

mind, not masters of their adopted language, ignorant of the history of the countries where they are at work, out of touch with the people. We have also heard that the native ministry is untrained and uneducated; and that the literature consists of translations like the hymns, and that our equipment is on the whole rather poor. In spite of all that, let me call your attention to one of the greatest evangelical churches that there is in the world today resulting from missionary effort. It is in the United States of Brazil. Seven different denominations or churches at work in Brazil have the following membership: the South American Evangelical Union, 500; the Congregational Union, over 2,000; the Protestant Episcopal Churches, 1,350; the Methodists, 6,975; the Baptists, 12,516; the Presbyterian North Churches, 22,000; and the Seventh Day Adventists, 1,838—in all about 150,000 church members in about five hundred organized evangelical churches. There are two hundred and eighty-four church edifices, a very small proportion built with money from abroad. In these church buildings are two hundred and six national ministers who may safely be compared with those of any country. The annual unaided gifts of these Brazilian churches amounts to \$226,906 in gold. Three of these Churches, the Presbyterian, Baptist and Methodist groups, admitted on confession of faith 3723 members this last year. The Presbyterian Church in Brazil is alone doing more to-day in the way of gifts of money and of the direct salvation of souls than any organization from the United States or Europe at work in South America has been doing. It is one of the real triumphs of our evangelical work. These churches are hopeful and determined. The Presbyterian General Assembly three or four years ago passed a unanimous resolution that they would carry the gospel of Jesus Christ as rapidly as possible into the last township of the great Republic of Brazil.

REV. C. J. RYDER, D.D. (The American Missionary Association, New York City): My work for Latin America has been largely its presentation to the churches in the North. As I have been in attendance at this Congress I have been wondering what to take back to those churches which are not prepared as we are, to understand the great movement in which we are engaged. We must take to them our conception of its management. First of all we should take with us a platform, upon which debate shall be welcomed, which does not rest simply on an attack upon the Church which has so long been in possession. When I went down to Porto Rico I went there to study conditions. You recall Dr. Thompson's reference yesterday to that remarkable prayer-meeting at his office in New York where nine different organizations were represented. We knelt around the map which he had laid upon the table and prayed that God might help us to enter Porto Rico in such a way that there might never be any missionary hostility of any kind in that island. I went down there to find what obligations

the Congregationalists had in carrying on work in the part assigned to them. We laid out our work in the eastern part of the Island taking our share in full recognition of the other denominations. Such a method ensures success.

#### THE DEVELOPMENT OF INITIATIVE AND ACTIVITY

MR. JOSEPH ERNEST MCAFEE (Presbyterian Church in U. S. A., New York City): Christianity is in the world to save communities and nations as well as individuals. It anticipates the day when the kingdoms of the world shall become the kingdom of our Lord and his Christ. It is idle to say that the saving of the individuals of a nation will save the nation. That is not true. The Christian propaganda should aim consciously and conscientiously to redeem the community and national soul. No formal program of Christian propaganda can, in consistency with this principle, be universally applied. Certain elemental Christian principles are vital for every community. These are capable of universal application, but the program by which they are applied must not rudely violate the community genius nor do aught but purify and make more distinct worthy national ideals. Christianity is essentially a democratizing force. Its ultimate effect must be to antagonize and destroy despotism in human governments. All of our American governments, north and south, are already in theory democratic, and all need in full measure the liberalizing work of the Christian religion among their people, so that the democratic throng may be made effectual. But each nation which has a right to exist at all has a right to its distinct ideals and to the preservation and finest development of its national genius. No propaganda from without, whether it go under the Christian name or under any other name, may properly invade the sovereignty of the several national ideals. Any nation would be justified in resenting such intrusion, if any were attempted. By the same token the Christian propaganda is in justice estopped from seeking arbitrarily to fasten upon the life of any nation alien forms of religious institutions. Any people, when they comprehend the motive, will welcome sincere attempts to propagate the Christian spirit, but the institutions in which that spirit is embodied can properly be produced only by people conscious of their national genius and mission.

All this contains a two-fold lesson for Christian propagandists from outside of Latin America. In the first place, the attempt to import bodily any alien institution is hazardous because only by chance will it prove suited to express the clarified Christian consciousness of the people of the nation to which the mission is carried; and, in the second place, even when the imported institution proves acceptable the very fact of its importation is likely to rob the awakened Christian consciousness of the vitality to be gained only by constructing its own institutions. Here is a commerce where the importation of the finished

article must surely weaken initiative and resourcefulness and thus prove a qualified blessing; people can attain the full richness of the spiritual life only by fabricating institutions for themselves. How essential is it, therefore, from this point of view as from every other, that the Christian propaganda from without should dissolve its own differences and confusions! To impose ready-made religious institutions upon these Latin American peoples is to rob them of their fundamental spiritual right to form their own. The benevolent intentions by which the effort is prompted cannot wholly excuse the offence. The diffusion of the Christian spirit and the dissemination of essential Christian truth is the universal duty of Christians, but to exalt the form to an essential place is to vitiate the Christian spirit and to commit the very offense which the evangelical faith repudiates in current and historic Romanism. To substitute one dogmatic system for another in Latin America will certainly not work that work of grace which evangelical Christianity aims to achieve. Some of us may be pleased to believe that North American or North European formalism is better than Roman formalism, but it is not certain that the fully enlightened Latin American will agree with us. At any rate he has a right to an enlightened choice of the forms in which his Christian life shall be cast. True religion respects the souls of men. A proper respect for the national and community souls of the Latin-American republics requires that the universal Christian spirit shall work its beneficent work hampered in no unnecessary measure by imported forms.

REV. JOSÉ COFFIN (The Presbyterian Church in Mexico, Paraiso, Mexico): I speak in the name of the workers of Mexico who have stayed with their congregations as long as there were souls to minister to, in the midst of poverty and hunger and epidemics of disease, who have gone to the battle-fields under the banner of the Red Cross to bring back precious lives, not only of soldiers but also of innocent women and children, who have converted their churches into hospitals and their colleges into orphan asylums. They are Christian heroes with a great work before them. There are in Mexico two sets of people, who, in virtue of the new conditions and tendencies of life, are being differentiated more and more—the urban population and the rural population. The first I need not enlarge upon, because on them attention has been concentrated for many years. The hour, it seems to me, has arrived for the redemption of the country people. These mystic sons of the mountains who cultivate the soil have furnished the great governors and educators who have carried forward our great revolutions, political, social, industrial and scientific, so critical just now for civilization and humanity. They need most urgently preachers, educators and traveling physicians, men and women who are earnest, patient and honorable, who understand the educated and the illiterate alike, who can feed souls with

helpful teaching, illuminate minds, and, in the spirit of the good Samaritan, minister to disease. Thus will their tears be stopped and their power released. We have a tri-colored banner; on each color should be written for the country people these words: "The gospel, education, sanitation."

REV. ANTONIO MAZZORANA (The Presbyterian Church in Havana, Cuba): We ought to go back to the upper room in Jerusalem where the disciples were gathered together with their Lord one day, when they received the great commission to go into all the world and preach the Gospel. At first they were dismayed. It seemed an impossible task. They could do nothing until Pentecost came, when they were filled with the power of the Holy Ghost. We must keep in close touch with divine power, if we are to do anything. Otherwise our life will be entirely useless. If we fail in this work, we will feel as Peter felt when his Lord looked at him after his denials. But God is with us, and we can be of good cheer.

REV. C. G. HARDWICK (Wesleyan Methodist Missionary Society, Ancon): A residence of nearly thirty years in this part of the world entitles me to say something on at least one phase of this important subject of the church in the field. It takes all that time to acquire a real knowledge of conditions. I hope soon to visit New York City. I have never been there before. What would be thought of me if, after having been there a few days, I spent my time while crossing the Atlantic in writing an interpretation of the genius and needs of that great city? We all must be careful lest we find amongst the membership of our churches those whose strength is all expended in singing hymns or praying in prayer meeting. We must enter into their lives, go into their homes and find out whether they are really living the Christian life.

