. She will win to her ministry the best of the race, when she can show that the accomplishment of her task gives opportunity for the fullest expression of the personality of those who serve her.

This means that the Church will require as a fundamental prerequisite of the ministry broad and careful intellectual preparation. Certainly the minister must be able to think as deeply and as accurately as the lawyer, the scientist, and the technical man. What human interest can be foreign to him? What faculty of the mind dare he leave untrained? What depth and breadth of sympathy does he not need? What intellectual resources can he not employ? The least requirement that the Church in Latin America can make of her future ministers is the fullest possible development of their intellectual powers. To those who will interpret Christianity to this highly intellectual race, theological and technical training must come as the capstone of a liberal education. This is no plea that the Church shall limit itself to service of the cultured class. It does not require argument to show that each need of any class is better met by a ministry which is prepared to meet the needs of every class.

There is probably no evangelical body in Latin America which would dissent from this. The difficulty is simply that such an ideal calls for educational facilities which are inaccessible to the great majority of the people. If the Church is to meet this need, the best college training together with the best theological and technical training must be made accessible to the people.

(2) *Plans for Developing Them.*—What can be done in practical ways immediately to meet the insistent demands of the present and of the pressing future? First, let each foreign worker and each national leader of gifts and experience associate with himself one or two of the most promising young men of his circuit or station. Let him direct their reading, stimulate them in their religious life, keep them in his society as much as possible, deepen and instruct them in the fundamentals of Christian teaching. Let him fill their minds and hearts with the struggles by which Christ's kingdom has gone forward from age to age, giving them background against which to set the self-denials needed in their own day. Let them go out to hold cottage meetings, to preach in new and unevangelized towns, and if they prove to be promising candidates for special Christian service, let them be sent where they will receive an adequate training.

Second, let summer schools or summer institutes be organized to last two or three weeks at the most favorable period of each year. Let each young minister be encouraged to attend each entire session and to take a prescribed course of study year after year, followed up by supplemental reading. This plan will greatly benefit those who have not had the advantages of a seminary course. It has been found very helpful wherever it has been faithfully put into operation.

Third, let interdenominational Bible training schools be established at three or four central points, staffing them with the best minds which have developed in actual field conditions. Money thus spent is likely to bring large results.

Fourth, provide the means for foreign study to a very limited number of specially gifted men. This number should be kept at a minimum for reasons set forth above.



The concrete solution of this problem belongs to the Commission on Education. But we do well to remind ourselves here that the ideal which we have set before us is utterly unattainable except through the united prayer and effort of all of God's people in Latin America. It may be too early to think of organic unity of the Church, but surely close cooperation is possible in education, even in that of the ministry. If the evangelical Church is so confused and divided about the fundamentals of the Christian religion that it is impossible to educate all of the ministers of a given district in the same institution, she can be sure that the Latin peoples will accept neither her interpretation of Christianity nor any leadership which attempts to fasten upon them a divided Church.

#### 6. THE IMPORTANCE OF LAY LEADERSHIP

The leaders we have been considering are those which the ministry furnishes, but are leaders of this kind the only ones needed? May not the agriculturalist, the business man, and the government official be as certainly in line with the will of God, serving the state, and pushing forward the wholesome activities of the world as the men of the ordained ministry? Certainly the tendency of the development of conviction on the part of many earnest Christians of to-day is in this direction. Protestantism should be the last to support the idea that the work of evangelism is solely the work of the clergy. God must raise up in Latin America laymen like the late William E. Dodge or Lord Kinnaird who are capable of successfully directing great enterprises, and who will lend their trained business judgment and energy to help carry out far-reaching plans for the salvation of their fellowmen. Leaders must be found who do not limit their horizon by the range of their own denominational and local obligations and activities, but who can recognize the good there is in any individual or organization that is working for the good of men and for the glory of Jesus Christ, while remaining loyal to the particular tasks committed to their care.

Why have so few men of this desirable type been found

or produced in the countries where the evangelical Church has been laboring more than half a century? It may be well to confess at once that one chief reason is that there have been so few foreign representatives who have had the gifts, the training, and the sound judgment which commended them to the directing minds of the Latin society amidst which they have carried on their work. Some of these representatives of foreign Boards have approached national leaders in government, society, or education in a spirit of superiority, or have held the whole people of the land up to ridicule because of their adherence to the only faith they ever knew. Such an attitude has wrought far-reaching harm in more cases than one.

## CHAPTER VII

### RELATIONS WITH GOVERNMENTS

#### I. THE EARLY STRUGGLES FOR RELIGIOUS FREEDOM

The relation with governments experienced by those who were founding evangelical Churches in Latin America was almost necessarily unsympathetic. Many governments had imbedded religious intolerance in their constitutions. When members began to be secured, services were forbidden, police were vigilant to suppress evangelistic efforts, and to scatter, if not to imprison the members of the congregations. Bibles were publicly burned, and both foreign and national pastors were thrown into jail. The Rev. Francisco Penzotti, with nearly forty years' experience in South and Central America, has been in jail many times for the crime of preaching or distributing the Bible, the most noted instance being his imprisonment during eight months in the filthy, common jail of Callao in Peru. Very naturally, one of the first and strongest efforts of pioneer workers was directed toward securing the repeal of laws enforcing intolerance in all religious matters. Volumes would be required to make an adequate showing of the long drawn-out struggle in nearly all parts of this field to obtain from the several governments constitutional or statutory liberty of conscience and of worship. Such leaders as Dr. David Trumbull of the Presbyterian Church, Dr. Thomas B. Wood of the Methodist Episcopal Church, the Rev. Paul

Besson of the Baptist Church, and others who might be mentioned, have been greatly used of God in influencing the law-making and administrative departments of these various republics toward a more modern and reasonable official attitude toward the Bible and the evangelical Churches.

The laws relating to religious freedom enacted by the nascent South American republics a hundred years ago could scarcely have been other than intolerant of all religion but the papal. The release from the yoke of Spain and from the terrors of the Inquisition was undoubtedly marked by a strong reaction in favor of liberty. The Rev. James Thomson sold his entire stock of 1,000 copies of the Scriptures in two days, in 1822, within a stone's throw of the Inquisition building in Lima, and while the Spanish army was still in Peru. This reaction was pronounced and universal among the leaders of the Revolution. San Martin decreed religious toleration in Peru soon after he entered Lima, the decree being published in the *Gaceta*, October 17, 1821. Bolivar had already in 1819 spoken against governmental religious intolerance before the Venezuelan Congress. Even the clergy were affected at first by this reaction. Mr. Thomson was ably supported by priests in each of the republics, as well as by the governments which sustained him in his work on behalf of popular instruction and of the diffusion of the Scriptures. In the constituent assembly which drafted the first constitution of Peru, a priest, Protestant Bible in hand, is said to have proposed that the pertinent article read: "The religion of the state is the religion of Jesus Christ."