REV. WILLIAM H. RAINEY (British and Foreign Bible Society, Callao, Peru): I have lived in intimate contact with the Latin Americans, so that today my most intimate friends in Latin America are Latin Americans and not Anglo-Saxons. I have tried to look at this great problem of self-support from the point of view of a Latin American. I think now of three churches which are typical. I asked the pastor of the first one if he had reached self-support. He said he had not and did not wish to do so, adding: "If my congregation supports me entirely, each member will feel he is a sort of owner. My position supported by the foreign Board is more dignified than it would be in that case." I said to the pastor of the second church, which had a very good congregation: "I think if I were here I could make this church self-supporting." He promptly replied: "Yes, so could I." "Well, why don't you do it?" "Because if I make an active propaganda for self-support, my superintendents will think that I am trying to make this church independent and they will remove me elsewhere." The suspicion of that superintendent was hindering the cause which he had at heart. A third

congregation was collecting about a hundred and fifty paper dollars a month toward self-support. Unfortunately they had a disagreement with the Board supporting them and separated from it. Within one month their contributions rose from one hundred and fifty paper dollars a month to four hundred and fifty, while their evangelical zeal increased one hundredfold. I have never seen anything else like that in South America, but when Latin Americans feel that their church is their own, and that responsibility rests upon them, they will be far more liberal. I think that we should place the native pastor more to the front. He should head his congregation. I have seen missionaries who treated their native pastors much like office boys. If any congregation sees that the missionary does not respect the native pastor, they will also fail in their respect. I agree with Bishop Stuntz that we should make more use of our laity. I know many churches where there are just as good men in the pews as in the pulpit, but they have no opportunity of self-expression except, perhaps, through a class in the Sunday-school. Yet the surrounding district is unevangelized. The pastor should take some of these men with him when he itinerates and use them freely.

#### AUXILIARY ORGANIZATIONS

MISS HARDYNIA K. NORVILLE (World's W.C.T.U. in South America, Buenos Aires, Argentina): Two years ago I went to South America representing the Woman's Christian Temperance Union, feeling that it was a new field and that I must make a careful approach. Having studied in institutional churches in New York City for three years, and having found that many of them use clubs and organizations in order to reach the foreigners who are fast flocking thither, I wondered whether such methods would not apply to the people of South America.

In South America we wish to make the Union useful. The people and the government welcome me because I am trying to render them an acceptable service. When I approached the Minister of the Interior of Uruguay, as well as the Minister of Foreign Relations and the Minister of Public Instruction and told them of my mission, they expressed a ready welcome. The inspector of public schools put himself at my disposal. He gave me letters which opened for me the doors of the public schools and of the prisons. I began visiting the teachers who proved to be willing to cooperate with me. Our first organization started in the Methodist Church, where the young people had never given themselves to any service of this sort. We formed a club to study scientifically certain things and soon had two hundred, including a number of teachers from outside the church. They went with me to the jails and prisons and began to appreciate the joys of service. Through the daughters who talked about the work that was done, I met some very distinguished women. Today our organization has in it the daugh-

ters of the ex-President of the Republic, and one of the most distinguished women of the Republic as its president. We are to have a national organization. The Minister of the Interior has given us the use of an educational building, and the Minister of Instruction has written a letter urging the teachers to help. In some schools they have adopted a scientific manual which we publish. In addition to this, the President of the Republic has consented to become an honorary member. So it is clear that organizations that help will be welcomed.

REV. IRA LANDRITH, LL.D. (United Society of Christian Endeavor, Boston, Mass.): Missionaries should know best when a Young People's movement ought to be organized in foreign mission fields. When separate denominational Young People's Societies are not to be organized, the Christian Endeavor Society probably best meets the conditions and the needs of the field. The United Society of Christian Endeavor, the world organization, stands ready to do all in its power to cooperate. It would gladly send organizers to aid the work in accordance with the judgment of the missionaries on the field. The United Society, as everybody knows, is international and interdenominational and interracial. It does not represent any particular national idea and certainly no particular denominational idea. Christian Endeavor stands always for interdenominational fellowship and good-will.

MISS MABEL HEAD (The Methodist Church, South, Nashville, Tenn.): There is a splendid gospel society in Korea made up of a faithful group of women who have given themselves to Bible study and Bible work. They have sent out during this past year and a half seven missionaries whom they support. They are every one of them pledged to tithe, to study the Bible, to do personal work. They go out two by two into the cities and the country and have brought many into a knowledge of the Lord Jesus Christ; organizing many into Bible classes. In Japan too there is a strong lay movement. Recall the splendid work done by the women of China. The church in South America and China and Korea, as well as in North America, must be a missionary church if it is to fulfill its proper purpose in the world. When little groups of women can come together once in while for Bible study and prayer, to find opportunities for personal service and to practice systematic giving, recognizing their stewardship and doing what they can to send the gospel to other women and children of neglected areas, this seems a very vital share of the program of building up the native church in the field. If it meant anything when, years ago, a little group of women met up there in the northeastern part of the United States in 1861 in a blinding snow-storm to unite for hours and days in prayer that they might know God's way of making them more efficient for spreading the gospel of Jesus Christ, if that experience has meant anything to the spiritual development of the church or to the development of

the missionary spirit, then surely some such organization will help our women on the field. The great need of the church is to give the laity a chance to serve.

REV. FREDERICK A. BARROETAVERÑA (The Methodist Episcopal Church in Argentina, Rosario): I am not going to speak of something occurring in a foreign country, but only of what I have seen and felt at home. There are two great plagues, Romanism and illiteracy. In Argentina at least fifty percent. of the population cannot read or write. In the larger cities the percentage may be smaller, but in any of the great country districts not less than eighty percent. are illiterate. The great needs of the Argentine, and of other countries of Latin America, are the school and the Bible. Latin America needs Christian missionary school teachers by the thousand, men and women who will establish schools and lift our people out of this darkness of illiteracy into the light of Christian education.

#### A MAGAZINE FOR WOMEN

MISS CLEMENTINA BUTLER (Methodist Episcopal Church, Providence, R. I.): The Commission on Women's Work requested me to speak on the need of a magazine for women in Latin America, which shall be genuinely Christian. Since then I have received copies of a magazine already founded by women. It is called "The White Page," and is devoted to the interests of temperance, of work for prisoners and of similar charities. It is well edited and well printed, but the difficulty is that it is local and limited in its range and lacking in a Christian foundation. But it indicates what the women of our Christian churches may do in the way of Christian literature if we put ourselves back of them in some such way as to assist in securing the right kind of material.

#### SELF-SUPPORT

BISHOP A. T. HOWARD, D.D. (United Brethren in Christ, Dayton, Ohio): I wonder whether we are sufficiently grateful to God for the strong native Christian churches He is fostering. The Chinese Church of Christ met for the first time in General Assembly last year. The Congregational Church of Japan has been for years a strong organization. The Japanese Church of Christ representing the Reformed Presbyterian Churches is a strong and very self-sufficient organization. During the past three years three Methodist Churches have united their adherents into one strong national Church. I was pleased by the tribute paid this morning to the Church of Brazil. God is calling men in these lands who are going to have a great part in evangelizing their own people. I wish especially to speak of the importance of the Every-Member Canvass, as it affects self-support. Just as Japan or Latin America desires the best literature and the best music, so they should crave the best methods.

The United Brethren Board has had work on the west coast of Africa for sixty-one years. It did not come to self-support very rapidly. Two years ago the "Every-Member Canvass" was used there and within one year the principal church came very near being self-supporting; and the next year although financial conditions were very hard the church was more than self-supporting. I might take another illustration from the other side of the globe, down in South China. It has not been easy to develop self-support in the churches down in South China, but in Canton, where we had a struggling organization for a number of years the Every-Member Canvass was tried out and the church became self-supporting. The largest single gift any one made was forty cents gold a week, and there were many gifts of a half cent a week. It not only paid the pastor's salary and rent, but they were able to open two missions. The plan works well, the world over.

#### FUNDS FOR CHURCH BUILDINGS

REV. S. H. CHESTER, D.D. (Presbyterian Church in U. S. A., Nashville, Tenn.): It has been suggested that in any work for the educated classes it would be well to build for them, to begin with, such a Church as they would like to worship in, and to send down to preach to them missionaries who could meet them on their own ground and discuss their agnosticism and skepticism with them. I believe that building up the Church of God is like building a house. The proper place to begin to build is at the bottom. That is what our Savior meant when He said as a mark of His Messiahship, "The poor have the gospel preached unto them." He also preached the gospel to the well-to-do and educated, but His emphasis was on preaching the gospel to the poor. It, perhaps, will always be impossible to prevent some class distinctions from arising in the Christian Church, but I deprecate our doing anything to emphasize or encourage class distinctions, and I hope, for my part, that the day will be long distant when there will be churches built in Latin America, in which only the man with the gold ring and the woman with the Parisian gown will feel at home. The argument that is going to convert them from their agnosticism and skepticism will not be delivered by learned scholars from pulpits in well-appointed churches, but it will be the argument of transformed lives, homes and communities, which they will behold as a result of a free gospel and an open Bible.

#### SUNDAY SCHOOLS AS EVANGELIZING AGENCIES

MR. SYLVESTER JONES (American Friends' Board of Foreign Missions, Gibria, Cuba): I quite agree with Bishop Stuntz as regards the danger of multiplying organizations to the detriment of the organized Church itself, but feel that the Sunday-



school and the Young People's Societies meet, in a simple way, what is a fundamental need of the Church, and that we can ill afford to do without them. It is possible that we may combine the two agencies into one, by organizing the Sunday school and adult Bible classes along lines similar to those of the Young People's Societies. About fifty percent. of the candidates received during the past three years into the Church have come directly through the work of the Sunday school. Of all those who have had the religious experience and knowledge necessary to enter into full relationship with the church, ninety-five percent. are from the Sunday school. In other words, using the terms of the parable, ninety-five percent. of the seed sown on good ground has been sown through the Sunday school. To accomplish this work the Sunday school must be made a distinct evangelical agency. Every teacher in the Sunday school should be urged to make it the fundamental aim and purpose of the Sunday school to lead the scholar into a personal relationship with Jesus Christ.

PROF. EDUARDO MONTEVERDE (Y. M. C. A. in Uruguay, Montevideo, Uruguay): I have been in constant attendance on the Sunday school for thirty years, and I have formed some ideas of my own as to the usefulness of this form of Christian work. The Sunday school ought to be the most usual way of propagating the gospel in Latin America, but some of the methods now in use ought to be changed, so as to broaden the present scope of the Sunday school, and include the children of the entire community, whether they be Christians or unbelievers. Other suggestions which I would offer are: (1) The adoption of some better form of lessons than those in the International lesson scheme. (2) Scholarships ought to be offered from North America to stimulate attendance on the Sunday school. (3) The teachers ought to have some degree or certificate that shows they are capable of teaching, conferred by the local theological seminary or some such institution. (4) Due recognition in prizes should be given for attendance on the Sunday school and for the study of the lessons assigned. The Sunday school ought to attract children, not only from the church but from the entire community. The Minister of Foreign Affairs in Uruguay, an unbeliever himself, sent his boys to an evangelical Sunday school because he valued the moral influence of the teacher and he wanted his sons to have the best.

MR. GENARO G. RUIZ (American Friends Board of Foreign Missions, Matamoros, Mexico): The real issue before us is how to increase our spiritual life. Unless we solve this, our time at this Congress will be lost. The school is a great factor, but we must have Christian teachers. Our pastors must work with them more. Many teachers are teaching Cæsar or Napoleon, not Christ. They have been well taught in state schools, but they have not had an experience which enables them to be witnesses.

## TRAINING SCHOOLS FOR WOMEN

MRS. R. W. MACDONELL (Woman's Missionary Council, Methodist Episcopal Church, South, Nashville, Tenn.): Something like thirty years ago, it was my privilege to go to Durango, Mexico, where I met an old lady who said, "For twenty years I have been praying for you to come. For twenty years I have studied the Bible, going up and down this community trying to teach it, but I have not known it well myself." Then I asked her, "How much do you understand?" and she said, "Only that which I can memorize. I understand that." Well, that saint of God had been going through that town repeating and explaining the portions of Scripture that she had committed to memory. I recall another, a brighter young woman, who told me of the struggles she had with the Bible. It had been put into her hands, but she had had no instruction. She happened to open it at some passage of the Old Testament which seemed inferior to our own twentieth century standard of morality, so she promptly closed the book and said, "Of a truth it is a vile book." It is not sufficient for a woman just to be a good woman in order to understand God's truth. She must be instructed. If our women are going out to tell of God's truth, they have got to know the historical setting of the Bible, because they are met by questions that only can be answered in that way. So I am here this afternoon to plead for a training school for women workers, the lay women who must do this work in Latin America. By way of contrast I recall the remarkable work which a student at the Scarritt Training School has done near her home in Mexico. Sunday-school teachers must be prepared. They cannot go to the United States, all of them. The solution is to train them in Mexico itself. For the institutional work that we have been talking about, there must be scientifically trained women, women who know how to handle people and charitable organizations. I plead therefore for a joint Bible Training School for women in every land of Latin America.

## CHURCH DISCIPLINE AND STANDARDS

REV. JOHN RITCHIE (The Evangelical Union of South America, Lima, Peru): I wish to consider the question of dealing with unfaithfulness in marriage discussed in the report on page 258. We who are face to face with this difficult problem ought to get together on some uniform plan for dealing with it. I would also like to emphasize the whole section headed "Church Discipline." It seems to me we must not admit men and women to communion who are living in adultery. This is a big problem lying at the very foundation of our work, but it is a problem with which we should be dealing together.

REV. LEANDRO GARZA MORA (The Presbyterian Church in Mexico, Monterey, Mexico): I desire to express myself in English in order to economize time. I am reminded of an

old German farmer in Texas, who thought he could speak good Spanish. He was out on the prairie looking for a horse, and he met a poor, ignorant Mexican and asked him, in what he thought was Spanish, "Have you seen a horse in the road?" and the poor man said, "I no understand American," and the farmer said, "Poor people, they don't understand their own language." Well, I hope that won't be the case with you this afternoon.

We have endured great persecution in Mexico. There have been sixty-four martyrs in our Church. They show the material of which our Church is made.

#### THE SPIRITUAL LIFE OF THE CHURCHES

REV. JOHN HOWLAND, D.D. (American Board of Commissioners for Foreign Missions, Chihuahua, Mexico): At the close of this Congress, we are beginning to look backward with the greatest of satisfaction as well as forward. We have surveyed the far-flung battle line, unfurled again our banner, and sounded our war-cry. We have made a new alignment of our forces in the field, have planned for ammunition and reinforcements, and have tried to get together so thoroughly that there can be no sects in the Church we have been anticipating on the field. I am sure we find much for encouragement. Such a wealth of suggestion we have received in these days! There has been an absence of complaint and of harsh criticism; there has been, throughout it all, a note of real earnestness. In these devotional hours, we gain a fresh glimpse of all that leads us to forget the sacrifices of life. How that beautiful word has been abused! We call a thing "sacrifice" when it calls us to take our very heart and lay it, still palpitating and bleeding, on the altar as an offering to God. Yet, the word means just the reverse. It means "making sacred," taking the heart and making it in its every vibration responsible to the touch of the Divine love and Divine companionship. That is the sacrifice to which the missionary is called, not one of tears, but of rejoicing.

This great opportunity of coming together where so clearly the Spirit of God is being manifested should thrill us, not with the joy of the passing moment but with a confidence that there has entered into the very fibre of our being new life, new vision, and new purposes. If we can carry these into our work there will surely open before the Church new prospects and new triumphs.

REV. TOBERTO ELPHICK (Methodist Episcopal Church, Valparaiso, Chile): I know you all agree on this great question of the spiritualizing of our Churches everywhere in the mission field. There is much danger of lowering their spiritual level, surrounded as they are by so many opposing influences. A slow or dead or lifeless Church will have no influence at all on the people around them, and to raise its moral standard we need in the first place, to call the preachers, the workers, the

missionaries, to unite with others in seeking to be filled with power from God. Could not the different missions agree to come together for the annual meetings, presbyteries or conferences, at the same place and time, in order to have a great meeting after the order of Northfield or Keswick, at which all the pastors and missionaries and workers may receive inspiration from men of God, who can be brought there to give us new enthusiasm and energy? We ought to discuss in every meeting, conference or presbytery how to receive more power and more of the spirit of love, so that we may go forward, not only with the truth but with the true life. And then I would suggest that the preachers, who have attended such a meeting as I have described, go to their churches and call their boards and members to prayer and consecration. We need revivals everywhere in our native churches. Many of the churches are not progressing. We could do a great deal toward arousing them, if we would. No great advance is at hand in our churches to-day because they are not prepared to receive the people who might come in. We must try to put our churches on such a spiritual level that the power and the love of God will be manifest in them. Religious literature will help this process. It should be sent broadcast among the churches and pastors. Behind all this effort there should be on behalf of the churches in each republic a great volume of intercessory prayer from our friends in North America.

REV. ROBERT F. LENINGTON (Presbyterian Church in U. S. A., Curitiba, Brazil): Some one this morning called this spot a mount of vision. Who can go out from this place without feeling that indeed God has given us a very wonderful privilege, and wishing to live a nobler life, after having had this new vision of the conditions and the needs of these Latin-American lands, and of the triumphs of the gospel? There is not one who can go back to his work without feeling the need of the mighty power of God and saying, just as we sang here this afternoon,

"My only shame, my sinful self,  
My glory all the Cross."