But the incubus of centuries of superstition lay upon the Latin-American mind. Heresy still remained the first and greatest crime. Offences against the established religion were the first to be dealt with in the penal code of Peru. Moreover, it never occurred to anyone at that time that a native would ever desire to follow any religion than that of Rome. If religious freedom was asked for or proposed, it was only to throw the doors more widely open to European immigration. The universality of this mental

attitude made it appear a discreet concession which mattered little when the liberal leaders of the Revolution allowed the most extreme religious intolerance to be placed upon the statute book. Moreover, these leaders had been persistently accused by the Spaniards of designing to destroy religion and to enthrone irreligion and immorality. In one of the early copies of the *Gaceta*, in Lima, a forged correspondence circulated by the Spaniards is published and denounced by San Martin and his supposed correspondent, the whole purpose of which was to create and feed distrust of the great liberal leader in this matter of religion. This same accusation had also been made against the leaders in Argentina and other republics. Their prudent course, therefore, was not to hinder the legislation which disproved the accusation, confident as they were that the rapid spread of education which they then hoped for and the influence of industrious and well-to-do immigrants would, in due course of time, efface the blot.

Thus every South American state not only legislated against religious freedom but against the toleration of public worship. The decree of San Martin was overturned by the republican constitution. The reactionary group was allowed to dictate the laws relating to religion in worship and education, birth, burial and marriage. Every high official was obliged on oath to maintain the papal system. The liberal elements among the clergy were dealt with by their superiors, and either brought into line with the policy of the Vatican or excommunicated.

## 2. SOME ACHIEVEMENTS

The Revolution was followed by a long period of civil strife in which the statesmen of Latin America, with few exceptions, were too fully occupied with grasping after and retaining power and with learning the principles of civil government, to give much serious attention to culture, morals and religions. The fond hopes of the great leaders for the rapid and wide spread of education among classes and masses were blighted. The European immigration to most of the republics has been scant and

meagre, and where most numerous it has been very largely from the lands of southern Europe. During all this period the vast power of the Roman Catholic Church has deterred weak governments from touching its privileges, lest the priestly influence should be thrown on the side of a revolution. Those republics in most immediate touch with Europe and the United States emerged first from their civil chaos, faced their cultural problems, and among these dealt with the question of religious toleration. Colombia, then under a liberal and progressive administration, and known as *New Granada*, decreed religious toleration. Argentina, Chile, Uruguay, Paraguay, Brazil, and much more recently (1906) Bolivia, conceded in one way or another religious toleration. In Ecuador the change came almost suddenly (in 1896) with one of the popular uprisings in the course of the alternations of party domination.

To-day religious toleration is the law of every Latin-American State, although in all except Brazil, Mexico, Guatemala, Cuba and Panama, the Roman Catholic Church is actually the established state religion. It has been repeatedly affirmed that in Peru full practical liberty was attained by the decision of the Supreme Court in the case of Señor Penzotti. This is not exact. The decision in Penzotti's case was obtained under diplomatic pressure, and did not recognize his right to conduct public worship. The truth was that the meetings were so far from being public that on one occasion a padlock had been placed on the outside of the door. In Lima and certain other large cities, meetings have been held constantly, and an open-air meeting has been sometimes conducted in Callao with singing, but without prayer. These meetings were practically free from molestation. But this has not been so in the provinces, and these constitute, of course, the great bulk of the country. A reactionary government could close down all work in the provinces, if it did not expel every evangelical worker from the country. The Constitution (Art. iv.) has stated that the nation professed the Roman Catholic Apostolic religion; the state protected it, and did not permit the

public exercise of any other. The penal code states. (Art. 99) that the attempt to abolish or vary the Roman Catholic religion in Peru shall be punished with expulsion from the country for three years; (Art. 100) that whoever celebrates any public act of worship, other than Roman Catholic shall be punished with one year's imprisonment and with expulsion from the country for three years for any repetition of the offence. Fortunately, these laws have not been put in practice, and a project to reform Art. iv. of the Constitution by deleting the final prohibitory clause was voted through both Chambers of Congress by sweeping majorities in 1913; but such a reform, to take effect, had to be ratified in both Chambers in the succeeding legislature, and while this was accomplished in the Senate in 1914, the Chamber of Deputies, under the immense social pressure brought to bear by the Roman Catholic Church, despite the known large majority in favor, allowed the measure to be side-tracked. Leading politicians affirmed that they could and would ratify the reform in the legislature of 1915, and this actually came to pass in November, 1915, and by an overwhelming majority.

Yet while this primary right of toleration has been attained in some form, in but few of the republics, except Brazil, is there a true and honest liberty of worship. The priest, generally through the petty authorities, can at times harass the Christian worker and interfere with his work. An appeal to the central authority usually suffices to put down the trouble for the time, but such annoyance is common, hard to stop, and impossible to get punished no matter how serious it is, when practised against native workers. It has to be met by tact and patience. The better the worker is known, the more friendliness he experiences and the more support he receives.

### 3. LAWS WHICH STILL NEED BETTERMENT

The further ramifications of the law as touching religion are no more satisfactory.

a. *The Laws Relating to Civil Marriage.*

Civil marriage has been obtained in all the republics, always in spite of strenuous opposition. It is constantly denounced by the priests as in no respect better than concubinage, and in the process of a few years it must generate some serious conflicts because of the decree *Ne Temere* of the late Pope. The precarious situation of converts married under the provisions of the civil marriage laws, in the event of the state permitting the application of this papal decree, deserves the most serious attention of those interested in public morality and the progress of Christianity. Even apart from the decree, under the provisions of the Concordat with Rome, a civil marriage in Colombia simply ceases to be legal, if one of the parties chooses to contract canonical marriage with another partner. In Chile, Mexico, Brazil, Argentina and Guatemala, civil marriage is the only marriage recognized by the law, and must take precedence of any religious ceremony. In Peru, the civil marriage law was obtained only after some years of heated debate, in spite of ecclesiastical intrigue and executive opposition. The resultant law satisfied none of the interested parties. Roman Catholics cannot be married under its provisions, and the contracting parties must establish before the judge their condition as non-Roman Catholics. The procedure at present requires the intervention of a lawyer, and as a result it is far too costly.

b. *Those Relating to Divorce.*

In the midst of wide-spread moral laxity a divorce law is most urgently required. Such legislation has been projected and debated in several republics, but only in a few of them has it become a law. The ecclesiastical tribunal may give a separation order, and in the Peruvian civil marriage law this same power is bestowed upon the civil judge, but no such order can give liberty for another valid marriage.

c. *Those Regulating Religious Instruction.*

Religious instruction in all of the national schools is generally tolerant or neutral, but in Colombia national



education is entirely controlled by the Roman Catholic Church, and in Peru an executive decree of April, 1913, made papal religious instruction obligatory in all the national schools. No provision, as in Argentina, was made or conceded for those whose parents wish for exemption or for evangelical instruction. In this case, moreover, the letter of the law is very commonly exceeded. The children are obliged to go to church, to the confessional and to mass and communion. A child who is not allowed by his parents to accompany his class in these exercises is liable to expulsion from the school. As the Normal School for Women in Lima is largely under ecclesiastical control, and is managed by nuns, the great bulk of the school-mistresses who get good schools are entirely under the control of the priests.