Let us go back to work for the children in our churches, so that it may not be said that only one in four of the children is being brought into the church. I plead too for the young people that they may be ready to make a life investment of their abilities and energies in this glorious task. I plead also for the women of Latin America. I do not believe anyone here can be insensible to this call from their homes. I have asked many women, "How did you become interested in the gospel? Why did you come to the church?" "Because I have a home today; because of the change in my husband, because he, today, is true to me." How glorious is the true love that prevails in a Christian home, particularly to those who never before knew a

real home. We plead for the women who go through bitter ways alone, and walk in the dark without any knowledge of Christ.

#### IN CONCLUSION

BISHOP HOMER C. STUNTZ, D.D. (Chairman, Commission VI): It must have been apparent to all, as this discussion has gone forward, that we are agreed upon two things, and that everything else more or less is incidental. We are agreed in the first place, that the founding of Christian churches, which have the true spirit of Jesus Christ, is our main business in these Latin-American lands. Secondly we are convinced that this can be done only by the mighty power of the Holy Spirit. We have discussed self-support, have sounded the note of the necessity of Church discipline. No man who has worked in Latin America can doubt for a moment that a standardization of discipline is needed. We should keep our churches, so far as we may, free from those who would disgrace the name of Christ. We would all agree that, in promoting self-support, the "Every-Member canvass" is valuable. Along with that we would agree about the importance of teaching Christian stewardship from the first day our converts come into membership, until they are fully grown to the stature of men and women in Christ. We have erred in not pushing this. We have to deal with a membership that comes from a church which has the fee system. For whatever they get, they have been accustomed to pay. If they get out of purgatory they pay for it. If they get service of any sort, they pay for it. The idea of Christian stewardship will seem natural to them and is fundamental to self-support. We have not heard much about the raising up of Christian leaders. Perhaps that was sufficiently discussed in connection with the other reports. I would like to say about that just a word in closing.

When our Lord considered this problem, what did he tell us to do? Pray! We may found colleges; we may found theological seminaries; we may do all this and more, but Jesus Christ told us the thing, without the doing of which all this effort will fail to bring us laborers. Let us never forget that prayer lies across the doorway and prayer should accompany us every step of the way in raising up leadership for the churches in Latin America. We have been hearing a great deal of talk about reaching the cultured class. I do not know that we have overdone that, but I have not quite liked it. I do not hear Jesus Christ, in all my listening to his ministry in the New Testament, speaking about that. I am afraid there is something of the wisdom of the world liable to creep into our philosophy of Christian service. Let us preach our message, and let Him bring our leaders, whether from the university or from the coal pit. Let us pray God to raise up our leaders, and let Him choose whom He will, and send all whom He will send. Then we shall have men who have heard the Master's voice, and who will go out to do the things that need to be done.

THE REPORT OF COMMISSION VII  
ON  
THE HOME BASE

Presented to the Congress on  
Saturday, February 19, 1916



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# THE REPORT OF COMMISSION VII ON THE HOME BASE

## CHAPTER I

### THE SCOPE AND IMPORTANCE OF THE REPORT

#### I. LIMITATIONS IN THE TREATMENT

The Commission has attempted to treat the subject of the home base only as related to Latin America. It has therefore avoided the attempt to cover the entire ground of home base conditions, problems and methods. For a more complete treatment of home base questions, readers are referred to Volume VI of the report of the World Missionary Conference, held at Edinburgh in 1910. Much of the material presented there applies directly or indirectly to the relation of the home churches to the problems of Christian work in Latin America. A fresh reading of that volume is commended in order to supplement the more limited scope of this Report.

The Commission would also state that the material gathered and incorporated in this Report came almost exclusively from correspondents in the United States and Canada, or from workers connected with missions supported by North American Societies. The conclusions reached represent therefore the conditions prevailing in the churches of North America. The Commission regrets that the limitations of time and other serious difficulties prevented a thorough discussion of the Report



with representatives of British and Continental Societies, and that for the same reasons extensive international correspondence concerning the home base aspects of Christian work in Latin America has been impracticable.

## 2. ITS TIMELINESS

Several general considerations illustrate the serious attitude of the Commission members toward their work, and their belief that the home base problems of Christian work in Latin America require more thoughtful attention than has hitherto been given. In North America twenty-one denominations supporting missions in Latin America include 137,789 churches or parishes. These Churches include a very large majority of the communicants of the evangelical Communions in the United States and Canada. It is of vital importance that the sympathy of these millions of Christians should be more profoundly aroused, and their active support of Christian work in Latin America more aggressively enlisted. The outlining of a program with reference to the development of active interest in Latin-American countries, first by the evangelical forces within each of the home base lands, and second, by international understanding between the groups of evangelical Communions, Societies and Boards, is less advanced than is the case with reference to mission activities in other great areas in which the missionary propaganda is in progress. The Commission believes that the Panama Congress and regional conferences following will accomplish much in unifying and strengthening the forces at work both in Latin America and at the home base.

## 3. FACTORS WHICH FACILITATE COOPERATION BETWEEN THE FIELD AND THE HOME BASE

Such representative conferences to facilitate interchange of experience and to develop cooperative activity between workers in Latin America and at the home base are considered by the Commission as essential to rapid progress.

The Commission also believes that the enlistment of the churches in prayer for Latin America and for evangelical work throughout Latin-American countries is of first importance. The conviction that through intercessory prayer the difficulties surrounding the work are to be overcome has been deepened week by week as the investigations have progressed. Whatever other measures may be advanced for developing cooperation at the home base, the duty of praying for the missions and workers in Latin-American lands, for their adequate support, and for the peoples for whom they are laboring, is upheld by the Commission as the one indispensable condition of success.

## CHAPTER II

### THE PRESENT ATTITUDE OF THE HOME BASE TOWARD CHRISTIAN WORK IN LATIN AMERICA

What is the prevailing attitude of Christians in North America and Europe toward the spiritual conditions and problems of Latin America? Does an address or an appeal on this subject awaken instant interest and response or are they received with comparative coldness? The answers to these questions must determine the character of the program proposed by the Commission on the Home Base.

#### I. THE PRESENT ATTITUDE ONE OF INDIFFERENCE

Extensive correspondence and interviews with many leaders in close touch with the conditions in the home churches in North America have revealed the fact that, until recently at least, the prevailing attitude toward evangelical work in Latin America has been one of indifference or of languid interest, if not of actual opposition. Some report that not more than ten or fifteen per cent. of church members are even moderately interested and that some openly express disapproval of the work.

This positive or comparative lack of interest is revealed (1) in the infrequency of requests from churches and local church societies for addresses on the subject; (2) in the difficulty experienced in raising money for evangelical missionary effort in these lands; (3) in the limited amount of travel southward compared with that to the east and west; (4) in the small demand for mission study books on Central and South America; and (5) in the too

frequent omissions of these countries from their proper place in prayers and on prayer calendars.

It is well to face these facts squarely in order that the causes and the remedy may be discovered.

## 2. THE CAUSES OF THIS INDIFFERENCE

Our correspondents emphasize two chief causes for the prevailing indifference in North America. The first is ignorance of the lands and people. The assertion has frequently been made that "the average Christian knows more about Africa or China than he does about the republics of Latin America." Mexico, being nearer to the North American churches, has received more attention than has the southern continent, but the chief references in the newspapers to the other Latin-American lands have related to political revolutions, international complications, and occasionally to growing commercial importance. Now and then a lecturer or returning traveller has spoken on South America or Mexico, but such addresses have related chiefly to the great rivers, the lofty mountains, the immense forests, the rich material resources, the political history and the wonderful commercial prosperity. Too often much of the information given has been superficial and incomplete. The moral and spiritual conditions and problems have been slighted or overlooked altogether.

Another cause of the prevailing indifference on the part of no small number of Christians has been that missions to these republics have been considered as possibly an impertinence. Many find it difficult to conceive of great material wealth and prosperity, such as are evident in the capitals of Brazil, Argentina and Chile, as coincident with real spiritual poverty. Some have thought also that since the Roman Catholic Church, which has been dominant in Latin America for four hundred years, has so much of Christian truth and has accomplished so many good things, therefore this Church meets the total need and there is no call for outside religious interference or help.