*d. Those Regulating the Management of Public Benevolent Institutions.*

These institutions are generally conducted by nuns throughout Latin America, and discrimination against the non-Roman Catholic is common. The first clause in the regulation posted up in the public hospitals of Lima is a prohibition of anything contrary to the *religion of the institution*. In practice, this includes prohibition of the reading of the New Testament.

*e. Laws Regarding Burial.*

Burial regulations is another matter in which legislation is defective in spite of solemn treaties. In Argentina, Brazil and Chile the cemeteries have all been secularized. In Peru and Bolivia there are lay cemeteries for only the larger cities, and these, away from the capital, all too often resemble a rubbish yard rather than the last sacred resting place of the remains of fellow-citizens. The beautiful cemetery of the foreign colony between Lima and Callao in Peru was enclosed by the British government in 1830.

#### 4. THE ATTITUDE OF PUBLIC OFFICIALS

The attitude of government officials and other public men and movements toward the evangelical cause is anything but uniform. Generally speaking, though with

many outstanding exceptions both for and against, their attitude is non-committal. In the more progressive republics there are many prominent public men who have sympathetically helped the evangelical Churches. The well-deserved support accorded to the work of the Rev. W. C. Morris of the South American Missionary Society and also to the social work of the Salvation Army in Buenos Aires, is well known. The present President of Bolivia and his Minister of Public Instruction have recently expressed themselves most heartily, the latter committing himself to writing, in support of the work of the Bolivian Indian Mission, and they have accorded very valuable help to the evangelical schools in the republic. Again, the help and support granted by public men in Uruguay to the work of the Young Men's Christian Association has been notable, as was also the reception accorded its travelling secretary by the government and University of Chile in April, 1913. It should, however, be noted that even in these cases the support is accorded rather to some beneficent social activity of the evangelical body than to the movement itself. From Peru northward, however, public men, when not hostile, are mostly concerned not to commit themselves; among the men who serve in the cabinets of Peru there are some who are notoriously opposed to the evangelical Churches. On the other hand, there are many prominent public men who really wish well to the evangelical cause, but generally accomplish little for the cause they sympathize with because they will not commit themselves to any action. The situation is best understood in the light of the broad fact that many public and intellectual men are wholly indifferent to Christian worship. It is to them but a relic of bygone days, in which the women are to be humored, but which does not really matter, and hence is not worth getting into trouble for. Officials, generally speaking, are not unsympathetic, but may allow themselves to be too easily led into measures of opposition.

It is not reasonable to expect the same degree of spontaneous interest by public men in a program of evangelical activity which we naturally look for in

North America or in Great Britain. Government officials in the United States and in the British Empire have centuries of liberalizing influence behind them. Thousands of them have come up through Sunday schools and churches and are regular attendants upon the stated services in evangelical churches. Throughout Latin America a large number of government officers, journalists and other leaders have not only never enjoyed any such opportunities, but are either frankly atheistic or agnostic, or are more or less closely linked up with the Roman Catholic Church. A growing friendliness, however, is distinctly noticeable. One member of this Commission, whose duties call him to travel throughout South America, passing from one to another of several republics each year, finds his reception by the officials, by editors of their larger papers and by other men in public life increasingly cordial. Some governments have manifested a decided preference for graduates of missionary normal schools as teachers in institutions under state or municipal control. In Bolivia the government has granted funds for free scholarships in two schools for boys and young men, and the president and chief educational official visit the school in La Paz from time to time, passing from class to class, and usually attending an athletic exhibition of some kind at the close of the period spent in investigating the work of the several teachers. The relation between those charged with the direction of these institutions and all government officials is intimate and is characterized by an increasing degree of mutual respect. Several of the leading evangelical workers in Chile are in close touch with government officials, and in every honorable way are influential in securing the passage of laws having social values for those whose economic opportunity and educational outlook have been circumscribed by existing conditions. In a general way, many of the responsible leaders of the Argentine Government, like the responsible leaders of Mexico before the revolution of 1910, are glad to receive the cooperation of missionary workers. At this writing leaders in the constitutional movement of Mexico are soliciting this

cooperation, especially in educational work. It is to be hoped that the Boards are always mindful of the large possibilities of usefulness to the whole population of the countries whither their representatives are sent. These should always be men with the natural gifts and the acquired training which will enable them easily to approach and favorably to impress the men who shape the destinies of the millions among whom they must labor.

## 5. THE SEPARATION OF CHURCH AND STATE

### a. *Liberty of Worship General.*

Since the reform laws, separating church and state, were adopted in Mexico in 1856, evangelical Christians have enjoyed theoretical, and for the most part practical, liberty in carrying on their work. Only in out-of-the-way places have serious attacks been made on those engaged in public worship. After one such attack by a mob infuriated by the parish priest, when the Mexican preacher was killed, President Diaz addressed the missionaries as follows: "You are greatly depressed and discouraged over what has happened, and I do not wonder; but if you knew this country as I know it, with everything in the line of freedom and toleration to learn, you would feel differently. We are not yet all we ought to be. But we are rising, and hope to rise still higher. My advice is to keep on preaching your gospel in its own spirit, and, believe me, in twenty years religious murders will have ceased, and our people will rejoice in the peace and toleration which our constitution guarantees to all."

### b. *The Legal Rights of Evangelical Bodies Increasingly Recognized.*

The question of the *personeria jurídica* of the evangelical bodies and their right to hold property has been favorably resolved in several republics. In Argentina the missions can be incorporated by Act of Congress, and in Chile a charter was granted to the Presbyterian Mission in 1888, so formulated as to give the evangelical Churches a legal standing in the republic. This property question has been much debated with legal authorities in

Peru, but no satisfactory conclusion reached. Property in Peru owned by mission Boards is at present held by direct title and indirect title in the name of the mission, but the principal properties are in the name of limited companies constituted for the purpose. The weight of legal opinion is to the effect that property can be registered but cannot be defended before the courts by evangelical bodies. Something remains to be done in nearly all of the governments where we are at work, but in many places wise men differ as to the best steps to be taken, and it is perhaps enough to say that the work is not suffering to any notable extent because of difficulties at this point which seriously hampered pioneer workers.