There has been a hesitation on the part of some speakers and editors to make frank reference to moral and

spiritual shortcomings in Latin America both for fear of offending by too plain a statement of facts and because Europe and North America also are not faultless in these respects. Correspondents complain that certain religious and secular papers and magazines, when they have accepted an article on one of these lands, will so alter or suppress some of the statements as to give a wholly inadequate idea of the moral and spiritual needs of the people. Few realize the slight hold that the Roman Catholic Church has on the multitudes, the growing infidelity among the educated classes, the hundreds of thousands of unevangelized Indians and the vast extent of territory, in a land like Brazil, entirely untouched by any Christian effort—Roman Catholic or Protestant.

Among other causes suggested for the general indifference are: (1) the opposition of the Roman Catholic Church in Europe and America to any evangelical enterprise in the southern republics on the ground that by reason of the long established efforts and teaching of the Roman Catholic Church, Christian truth has been adequately given to the people; (2) the comparative lack of novelty, romance and picturesqueness as compared with the surroundings of similar work in India, China or Africa; (3) the tendency of some to undervalue the character, achievements and possibilities of Latin Americans; (4) the opposition and difficulties connected with evangelical effort in those lands; (5) the comparatively small and slow returns from missionary investment; (6) intolerant and narrow advocates; (7) the lack of sufficient number of strong speakers on Latin America for deputation work; (8) the scarcity of interesting literature revealing the spiritual problems. No doubt the chief underlying causes of all such indifference to Christian effort are a failure to appreciate spiritual needs and values and a lack of personal experience of the regenerating power of the gospel of Christ.

### 3. FACTORS MAKING FOR A BETTER UNDERSTANDING

In the last two decades there has been a constantly increasing flow of reliable information concerning Latin-

American lands and a consequent increase in interest. New avenues of communication have been opened; old channels have been enlarged, and bonds of sympathy have been strengthened. The political and commercial leaders were first aroused, and now the churches are awakening. Among the causes of this growing interest are the following:

*a. Political Movements in Latin America.*

The political developments in Mexico, in Central and South America, and in some of the islands of the West Indies, have brought them more clearly into notice. God has used even the wars and revolutions in some of these countries to force upon the attention of the churches the Latin-American peoples and problems, with their elements of weakness and of strength. The conference between Argentina, Brazil, Chile and the United States over the Mexican problem has revealed the importance of these nations and their influence in the western hemisphere.

*b. The Commercial Advance.*

In commercial ways, also, Latin America has been coming to the front. The markets furnished by these lands, many of which are developing rapidly, and the large and valuable exports of beef and raw materials, have brought about closer relations with North America and Europe. The building and opening of the Panama Canal have also had a wide influence and will naturally draw attention and trade more and more to the southern peoples of the western hemisphere. The great war in Europe has compelled a closer intercourse between North and South America. New trade relations have developed, branches have been opened in several South American cities by prominent banks and other business houses of the United States, and trade has taken a new life. The Pan American Union, of which the Hon. John Barrett is director-general, and in which all the republics are represented and participate, has also accomplished much in the development of friendly intercourse between all North and South American peoples.

*c. The Visits of Diplomats and Church Leaders.*

Perhaps the most potent of the influences developing mutual understanding between Latin Americans and Anglo-Saxons have been those set free by the visits of such well-known men as Viscount Bryce of England, the Hon. Elihu Root, the Hon. Wm. Jennings Bryan and Ex-President Roosevelt of the United States. There have been several important scientific expeditions led by men of world-wide influence, such as Professor Agassiz, whose work has profoundly strengthened international goodwill. The spiritual bonds have been drawn closer by the missionary visits of such international religious leaders as Dr. John R. Mott, Dr. Robert E. Speer, Mr. Frank L. Brown of the World's Sunday School Association, Dr. Francis E. Clark of the World's Christian Endeavor Union and the late Dr. Henry Grattan Guinness of the Regions Beyond Missionary Union of Great Britain. The writings and addresses of these men and of returning leaders like Bishop Kinsolving and Bishop Stuntz have thrown a flood of light on the great resources, problems, needs and possibilities of these lands. These men have also given to Latin Americans a new understanding of the friendship and ideals of Christians in Great Britain and the United States.

*d. Latin-American Student Emigration.*

At the same time a similar stream, even far greater in volume, has been flowing northward. Hundreds of Latin-American students have left Cuba, Porto Rico, Mexico and South America to study in the European and North American universities. They have gone as delegates to student summer conferences, have been welcomed into fraternal associations in cities, and in other ways have come into a closer Christian fellowship, thereby increasing interest in Latin America at the home base.

*e. The Growth of Literature on Latin America.*

Another very potent influence in the development of this new interest is the growth of literature on Latin America. A few years ago a relatively small book-shelf would have held the available volumes. To-day the peri-

odicals are rich in articles dealing with Latin-American commerce, politics, travel, education, sociology and religion. Volume after volume has appeared dealing with all the lands and phases of the situation. For a time in Great Britain, *The Times* of London carried monthly a large South American supplement. Such books as Viscount Bryce's "Observations and Impressions in South America," Robert E. Speer's "South American Problems," Francis E. Clark's "The Continent of Opportunity" and Edward A. Ross's "South of Panama," have commanded wide attention and have formed the basis of more intelligent discussion of the spiritual forces and needs of these countries. Mission study classes have also taken up the subject and special text-books have been published which have enlisted the interest of thousands of student volunteers, women and young people.

Thus it is that the home base constituencies have come into a larger knowledge of Latin America, a more sympathetic appreciation of her peoples, and a better understanding of their spiritual problems.

While knowledge of these republics is still very fragmentary, interest is still too vacillating and active service in their behalf is often too desultory and unintelligent, it will be seen that there are many encouraging signs of earnest study and growing sympathy which augur well for the success of a constructive program of Christian work in Latin America.

#### 4. THE NEED FOR A CONSTRUCTIVE PROGRAM OF EDUCATION

Thus far the interest in Latin America has been so spasmodic and scattered in the home churches that there is needed a campaign of education to enlist more thorough cooperation. The churches of Europe and of North America need to know the actual facts—among other things—concerning what the Roman Catholic Church has done and is doing for Latin America and what the Evangelical Churches have done and are doing.

There are many reasons for this campaign of instruction which must precede any intelligent program of Christian work:



a. *There is a Real Need.*

There is a real, present need for the gospel of Christ in Latin America. There are vast territories unoccupied and great multitudes unreached by the evangelical message and forces. A detailed account of these needs of the Latin-American fields and the type of Christian message most needed is presented in the reports of the Commission on "Survey and Occupation" and of that on "Message and Method," to which readers are referred for exact, complete and convincing proofs.

b. *These Conditions Cannot be Isolated.*

These acute conditions in Latin America have a reflex influence on other lands. The time has long since passed when any nation, race, or church can live an isolated life, for "no man liveth unto himself and no man dieth unto himself." The political and religious unrest in Latin-American lands affects not only the people of those republics but is certain to be felt in the United States, Great Britain and in other parts of the world. Social evils in Brazil will spread their plague in Paris and Berlin, and *vice versa*. Political turmoil in Mexico will not only bring financial loss in London and New York, but might also involve the United States in a world warfare. Spiritual blindness and corruption among nominal Christians in Venezuela or in Central America produce infidelity and death that are spread also to other lands, just as ungodly North Americans and other foreigners react destructively upon the cause of religion in Latin America.

Far-sighted Christians will see that time and money spent in helping to solve the political, educational, social and religious problems of our neighbors will bring blessing at home. National peace and prosperity with intellectual and spiritual progress in Latin America cannot fail to bring blessing to the world. Even from the stand point of self-interest there are immense advantages to the Christians of North America and Europe in cultivating among other peoples a spirit of international sympathy and good-will.

*c. The Educative Value of Latin-American Facts.*

Moreover, any conscientious study of the history, the achievements and the causes of failure and also of success of the Roman Catholic Church in Latin America will teach some valuable lessons and will point out wholesome warnings against laxity of faith and conduct and excessive formalism.

*d. The Inspirational Value of the Evangelical Movement.*

There is much inspiration in the story of the really great work that has been done by the representatives of evangelical Churches in many of the Latin-American lands—the schools and churches established and the work among students. Much has been said concerning the needs and difficulties; the Christians at home should also hear of the inspiring success and of the heroic lives of missionaries and of many Latin-American Christians. It must not be forgotten also that missions among Indians and other unevangelized peoples make the same appeal that unoccupied fields in other lands have always made to the churches.

*e. The Refluent Influences of Missionary Endeavor.*

The very effort to share freely with others the blessings we have received from Christ and the expression of love in real sacrifice and prayer for others will bring reflex benefits at the home base. The church and the Christian most sensitive to the call of Christ in regions beyond are most alive to the calls near at hand.