*c. Entire Equality of Evangelical and Catholic Churches Unsecured.*

It is generally recognized that reform legislation is urgently needed in several of the Latin-American republics. Strong efforts are now being directed toward that end by powerful groups and organizations. The question of the absolute separation of church and state transcends all others. Just how or when this is to take place cannot at this time be stated, but if the present trend of events continues, it will not be long before there is not only liberty of worship, but also all religious Communions will be placed on an equal footing so far as the governments are concerned. At the present time, however, in a number of the republics liberty of worship exists more in name than in fact. Children attending the national schools are taught the catechism, are compelled to go to confession and to attend mass on certain days of the year. This is not only distasteful, but it is also a direct contravention of the religious principles of many intelligent Latin Americans. The older and more advanced countries of the world have long since thrown off church domination in the affairs of state and the progressive Latin-American republics of the western hemisphere will not tarry long in following their example.

*d. The Missionary's Attitude with Respect to Reforms.*

The attitude which missionaries and national workers should adopt toward government abuses and reform movements is important. It should surely be an attitude of extreme wariness. The worker ought to remember that any action of his may involve for years the reputation of the evangelical Churches. "Government abuses" unfortunately cover a wide range of interests in Latin America. With the great mass of them the missionary has nothing to do, while the church member must uphold his responsibilities as a Christian citizen, just as good men do everywhere. Two classes of abuses, however, may demand some sort of intervention, those which cripple the evangelical activities and those which attempt to destroy the liberties or which threaten the existence of defenceless tribes or races. Concerning these latter, if the demands of Christianity require the action of the missionary, he should obtain the adhesion of the bulk of the Christian forces in the country before taking action, then appeal to the national authorities to right the wrong, and only after exhausting in vain the national resources of justice should he assume the responsibility of publishing the particulars in foreign lands. Pride of race is nowhere keener than in Latin America, and to hold one of its peoples up as a gazing-stock to the nations of the earth is an unpardonable sin, no matter how just the cause. In the case of abuses against evangelical work, workers or interests, private appeal to the higher authority ought to be the first step, if redress must be sought. But only in extreme cases should diplomatic intervention ever be resorted to. It pleases the national official that you recognize his authority; it offends the whole government when outside pressure is brought to bear upon it in domestic affairs. Of course, this does not refer to the personal, private interests of the foreign missionary as a citizen of another power. In these things he should be guided by the instructions of the diplomatic representative of his nation. There are times, however, when abuses go far beyond mere hindrance and annoyance to

the worker, when, for instance, mission property has been injured. The question of indemnity arises, and great tact is necessary in order to avoid offence.

Again, there are two classes of reform movements which appeal to the interests of the missionary—those which make for the social uplift of the masses and those which remove disabilities from evangelical Christianity. Yet even here the missionary must be discreetly wise. His intervention may prejudice the very cause he desires to advance; his being a foreigner may make his intervention odious, and the statesmen of any nation resent foreign interference with domestic affairs, and those of Latin America are no exception to the rule. On the other hand, many needed reforms will not be conceded so long as they are not demanded, and the opposition to every religious reform movement is highly organized and vigorously conducted, hence the necessity for the missionary throwing himself into the direction of movements for religious reform.

In those countries where the laws are intolerant, the missionary should be very cautious and not expose himself to the charge of being a violator of the law. He should respect the powers in control and bear in mind that he is a foreigner and sojourner in the land. In every such country there is an atmosphere of legitimate opposition to such laws among the thinking classes, and the missionary will do well to align himself on the side of healthy propaganda against intolerant laws, never going to the extreme of openly defying them by flagrant violations.

#### 6. THE IDENTIFICATION OF MISSIONARY AND GOVERNMENTAL INTERESTS

There should be identification of interests between missionary representatives and the governments. Both groups are working for the same great fundamental objectives, the spread of education, the suppression of disease and crime, the eradication of the causes of moral corruption and of the breakdown of character; also the safeguarding of the rights of the people to the peaceful pursuit of industry and happiness.

No effort should be spared to explain clearly and thoroughly to responsible government leaders that the evangelical Churches are not invading Latin America on a mission of destruction and proselytism, but rather are they offering sympathetic cooperation in disseminating the knowledge of the program of Jesus Christ and in bringing about universal obedience to His will. To this end, advantage should be taken of the open columns of the press; friendly calls should be made and unhurried conversations held with the most alert and influential government representatives. These should be invited to inspect schools, hospitals and Christian Association buildings and should be given full opportunity to become familiar with the methods employed. Cordial invitations should be extended to them to attend social and religious exercises in the churches. In short, everything possible should be done to demonstrate the desire of missionary representatives to cooperate heartily with governments in bettering the condition of the people. Grateful recognition is here made to several of the Latin-American governments for the cordial expression of interest and the substantial support given to the educational, medical and philanthropic efforts of the various Churches.

It is a matter for profound thanksgiving that God has used scores of evangelical leaders, in the different countries covered by this survey, to modify and alter legislation so that the lot of the downtrodden has been ameliorated, and the bonds of religious intolerance have been loosened, and penal systems have been made in some degree to approximate New Testament standards of mercy as well as of justice. They have also secured improved legislation regulating sanitary matters, and, as in the Argentine Republic, Ecuador and Brazil, have aided in putting into effect modern systems of public education through which millions are now being slowly lifted out of illiteracy and are coming to be regarded as intelligent, self-respecting citizens. It may be confidently expected that, in the decades which lie before us, men of similar consecration and power of achievement will so relate themselves to movements for the betterment of the lot of those among whom they toil that in their rela-



tionship with the governments they may be used of God to help bring in that Kingdom which is first righteousness and then peace, and only then joy in the Holy Spirit. And their reward and ours will be found in the reflection that in just so far as righteousness has come to any nation or any people, to that degree the Kingdom of God has come.

## CHAPTER VIII

### GENERAL CONCLUSIONS

#### I. THE DIFFICULTIES FOUND BY THE AGGRESSIVE CHURCH

With reference to the general purpose of evangelical work as carried on by foreign missionaries in Latin America, it can not too often be remembered that the missionary comes in the spirit of brotherly sympathy, not to impose but to help; not to destroy but to construct; not to dogmatize but to demonstrate; not primarily even to teach but to facilitate access to the Spirit of God who "shall guide into all the truth."

We need to keep in mind also the peculiar difficulty which besets this attempt to minister to the urgent and recognized need in these countries. The evangelical Churches have not a definitely marked territory to which they can go, assuming that their work is that of indiscriminate Christianization; but scattered over vast areas, sometimes in dense, sometimes in sparse populations, are millions of God's needy children, some of whom have hardly heard His name, multitudes of whom have never seen or heard of His Book, while others who have once professed His name have rejected Him. These millions, with the exception of a relatively small number of untouched pagan Indians, are interspersed with a population of professing Christians, and all are found in countries which are traditionally Christian. To reach these needy ones scattered among multitudes of professing

Christians who, while unable for various reasons to meet the need, do not recognize the right of the evangelical Churches to undertake their ministry, calls for the exercise of every Christian grace, and of godly wisdom. We can well rejoice also that the means of their ministration have been established. Churches exist in most sections of this territory and have demonstrated an ability to serve the needy and to care for the un-shepherded. We meet because of that fact and because of our hope that these churches may be strengthened and increased in effectiveness for accomplishing a task which is so evidently God-given.