*f. The World-wide Inclusiveness of the Missionary Imperative.*

Finally, it is well for everyone to remember—what some Christians seem to forget—that the last great commission of our Lord does not read: "Go ye into all the world and preach the gospel to every creature—except those in Latin America." That commission has never been either fully carried out nor has it been withdrawn. It behooves the churches at home therefore to inquire faithfully if the peoples of Latin America have to any

large degree a saving knowledge of the gospel of Christ. If they have not, and no adequate means of gaining that knowledge are within their reach, then Christians must, without self-conceit and without apology, make every effort to give them the gospel by word and by life. The great commission includes Latin America, as it includes North America, Europe, and every land and individual in the wide world who knows not the regenerating power of Christ for the life which now is and for that which is to come.

#### 5. THE COMPARATIVE INVESTMENT OF RELIGIOUS BODIES IN LATIN AMERICA

In appraising the investment of men and money in Latin America in comparison with other fields, great care is necessary. A mere statement making a comparison of the proportion of missionaries to the population on the different fields may not be very enlightening. To be of real value, such a comparison must be made with the peculiar difficulties of the Latin-American work clearly in view. It may be pointed out, for instance, that in South America the proportion of missionaries to the population is the same as in some of the fields of the Orient. But in South America the population is scattered over vast stretches of territory, with inadequate means of communication, in striking contrast to the density and compactness of population in other parts of the world. A correspondent mentions the following pertinent facts: North Brazil, or the ten divisions lying north and west of the river São Francisco, is equal in territory to three-fourths of the United States. While Brazil as a whole shows a proportion of one missionary to 90,000 inhabitants, North Brazil shows a proportion of 1 to 200,000. North Brazil has a sparse population scattered over almost interminable stretches of plain, mountain and jungle. Much of the climate of this territory is unequalled in its deadly character even by that of India. In this section of Brazil seven of the states, ranging in size from that of New Jersey to four times that of Texas, have not a single evangelical worker.

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The same care in appraisal of Latin-American work is necessary when considering the amount of money invested for buildings or property. In a land where lumber, metals, window-panes and all other materials for building, excepting stone and brick, are imported from North America or Europe, and where the very fuel for the making of the bricks is imported, the cost of building is extremely high. It should also be remembered that except in northern Brazil, both the climate and the aesthetic sense of the people demand substantial buildings.

In order to compare investments of money in Latin-American fields on the part of various missionary agencies with the investments made in other fields in which mission work is maintained by these same agencies, statistics were tabulated of appropriations by nine of the foremost denominations together with those of the American Bible Society and the Young Men's Christian Associations. The figures are for the year 1913-14. The resulting table<sup>1</sup> follows:

Denomination	Home Income of Foreign Mission Boards for all countries <sup>2</sup>	Appropriated to Latin America <sup>3</sup>
Baptist (Northern Convention).....	\$1,114,420	\$143,869
Baptist (Southern Convention).....	587,458	188,746
Congregational .....	1,082,218	52,280
Disciples of Christ .....	513,919	41,168
Methodist Episcopal .....	2,319,752	229,710
Methodist Episcopal, South .....	874,787	234,161
Presbyterian in the U. S. A. ....	2,113,977	362,944
Presbyterian in the U. S. ....	560,908	89,074
Protestant Episcopal .....	823,370	135,207
American Bible Society .....	403,450	104,700
Young Men's Christian Association ..	445,000	73,151

<sup>1</sup>The most desirable comparison would be between the expenditures on all foreign mission work exclusive of Latin America and the expenditures in Latin America. The figures are not available, however, and their compilation would be very complicated.

<sup>2</sup>From "Report of the Foreign Missions Conference, 1915." Includes administrative expenses as well as actual expenditures on the mission field.

<sup>3</sup>Obtained by correspondence.

### CHAPTER III

## PRESENT ACTIVITIES IN LATIN-AMERICAN COUNTRIES<sup>1</sup>

The report of Commission I on "Survey and Occupation," and sections of the reports of other commissions, have indicated both directly and indirectly the character and scope of missionary endeavor conducted by Churches of other countries in Latin America. The purpose of Commission VII in this connection is simply to list the missionary agencies from all countries at work in Latin America; to present in simple form a record of expenditures covering a period of twenty-five years, beginning with 1889 and ending with the latest figures available, that is, for 1913-14; to analyze the distribution of expenditures among the main missionary agencies or types of work; to record the services of interdenominational and undenominational agencies; to call attention to the significance of Christian effort among Latin Americans in the countries from which support for missions is secured; to indicate the extent to which young men and women have offered themselves for service in Latin America, and lastly, to inquire concerning the extent to which Christians are praying for the progress of the Kingdom in Latin-American countries.

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<sup>1</sup>The investigations on which this section of the report are based relate to the work undertaken by the missionary Societies, Churches and other agencies of the United States and Canada. The directory, and the summaries based on it, include all countries.

## I. THE MISSIONARY AGENCIES AT WORK IN LATIN AMERICA

a. *The Countries Represented.*

In order to furnish information as to the number of evangelical agencies at work in Latin America and the responsible constituencies they represent, a directory of Societies has been prepared by Commission VII, and printed as a general appendix in Volume III. The directory is arranged by countries, showing Communions, their Societies, the fields occupied, and similar information concerning interdenominational and independent or non-denominational agencies.

Summarized briefly, the directory presents the following facts:

Countries whose Churches support Christian work in Latin America: Canada, the United States, New Zealand, England, Ireland, Scotland, Wales, the Netherlands.

In Canada six Societies support work in Latin America, of which three are general church Boards, two are auxiliary woman's Societies, and one is a denominational collecting and cooperating society.

In the United States are seventy-one Societies, of which thirty-two are general church Boards, one is an independent women's Board, twenty-two are auxiliary women's Societies, twelve are sending Societies not denominational and four are cooperating Societies not denominational.

In New Zealand is one sending Society not denominational.

In England are seventeen Societies, of which five are general denominational, five sending Societies not denominational, three denominational cooperating and collecting Societies, and four cooperating Societies not denominational.

In Ireland is one denominational cooperating Society.

In Scotland are three Societies, of which one is general denominational, one auxiliary woman's, one sending Society not denominational.

In Wales is one sending Society, not denominational.

In the Netherlands is one cooperating and collecting Society.

Three international sending Societies.

In addition, nine Latin-American sending societies are listed, which, of course, do not fall within the scope of this report.

*b. The Countries Occupied.*

The number of supporting Societies of all kinds, excluding auxiliary women's Societies, but including co-operating and collecting Societies, as well as those sending missionaries, in relation to the countries where the work is carried on, is stated below. This list should be clearly differentiated from that given in the report of Commission VIII, which includes only Societies appointing and sending missionaries.

<i>North America</i>	
Mexico .....	19
<i>Central America</i>	
British Honduras .....	4
Canal Zone .....	3
Costa Rica .....	4
Guatemala .....	7
Honduras .....	7
Nicaragua .....	4
Panama .....	6
Salvador .....	3
<i>South America</i>	
Argentina .....	21
Bolivia .....	7
Brazil .....	17
British Guiana .....	14
Chile .....	11
Colombia .....	3
Dutch Guiana .....	3
Ecuador .....	6
Paraguay .....	9
Peru .....	8
Uruguay .....	8
Venezuela .....	7
South America (countries not designated) ..	11

*West Indies*

Bahama Islands .....	6
Cuba .....	12
Haiti and Santo Domingo.....	8
Jamaica .....	13
Lesser Antilles .....	11
Porto Rico .....	17
West Indies (islands not designated).....	6

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Latin America (countries not designated).. 4

## 2. THEIR EXPENDITURES FOR A QUARTER CENTURY

Fifty-four denominational and interdenominational agencies were addressed for information regarding appropriations made and other facts relating to missionary work among Latin-American peoples. Of this number forty-seven responded.

The statistics below include all of the larger organizations and show the increasing interest in missionary work among Latin Americans in five-year periods.

1889-1894 .....	\$ 3,659,858.23
1894-1899 .....	3,290,116.39
1899-1904 .....	4,029,533.19
1904-1909 .....	6,976,856.71
1909-1914 .....	10,565,000.05

Only five Societies increased their appropriations each five-year period since 1889. All the other Societies have fluctuated in their gifts. The appropriations were larger in the period 1889-1894 than during the following period. The third period shows an advance over either of the two previous periods, which is due to the inauguration of work in Cuba and Porto Rico about 1900. During the last two periods there has been a striking advance, due to natural expansion and increasing interest.

Here follow some of the replies expressing the general tendency in making appropriations: "Appropriations increase with expansion of work." "Appropriations increased or decreased according to the amount of income; would double the appropriation if we had the money to



do so." "The tendency is to recognize more adequately the obligation to evangelize these neighboring lands." In nearly all cases appropriations are based upon the reports of the needs of the field.

Evangelistic work is emphasized by nearly every Society. Forty-seven organizations are also pressing educational work vigorously. Literary, medical, and industrial work are receiving little attention.

In 1914 the expenditures of twenty-four of the North American Societies as having furnished satisfactorily analyzed reports, were as follows:

Salaries .....	\$ 541,277.68
Support of native work .....	475,586.26
Evangelistic work .....	247,996.34
Work among unevangelized Indians...	168,904.00
New property and school buildings...	121,970.78
Special work .....	63,312.14
Medical work .....	53,175.00
Literary work .....	19,857.00
Industrial work .....	9,730.00
	<hr/>
	\$1,701,809.20

Because of the manner in which funds are distributed in the fields, it is difficult for treasurers to provide reliable statistics on the more detailed expenditures on the field. While these statistics are far from accurate because they account for only a portion of the expenditures of North American Societies, yet they show the general tendency in distribution of funds among the major forms of missionary endeavor.

The Commission presents in Appendix B a table showing appropriations of thirty-seven North American Societies for work in Latin America (including those of the nine foremost denominations, the American Bible Society, and the Young Men's Christian Association) whose appropriations for 1913-14 are given in the preceding table in the last full year for which statistics were available, this table including a relatively small amount for work among Latin Americans within continental United States. The total thus tabulated is \$2,090,563.

## 3. SUPPORT BY INDIVIDUALS

Any study of supporting agencies in relation to any mission field with extensive missionary institutions would be incomplete without reference to the interest and practical cooperation of individual men and women. Inquiry was made by the Commission to learn the initial causes of such individual participation, the relationships sustained by donors and friends of this character to established work of denominational or other missionary Societies, and the results of their devotion. The inquiry was made among a number of individuals who are well known for their interest in the support of Christian work in Latin-American lands. Some were reluctant to respond; others answered in a general way as to their interest. A number of facts have been brought to light, however, touching upon the beginnings or causes of the interest of individuals in Latin-American lands. These facts seem to indicate that in a majority of cases the determining factor may be traced to a visit to some Latin-American field. The three cases used as illustrations harmonize fully in emphasizing the importance of enlisting the personal interest and the financial cooperation of individuals through established and responsible Societies in support of lines of missionary effort directly supervised by regularly appointed missionaries, or by authorized native Christian leaders of the people in association with the missionaries. Under such conditions, the Commission commends the wise plan followed by these donors and Societies, as worthy of general adoption as an agency supplementary to the giving by Christians in general through church offerings.

One donor who is devoting much time and money to work in Central America dates the beginning of his interest in that particular field to a visit made by him, in company with one of the secretaries of the Board of his denomination, to Guatemala. The secretary had previously outlined for him the possibilities of missionary effort in that country, and with him later made a journey for personal investigation. The result has been that this friend has himself become an authority upon all phases

of Christian work in Guatemala, and because of this actual knowledge of conditions has been able to arouse in the minds of others a hearty response in behalf of the mission and its activities.

Another who is contributing very largely to work in Colombia, writes that his interest in South America dates from fifteen years ago when, on a visit to Jamaica, he met a gentleman living there who was interested in business in Colombia. He writes: "As a result of this friendship I became associated with him in the business enterprise. It was mutually agreed, however, that we did not wish to take upon ourselves the cares and responsibilities involved in entering into business in a country like Colombia, ignorant of the gospel, without carrying on missionary work in the locality where the business was located." He writes further that this experience has convinced him of the wisdom of the plan he has followed, for the people have responded and a most encouraging work is now being done.

A visit to Cuba on the part of a leading layman of one of the larger denominations in the year 1903, has led to a marked development of mission work there, as a result of his interest. He began by providing funds for five chapels and for the support of five Cuban workers. His aid has been applied through the home mission Society of his denomination. He has kept in touch with the work so supported through that Board, having himself visited the field but once. He gives this personal testimony: "What led me to become interested was that I had often heard of this cut-off district east of the mountain range, with a population of about 25,000 and no Protestant force to help them. I promised to finance the whole undertaking for a year. I have never had a place to stop and have invested to date about \$39,000 in the work in eastern Cuba." This friend of Latin America is also largely interested in missions in the Orient. It should be noted particularly that this donor adopted the only wise course in applying his gifts. That is, he entrusted the administration of the work to the Society without limitation.

## 4. THE GREAT INTERDENOMINATIONAL AGENCIES

a. *The Bible Societies.*

The British and Foreign Bible Society took advantage very early in the nineteenth century of vessels sailing across the Atlantic to the South American countries and sent therein shipments of Scriptures to these lands. Mr. James Thomson later travelled extensively in Latin America, interesting the people in the circulation of the Scriptures. At Bogota, in 1825, a Colombian Bible Society was formed at a meeting attended by the Roman Catholic clergy and laity. From that day to the present the British and Foreign Bible Society has had extensive interests throughout South America and in the West Indies. Very early in its history, the American Bible Society utilized in a similar way the services of Christian travellers and merchants in the introduction of the Scriptures into Latin America. But these sporadic attempts proved unsatisfactory, and both Societies during the nineteenth century established regular agencies with depots and staffs of workers to minister systematically to the needs of these countries. The British and Foreign Bible Society has at present four agencies in South America and the West Indies, and the American Bible Society has six agencies covering all the Latin-American world.

b. *The World's Sunday School Association.*

The interdenominational promotion of Sunday-school work in Latin America has been undertaken by the American section of the World's Sunday School Association. Its policies are adopted after conference with representatives of the mission Boards at the home base, and are put into effect in the fields occupied by its agents under the supervision of an interdenominational committee representing the missions doing work within the field.

Beginning with February 1, 1915, the World's Sunday School Association undertook the support of a secretary for South America, the Rev. George P. Howard of

Montevideo, who is to devote one-half his time to this special form of service.

The countries of Mexico, Central America and the West Indies were similarly served by the International Sunday School Association, with headquarters in Chicago.

Historically, the development of Sunday-school work in Latin America on an interdenominational basis began with the appointment of a special committee of the International Sunday School Association for the West Indies and South America, in 1905. A commission visited the West Indies and British Guiana in 1906. Later a secretary for these fields was appointed. In 1911, a special representative of the World's Association investigated Sunday-school conditions in Peru, Chile, Argentina and Brazil. In 1913, at the Zurich Convention a special Sunday-school commission on Latin America presented a report covering the entire territory represented in the Panama Congress. In 1914, a Sunday-school secretary for Latin America was appointed to begin service in the field in 1916. In January, 1915, a deputation visited eleven countries of South America to plan for future development of Sunday-school literature, organization and training.

The recorded Sunday-school membership for South America for the year 1913, is as follows:

Argentina .....	6,685
Bolivia .....	455
Brazil .....	21,448
British Guiana .....	21,938
Chile .....	8,838
Colombia .....	413
Dutch Guiana .....	1,802
Ecuador ....	158
Paraguay .....	314
Peru .....	911
Uruguay .....	1,757
Venezuela .....	167
Total .....	<u>64,886</u>

*c. The Committee on the Religious Needs of Anglo-American Communities.*

In 1904, the twelfth Foreign Missions Conference of North America appointed a committee on the religious needs of Anglo-American communities in the mission fields. After submitting a report in 1905, a standing committee of the conference was organized, through which cooperation has been given to mission churches serving Anglo-Saxon residents in port cities. This cooperation has consisted of aid given in the selection of ministers, appropriations made toward salaries and travelling expenses of pastors, and grants or loans for the provision of suitable places of worship. In 1911 the committee recommended a pastor to the union church in Mexico City, and cooperated further by making grants toward travelling expenses, and to the church budget for a short period in 1914. The committee has assisted the Canal Zone Union Church in Panama by recommending an assistant pastor in 1915. A directory called "Tourist Guide to Latin America" was issued in the year 1915, an edition of 10,000 copies having been distributed without charge to travellers in the lands of Latin America. It was placed on the principal passenger-carrying steamships and in leading religious centers in the cities of Latin America that are most commonly visited by tourists. The directory has been warmly welcomed and has proved very useful to hundreds of travellers. In addition to listing the services in English and the principal missionary institutions in operation, it contains brief chapters on "Criticizing Missions," "Financing Missions," "The Land," "The People," "The Need." The half-tone illustrations in the booklet were loaned by eight different missionary agencies, while the material was supplied by missionaries of all denominations throughout the territory covered.