## 2. THE CONCLUSIONS REACHED CONCERNING ITS PROPER POLICY

It is with these limitations in mind and in the face of this hope that we attempt to present a summary of judgments based not on our opinions but on the united testimony of the best minds accessible to us, both on the field and at the home base.

(1) *The Evangelical Movement Has Received Divine Sanction.*—We recognize the leading of the Spirit in this work in the same manner as Peter did in the home of Cornelius, for we have unquestionable evidence of His sanction upon the work in hundreds of transformed lives, in organizations made effective for the service of humanity and for wide doors of opportunity constantly open before the steady advance of God's ministers.

(2) *The Task is Complex.*—We recognize that the task before us is not only far from simple, but indeed is beset with problems. The local church on the field must often work with a constituency which is neither homogeneous nor centralized. The evangelical Churches have worked for years in cooperation with sympathetic adherents whom they could scarcely hope to win as communicants. They must find the way to minister to many who are prevented from entering their church buildings with the movement. They win their communicants constantly at the risk of being under the charge of proselytism.

(3) *It Calls for Home Base Support.*—We recognize the large and increasing influence of the evangelical Churches and believe that this influence constitutes a call to the missionary forces of Europe and America to multiply points of contact with this important force for good in the young republics of the Latin world, and to increase means for lending it aid and encouragement.

(4) *Its Field Is Relatively Homogeneous.*—In comparison with other parts of the world we find a remarkable homogeneity. Throughout the territory covered by this work, the background of almost every national group is a more or less numerous pagan population which is gradually being assimilated into the larger mass whose most important constituent is a Latin people, either Spanish or Portuguese. The most important racial variant is the African, found in numbers, however, only in certain areas. As to ecclesiastical, intellectual and moral problems each national group presents much the same combination of elements. In each there is the same struggle toward a better civilization hampered by ignorance among the people, by distorted ideas of piety and religion and by the demoralizing effect of pagan practices and beliefs.

(5) *It Suffers From Denominationalism.* — The Church in the field follows the practices of the Churches with which the individual missionaries are familiar in their home lands, with the result that there is the same loss through avoidable friction, through duplication of organization, through the impression upon people whom it is desired to help that there is no unity in the Christian faith and that brotherhood is an unattainable ideal.

(6) *It Is Rapidly Assuming Responsibility.*—We note a growing tendency to put responsibility upon the members of the native Church and to rely upon the guidance of native leaders in local affairs. We believe that this is in accord with the best principles and especially with the general principle that the work of evangelization of the field belongs, and should eventually be left, to the members of the native Church.



men be left to harden into open opposition to all that bears the name of Christian, to become spiritually atrophied, or to fritter away their talents and their lives by habits of vice. Even half a century of missionary effort in Latin America has shown how ineffective, so far as the cultured class is concerned, is a work conducted without a definitely directed approach. Again, the little specialized work conducted for this class, though scattering and utterly inadequate, has been so encouraging in its early aspects that it has had the endorsement of all who have been acquainted with it. Finally, there is as little excuse for treating in a meeting for the uneducated, questions and topics of burning importance to the student class, as there is reason to expect this class to be interested in and edified by Christian topics as these are set forth to illiterates. Such considerations lead thoughtful workers, both native and foreign, to seek the way of some form or forms of specialized effort in the interest of the cultured class. Exactly what form this specialized work should take is not at present apparent. That such a work should be thoroughly in harmony with the general spirit of the work of the evangelical Churches goes without saying. That it must be adapted to particular conditions is evident. That it should be under the guidance of the wisest and most sympathetic leadership at the command of the Church is conceded. In view of the need and of the sympathetic attitude of this class toward any liberal movement that promises a solution of their moral problems, the evangelical Churches are undoubtedly justified in taking definite steps in the only direction in which the goal seems to be attainable.

(11) *Its Public Worship Is Simple.*—As might be expected, among these still young and struggling Churches public worship is maintained on simple lines. Music plays an important part in the expression of the spiritual feeling of the people, both in the public worship and in the home, the work shop or the street.

(12) *Evangelistic Campaigns Are Needed.*—Nowhere is sufficient emphasis placed upon the use of

evangelistic campaigns. We raise the question whether the time has not arrived in the life of the Church when this means of introducing the gospel and of leading the thoughtful to decision may be profitably employed.

(13) *It Stands for Sunday Observance and for Temperance.*—The voice of the Church has been heard and heeded, especially when united with the voices of other organizations, on the question of Sunday observance. The sentiment in favor of one day of rest in seven is growing in most of the countries. It is to be regretted that no way has yet been found to a settlement of the Sunday problem for the Christian. The Church has also done effective work, at least among its membership, with respect to the use of alcoholic drinks.

(14) *Its Auxiliary Organizations Are Well Developed.*—Effective use has been made by the Church of auxiliary organizations. The Sunday school is rapidly developing and has proved a most fruitful method of evangelization. Young people's societies, such as the Christian Endeavor, the Epworth League and the Baptist Young People's Union have already found their place and are playing a praiseworthy part in developing the young for responsible participation in the work of the Church. The emphasis of these organizations upon personal work makes them important agencies for work among the classes which are for various reasons not permitted to attend church or to identify themselves in a public way with evangelical work. These societies can also render a great service by promoting playground activities and by carrying on other forms of social service.

(15) *It Is Advancing Toward Self-Support.*—Real progress seems to have been made with regard to self-support. For many missions the report is hopeful, and enough instances of self-sustaining churches are known to give reasonable assurance that eventually the goal of a self-sustaining, self-promoting Church will be attained. We believe this process will be hastened by the observance of the following principles:

(a) Indigenous leadership should be given the best training available which will encourage a true spirit of service.

(b) Such leaders should, as rapidly as possible, be given real responsibility.

(c) As far as possible, the responsibility for the maintenance of local organizations should be placed upon the organizations themselves.

(d) Outside funds should be devoted to the erection of buildings and to other purposes in such manner as to stimulate giving on the field and not to strangle the true spirit of independence. Mission funds should go towards the support of missionaries and for such other expenditures as will tend to stimulate the benevolent impulses of the local churches.

(16) *Its Two-Fold Leadership.*—We recognize in this work two groups of leaders, foreign and indigenous.

(a) As to the missionaries, we believe that the very highest qualifications required of workers in any part of the mission field are not too much to expect of those who shall have the ministry in Latin America. Certainly the foreign missionary to the Latin peoples must be of unquestioned soundness of character, fervency of faith and zeal for the gospel, he must have a keen sense of the brotherhood of the race and must be deep in his sympathy and broad in his culture and intellectual attainments.

(b) As to the indigenous leadership, the difficulty of their selection and the importance of their careful training will be realized, as we contemplate the intricate moral, educational, intellectual, political and administrative problems which will confront them. The success of the Church depends upon them in a very large way. Unless an indigenous leadership can be developed, there is little hope that the enterprise started by the missionary can accomplish its end. We recognize that the leadership that is required is of two kinds, the official, constituted by pastors and other officers of the church and the unofficial, embracing the various classes of men and women in lay capacities who are ready to use their influence on behalf of movements of moral and spiritual



uplift. There are two legitimate sources of this leadership, if it is to be of the high order required by circumstances: first, the students of the secular colleges and universities; second, young men and women trained in missionary schools. Both of these are accessible, but as yet no adequate approach has been made to them. We believe that the Church does right to place large and immediate emphasis upon this important problem. Three steps commend themselves: first, the putting in practice of special plans for reaching students in secular schools and confronting them with their opportunity and responsibility; second, the giving of more attention to the preparation of special courses for Latin students in Europe and America and to means for reaching those who are attending universities outside their own countries; third, the development of a system of education for the Church in Latin America which shall be adequate to the needs here contemplated.

(17) *It Needs Four Sorts of Legislative Recognition.*—(a) Proper divorce laws. There is wide recognition of the need for the enacting of divorce laws which shall free the innocent party, where the marriage relation has been grossly violated. This will tend to relieve many an intolerable situation and will also be a step towards establishing a single standard of morality for both men and women.

(b) Entire freedom of religious function. With the recent action of the Government of Peru, religious freedom at least nominally is recognized throughout Latin America. It remains to insist with tactfulness but with definite persistence on the free exercise everywhere of all purely religious functions.

(c) The complete separation of Church and State. The Latin-American republics to a considerable extent have separated the sphere of the Churches and that of the State. We recognize the many evils which flow from a violation of this cardinal principle of true freedom, but would emphasize the desirability of a cordial relationship of great sympathy between the active governments and the evangelical Churches. These Churches

should be foremost in real loyalty, in the promotion of social welfare and in establishing that contentment and happiness which give strength to the state. The ideals which should characterize the Churches are the very ideals on which good government rests. It is to be hoped that the process of complete separation of Church and State, already so favorably entered upon in some countries, may speedily become effective everywhere.

(d) A free citizenship. It is inexpedient for missionaries, who are citizens of foreign countries for the most part, to become political propagandists in reference to the legal disabilities of evangelical converts in such matters, *e. g.*, as religious instruction in the national schools. Yet the missionaries may in friendly ways help to create public sentiment on even the most delicate of such questions through an appeal to fair play. The evangelical nationals, however, should not be discouraged in any worthy attempt to secure for themselves as citizens full privileges of all kinds which belong to them by legal or moral right. Nor should they be compelled to place their children under Roman Catholic religious tutelage in order that those children may enjoy the types of instruction other than religious which are essential to intellectual growth and progress. The same principle of a persistent effort towards a citizenship free and unharassed in all respects of its expression pertains in respect to other similar questions which may arise.

## APPENDIX A

### THE CORRESPONDENTS OF THE COMMISSION

#### ARGENTINA

The Rev. Robert M. Logan (Southern Baptist Convention),  
Buenos Aires.

#### BRAZIL

The Rev. R. E. Pettigrew (Southern Baptist Convention), Curitiba.

The Rev. Lorin M. Reno (Southern Baptist Convention), Victoria.

#### CHILE

The Rev. W. E. Browning, Ph.D., D.D. (Principal Instituto Inglés; Presbyterian Church in the U. S. A.), Santiago.

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

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

#### CUBA

The Rev. Juan McCarthy (American Baptist Home Mission Society), Manzanillo.

The Rev. Andrés Orjales Rodriques, Havana.

#### ECUADOR

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

#### GUATEMALA

The Rev. E. M. Haymaker (Presbyterian Church in the U. S. A.), Guatemala City.

Mr. Caspar Wistar (Independent Missionary), Guatemala City.

#### PARAGUAY

Mr. Andrew Pride (South American Missionary Society), Villa Concepcion.

## PERU

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

## PORTO RICO

The Rev. Manuel Andújar (Methodist Episcopal Church), San  
Juan.

The Rev. J. W. Harris (Presbyterian Church in the U. S. A.),  
San German.

## OTHERS

The Rev. A. E. Cory, D.D. (Foreign Christian Missionary So-  
ciety), Cincinnati, Ohio.

The Rev. Robert McLean, D.D. (Presbyterian Church in the  
U. S. A., Los Angeles, Cal.



THE PRESENTATION AND DISCUS-  
SION OF THE REPORT

At the Meeting of the Congress on  
Friday, February 18, 1916

## AGENDA FOR THE CONSIDERATION OF THE REPORT

1. The importance of the establishment of living churches seeking to secure the open acceptance of Christ as personal Lord and Savior as the primary objective of our work.
2. How to develop evangelistic initiative and activity.
3. What is meant by a self-supporting church? How may an increase of self-support be secured, Should there be a campaign in favor of Christian stewardship?
4. To what extent should Boards supply funds for the erection of church buildings on the field?
5. How early and to what extent should the churches in the field aid the various auxiliary organizations which have grown up in long established churches?
6. The spiritual life of the churches in the Field, and what can be done to deepen it.
7. How can the Sunday-schools and Young People's Societies be made more effective as evangelizing agencies?
8. How to secure a sufficient number of competent leaders on the field.

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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 ON THE CHURCH IN THE FIELD.

The Chairman, Dr. Robert E. Speer, reminded the Congress that it was the three hundred and seventieth anniversary of the birthday of Martin Luther, "one who sought faithfully to know God and the truth and fearlessly to do his will, through whom came to us a recovery of obscured aspects of the Apostolic gospel, the reaffirmation of the great principles of human responsibility and human freedom, the release of mighty tides of influence which in their expansion have reformed human history and made the modern world and, finally, a shining example of yielding without withholding to the love and the supreme service of our divine Lord." After the singing of "Ein' Feste Burg," the Congress was led in special prayer by the Rev. James I. Vance, D.D., and by the Rt. Rev. Lucien L. Kinsolving, D.D., Bishop of Brazil. After some discussion relating to the reconstruction of the Committee on Cooperation, the Report of Commission Six on The Church in the Field was presented by the Chairman of the Commission, Rev. Bishop Homer C. Stuntz, D.D., of Buenos Aires, Argentina:

Let me express the very deep sense of obligation of the Commission to all correspondents and to those who have assisted us with advice. Without their aid this report could not now be in your hands in the shape which it has taken. Perhaps I should particularly mention Dr. Arthur J. Brown; Mr. J. H. Warner of Brazil; Mr. John Ritchie of Peru; Rev. G. H. Brewer of Mexico; Mr. Schilling of Argentine and Dr. Milton Greene of Cuba.

You will notice that the report begins with a brief definition of the use of the word "Church" as something indigenous to the field. When we begin to consider the establishment of living churches in these fields, here we are on holy ground. Such churches of believers in Jesus Christ as the immediate personal Savior and mediator holding up the torch of truth and light-



ing the darkness, is the ultimate objective of all our work, in our schools, in the training of leaders or in the solution of questions of cooperation. With this theme we are reaching the very heart of the matter. To these little companies of believers, as they take upon themselves increasingly the responsibilities of evangelizing the people among whom they are planted, to these companies which are increasing with a rapidity which we have not begun to appreciate, we missionaries must look to take up the task of bringing Christ to the people of these lands, putting into the very fabric of society, into the very foundations of each republic the principles of pure living and of righteous administration which come legitimately from the teaching of Scripture as we understand it. For we must remember that the Church is the Kingdom; it is instrumental to the Kingdom. It is one of the greatest agencies that God is using to bring in the Kingdom. God has given us three divine agencies, the family, the church and the state. Each has its place, the Church of God standing midway between the other two to hallow and guide them both. When once a company of believers is multiplied in membership and becomes self-propagating and self-directing, it becomes a mighty agency preparing for the Kingdom through the restraint of the liquor traffic, through the overthrow of oppression and tyranny, through the saving of family life, through everything promotive of righteousness. When we study the moral and spiritual ancestry of these churches, we discover a deplorable religious situation. Its members have had no scriptural training. The Bible has been a forbidden book. No valuable knowledge of the Scriptures can be safely postulated on the part of those whom we teach in the Sunday schools or to whom we preach on Sunday. They have no just idea of prayer. Prayer to them is the repetition of words, often in a language not understood. They have no real faith but rather credulity, faith in relics, faith in signs, faith in many things which offer no justification. Most lamentable of all is their lack of a true idea of sin or of a proper horror and loathing of it. When men and women come into our membership who are spiritually lame and blind we should not criticise them, but in a tender and helpful spirit lead them into light and freedom.

On page 233 attention is called to the fact that when these churches in Latin America were organized, denominational lines were followed almost exclusively. We have not thought it wise to initiate a discussion of the best method of organization for the Christian Church of Latin America, whether under the Congregational polity or the Episcopalian or some other. I do not believe that the time has come for any radical change. We must wait for God's method of evolution, not only in other matters, but in ecclesiastical organization as well. Our familiar ecclesiastical forms are the results of thought and prayer for centuries. I think that in perfect appreciation of our brethren in the Lord we should organize our own people according to the

method which we understand. When the right time comes, the Church on the field will adopt the best features of more than one polity, and honor Christ in its own way. Meanwhile, no one will regret that these churches began in the likeness of the great bodies that brought them into being. The matter of establishing organized and supervised churches is a present-day necessity, whatever may come tomorrow. In fact, when Bishop Lambuth organized some Presbyterian people in China into a Methodist church, it was because it was the only church he knew how to organize. He showed perfectly good sense, because had he tried to do anything else he would surely have daubed with untempered mortar. I hope to see the day when there will be no more Methodists, just as Dr. Speer once declared that he hoped the day would come when there would be no more Presbyterians. I hope to see the time when we will all get big enough to take down all fences.

As regards the conditions of membership in the evangelical churches, the universal opinion seems to be that some test is necessary. In receiving members there are three dangers, the danger of being overcautious and the danger of pessimism, as well as the danger that some may desire to pad the rolls with names for statistical effects. Bishop McDowell says: "As between learning and piety, I will choose both." So I would say, be both cautious and straightforward. When the apostles came back to Jerusalem and asked about the conditions of membership in the rising Gentile churches, the four conditions imposed were to abstain from things sacrificed to idols, from fornication, from things strangled, and from blood. They laid down what they regarded as essentials. I do not believe that we should lower any of the conditions of membership which we regard as essential in the home lands.

Passing now to the measure of the spiritual life in the church. We do not care to measure this by the distance between the churches and their perfect goal of spirituality, but by the distance they have travelled away from their old state. It is the progress they have made from this beginning and the direction they are taking now that is significant, as well as the attainments registered. Many a pastor who deplors with a sort of sinking at his heart that his membership is not more spiritual, would be justly encouraged, if he would reflect upon the real advance that it has made.

On page 256, the importance of insisting that auxiliary societies shall be subordinated to the church is discussed. There are cases where an auxiliary society actually outgrows the church. This is particularly true of a Woman's Christian Temperance Union or other organization which performs community service but has been grafted on to a little church before the infant has begun to walk. Care must be exercised with reference to such matters.

In the matter of self-support we are deplorably weak. I firm-

ly believe that this question should be taken seriously and prayerfully to heart by this entire Congress, and that we ought to set aside any preconceived ideas with reference to the matter and go forth ready to make any sacrifice and to suffer any inconvenience to get our churches on a better self-supporting basis. The Commission calls attention to the fact that money is over-emphasized in this question. Unless our older churches can come rapidly to self-support, our converts become increasingly like prisoners of war who must be housed and fed, rather than fresh recruits who will go forth and fight. The more converts we take into our churches, the greater becomes our handicap for the ultimate conquest of the Kingdom. Every organized church requires a pastor supported from the home base, and that eats into the available sum-total so that it becomes out of the question to open work in the interest of the next town or the next state. Unless we lay the axe at the root of the tree in many of our preconceptions on this matter, we are going to be indefinitely delayed in development. Nothing has been ground into me more in twenty-seven years with foreign missions than that we are unduly emphasizing money. We think that a church consists of some pews with nice cushions, a pipe organ, a preacher, his assistant, a janitor and all the rest of it, that we cannot have a church without all that machinery. I oppose that idea absolutely. There can be a living church of Jesus Christ without even a house or a pastor. We must learn to use the services of holy laymen whose hearts are aflame with the love of Christ and to extend the church through the evangelistic activities of believers as they are gathered in, or we shall never take this Latin-American field. It can be done. Think of the Scriptural method. Remember the disciples sitting in Jerusalem at Pentacost. Suppose they had waited for a church building; or for this, that, or the other features of our church life which we think so important. Well, there would have been no Christian Church so far as we can foresee. Take the case of John Wesley, or the Lutheran movement. All along in past centuries, converted men and women have carried the gospel forward. I would to God that we might go from this gathering determined to return to our field to re-consecrate the activities and abilities of our membership in a degree that we have never dreamed of heretofore. Better than money for the evangelization of our field would be a wonderful organization of the volunteer agencies in our converted membership.

#### AID FOR CHURCH DEVELOPMENT

REV. G. W. MUCKLEY (Disciples of Christ, Kansas City, Mo.): Coming out of one of the most beautiful cantons of Switzerland, and just before you get to the border of France, the driver of the diligence will ask you to look at a church building in a village. When you examine the doorway closely, you will notice

an inscription there composed by Voltaire. Voltaire did not believe in the divinity of Jesus. He had gone to that quiet spot to write a book against Christ's claims to lordship. But on the Lord's Day morning he saw a vast concourse of people passing along the village street and followed them. He soon found that they were going to worship and entered the church. The preacher took his text from the first chapter of the Gospel of John and urged upon them the thought that every man and woman who acknowledges the name of Christ must be a word of God made flesh dwelling in his own community, and that thus he would answer every argument against Christ or the church. Voltaire, wondering to what extent these people would really live as the preacher told them to live, went out to study them, not only in the village, but on the farms and in the tiny villages, and wherever he went he found that they were trying to live as the preacher told them to live. After spending three months there, he was convinced that both preacher and people were deeply in earnest and sincere in their belief in the living Christ, their Savior and Lord. Finally he asked the community to let him build the church for them and to put that inscription upon the marble slab by the doorway. Now, whatever else we need in Latin America we certainly need a trained ministry who can give their people such stirring spiritual leadership as this. To develop them we must furnish proper equipment and helpful support. The steady and prosperous development of the evangelical churches in each republic is a task which demands a far more thorough-going, business-like attention than it has received. But the real essential of a good church is its membership. When one of our medical missionaries came home from Africa for his first furlough, a friend asked him "How is it possible to build up a church of Jesus Christ out there?" "With poor loving disciples among the blacks of Africa," was his quick and apt reply. If loving disciples are at hand, the church organization is least important. They will make Christ the center of their interests and plans, and will see that his gospel is preached far and wide.

REV. WILLIAM WALLACE, D.D (Presbyterian Church in U. S. A., Coyoacan, Mexico): The establishment of living churches which have for their supreme aim the preaching of the gospel of our Lord Jesus Christ to the hearts of the native people and the reproduction of His spirit in their lives, is the supreme object of mission work. We are told that history is philosophy teaching by examples. Concrete cases will best illustrate our theories concerning methods and systems in the mission field. Take the Republic of Mexico. At the Cincinnati Conference a geographical redistribution of the different missions to promote a better administration of interests was proposed and adopted by a majority of the denominations at work there. Some of our nationals have felt that this geographical redistribution would accentuate rather than lessen denominational distinctions

and differences, but with that opinion I cannot agree. When several denominations are working in the same community, there is a natural rivalry among them which cannot be avoided. But when the great Presbyterian Church, for example, begins its work with the four million inhabitants of the eight southern states of Mexico, it will have an unbroken opportunity to establish a truly evangelical Church which, although Presbyterian in its origin and traditions and spirit, shall be thoroughly adapted to the needs of that country. Presbyterian work in Mexico began in the early seventies. By the dawn of the new century we had four presbyteries, four normal schools for girls and one college and seminary. The year 1900 seemed a fitting time for the founding of a national Presbyterian church. The General Assembly in that year approved this plan. Out of all the brands of Presbyterianism down there, a few have not been willing to unite in this movement, because the constituency at home is unwilling to give up its definite work on the field. In that work for the future we ought to try to get away from our old traditions and while holding to the inherited spirit and some of the distinctive principles of Presbyterianism, develop a church so broad that any evangelical Christian can be a member and office-holder of that church without violating his own conscience. The congregations should have large local responsibility while fitting into a real Presbyterian administrative system.

#### HOW TO FOUND CHURCHES

REV. JUAN RODRIGUEZ CEPERO (Amer. Baptist Church of Porto Rico, Ponce): In the short time that the Protestant work has been established in Porto Rico, already one hundred and fifty churches are organized with more than twelve thousand members. There has been some trouble on account of the Roman Catholic Church, but the rapid growth of the evangelical churches has given a new lease of life to Catholicism because of the competition. In order to have progress in any church there must be real life there, hence there must have been real conversions among the people before they were admitted as full members to the church.

REV. C. S. DETWEILLER (Amer. Baptist Home Mission Society, Santurce, Porto Rico): No lesson is written larger in the Old Testament than this, that no matter how great its pretensions, nor how glorious its past history, God will not recognize a religious system that has become morally corrupt. It is an inveterate tendency of the human heart to take a false position morally and then to try to cover it with Divine protection. Rightly or wrongly the world will judge Christianity by the character of the organized body of believers who bear its name. When as a result of our labors in a given town, a church is formed, that body, in a sense in which it can be said of no individual believer, represents the cause of Christ before men. It stands not only for certain beliefs, but for a certain course of

conduct and for a certain type of life. As long as we are doing the work of pioneers in a new field, and ministering only to scattered believers, we escape a certain responsibility before the world, and our work is subject to less criticism. As soon as we found churches, we institutionalize our religion and provide for its perpetuation, inviting honest criticism.

In Porto Rico, were we beginning our work afresh, we would avoid the mistake of organizing churches too soon. Many of the early converts came to us with mistaken ideas of evangelical Christianity, and we did not often discover this in time. There are a few places where it would be better for the gospel had we no evangelical church and were able to begin over again. In the public mind the cause of Christ has become identified with a few families who do not worthily represent Him. As long as they give tone and character to that church, the people hold aloof. In Porto Rico aside from the two or three large centers, the territory has been so partitioned among the different denominations that there is but one Protestant Church in each town. This makes it all the more necessary that that one church should stand out as a clear beacon of truth in the life. Another reason for founding live churches is that through these churches God will spread the gospel and extend the influence of his truth. But this will call for the influence of strong personalities. The report speaks of the lack of an adequate conception of sin or of an independent and inflexible moral standard. We need in our churches men and women of strict principles and of strong, unyielding convictions. Only churches that have members of this character will have any power in the community for the redemption of society. Ten resolute men who will suffer loss of property or position rather than compromise their conscience will eventually give the law to two hundred men who oppose them but without personal sacrifice. Truly the first, second and third requisite of a good missionary is patience in awaiting the development of these "new creations in Christ." One must set one's self firmly against the temptation to produce great reports for the delectation of our supporters. We have heard the protest against sham, shoddy work in mission schools. Let us also sound the note of reality in the organization and development of our churches.

REV. ROBERT F. LENINGTON (Presbyterian Church in U. S. A., Curitiba, Brazil): One result of this Congress both in Latin America and North America will be a change of view-point. The statistics for the churches in Brazil reported in Commission I are correct from the home standpoint, but inadequate from the standpoint of the field. Why do we continue to study Latin America from New York instead of from Latin America? We have heard a great deal of criticism not unmingled with pessimism about the work in Latin America. Missionaries have narrow vision, are untrained, uneducated, lacking in judicial