The expenditures for Latin America of this committee to date have been as follows: Mexico City, 1911, \$500; 1914, \$100; 1915 (estimated), \$600. Rio de Janeiro, 1914, travelling expenses of pastor and wife, \$513; salary, \$800; cable messages, \$11.

In many of the port cities on both the east and the west coast of South America, as well as in Central America and the West Indies, the Church of England maintains chaplaincies to minister to the spiritual needs of English-speaking residents.

*d. The American Seamen's Friend Society.*

The grants of this Society to seamen's missions in Latin America, all for chaplains' salaries, from April 1, 1890 to April 1, 1915, in five-year periods, have been as follows: 1890-1895, \$9,550; 1895-1900, \$10,000; 1900-1905, \$7,500; 1905-1910, \$5,637; 1910-1915, \$2,475.

No appropriations were made in the years 1913-1914 and 1914-15. The Society is now considering a proposal to reopen connection with the seamen's work at Rio de Janeiro. It is also considering an application for new work in the Panama Canal zone.

5. AGENCIES PROMOTING THE WELFARE OF LATIN-AMERICAN STUDENTS IN THE UNITED STATES

In 1915, well-informed friends of Latin America estimated that there were 2,000 students in the universities, colleges, professional schools and other educational institutions of the United States and Canada from twenty Latin-American countries, including Mexico, the West Indies, Central and South America. These students were resident in at least sixty-four institutions. In common with students in the United States and Canada from other foreign lands, these ambitious and gifted men appreciate to the full genuine friendship of Christian people, and the fellowship of Christian homes and institutions. They seek an education for the sake of service in their respective lands, and when returning to their respective countries, interpret in daily conversation and life those experiences that have made deepest impression upon them. They come from the wealthy and influential families and return to become leaders in commerce and the professions, and captains of industry. The value of their establishing friendly relations with those who represent the noblest standards

in the educational, social and moral life of the countries in which they have temporary residences cannot be over-estimated. The opening days of their student careers are a period of special opportunity for true friends to give them thoughtful attention. To bring them into contact with vital Christianity when they first come will help them to form such habits as will enable them to stand firm against the special temptations to which they are exposed, when they return to their own countries. At present they must meet these without the help of a free Church and a living Christ. An efficient Christian leadership, men of reality of vision and of large faith, needs to be recruited and prepared for Latin America. An unfavorable impression made upon the students will make it the more difficult to win them after they return home. Unsympathetic treatment is not forgotten. On the other hand, if they are treated with sympathy, they will return favorable to Christian work.

The coming of Latin-American students to the universities of North America and Europe offers an opportunity to the Christian leaders to help these students to realize that effective and practical work for the moral life of a people can be done only by men who live and proclaim Christ. The students of North America and Europe can never hope to become as efficient propagators of the gospel in Latin America as will the Latin Americans themselves.

Among the helpful agencies contributing to the wants and needs of Latin-American students in the United States are the Corda Fratres and Cosmopolitan Clubs; Chambers of Commerce and commercial clubs; the Pan American Union; the Pan-American division of the American Association for International Conciliation; "Uniones"; "Fraternidades"; the World's Student Christian Federation; the Student and Foreign Departments of the Young Men's Christian Association; and the Committee to Promote Friendly Relations among Foreign Students.

The Corda Fratres, an international society of students, and the Cosmopolitan Clubs, organizations of foreign stu-



dents in North American universities and colleges, have probably done more than any other institutions to make Latin-American students better acquainted not only with the North American students, but with students of all nations studying in the United States. These clubs send out catalogues and information about schools, provide students with facts about boarding-houses, establish contacts between the students and the faculty, keep lists of all foreign students, cultivate friendly relations among them and in other ways meet the needs and wants of the Latin Americans. The Pan-American division of the American Association for International Conciliation, with the cooperation of the Carnegie Peace Foundation, is working along lines of cultivating friendly relations among the students who come to the United States. The Pan American Union at Washington, D. C., under the directorship of the Hon. John Barrett and Señor Francisco J. Yanes, publishes and disseminates a great deal of information for the benefit of the Latin-American students and also does much to educate the North American students regarding these countries. Much of this literature is distributed free both in the United States and in Latin America. The Chambers of Commerce and commercial clubs in the United States have begun to facilitate investigations by Latin-American students.

The *North American Student*, the *Cosmopolitan Student*, the *Student World*, the *Bulletin of the Pan American Union*, *Las Américas*, the *South American*, *The Americas*, the *World Outlook*, *Foreign Mail*, *El Carácter*, *Amigo da Mocidade do Brazil*, and other general and denominational periodicals, publish from time to time helpful articles relating to Latin-American students. Such literature as "South American Problems," by Dr. Robert E. Speer, "Report of Committee on Preparation of Missionaries to Latin America," "Christian Pan-Americanism," by P. A. Conard, "A Demonstration of World Brotherhood," by E. T. Colton, "Report of the World's Student Christian Federation Conference at Lake Mohonk, 1913," Dr. Browning's pamphlet on Latin America, "Revista Homilética," by Dr. Eric Lund; and "Impre-

siones de los Estados Unidos," by Dr. Abeledo, call for special attention.

The Student Department of the Young Men's Christian Association and the Committee to Promote Friendly Relations among Foreign Students have been the most aggressive of all movements in Christian activities among Latin-American students in the United States. The friends of these and other agencies have sought by many lines of service and comradeship to help Latin-American students in hours of need, to introduce them to Christian homes and influence, to bring them together from many Latin-American lands for mutual acquaintance, and to guide them to the best in the national life. Wherever Latin-American students are found, Christian leaders are able, by similar activities, to show kindness and to win friends for the cause of future Christian work throughout Latin America.

#### 6. METHODS EMPLOYED TO PROMOTE PRAYER FOR LATIN-AMERICAN MISSIONS

Investigations of the various methods employed to promote prayer for missions in Latin-American countries revealed conditions not far different from those pertaining to other fields of missionary activity. The reports indicate that while general emphasis is laid on the need of prayer in missionary periodicals and regular missionary publications, many Societies have not in the past provided specifically or adequately for the guidance of the churches in intercession for Latin-American peoples and for missions among them. Correspondence to this end has led, however, to a deeper interest in the matter, and in some cases to a declaration of purpose to make special effort to enlist Christian people in prayer for the Congress and more frequently and regularly thereafter for missionaries, for their Latin-American associates, and for their work in the Latin-American countries of North, Central and South America and the West Indies. The Commission believes that the example of the few Societies that have hitherto made special effort to enlist

prayer for these fields should be followed by every Society at work in any one of them.

The American Board of Commissioners for Foreign Missions publishes annually a prayer calendar with objects of prayer for each day of the year. Nine days are given to Mexico. Missionaries are mentioned by name, and attention is called to the general needs of missions in Mexico.

The Congregational Woman's Missionary Federation issues a prayer calendar in which two weeks are devoted to Porto Rico, and three and one-half weeks to Christian schools for Latin Americans in New Mexico and Florida. Individual schools with their problems and needs are mentioned. Both of these Congregational calendars have fairly wide use. In addition, special appeals for prayer for Mexico, and less frequently for countries in South America, have been made in the *Missionary Herald* and the *Congregationalist*. Both of these periodicals have a wide circulation among Congregationalists.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church issues leaflets on missions in Haiti, the Canal Zone, Cuba, Porto Rico, Brazil, Mexico and New Mexico, in which prayers appear. A book of general prayers for missions has wide use as also a litany for missions. The Church Prayer League issues a quarterly leaflet of intercessions and thanksgivings for missions, each containing sixteen pages. In each quarterly leaflet there is material for each day of the week (seven sections in all), the arrangement for each day being under the heads "Consideration," "Thanksgiving," "Prayer." The material for each day of the week bears upon one of the missionary districts of the Protestant Episcopal Church. The text is annotated with quotations from letters, addresses, periodicals and books. Each of the seven fields of work among Latin Americans has been assigned space in the quarterly leaflets of one day a week for three months. This Society plans soon to publish a small leaflet of prayers for each country.

The Central Committee of Presbyterian Women for Foreign Missions (U. S. A.), representing six woman's

Boards, issues annually a Year Book of Prayer for Foreign Missions in which the entire month of November is devoted to prayer for Latin America. The names of missionaries of the Board of Foreign Missions and of the Women's Boards are mentioned. At the heading of both the South American and Mexican sections a map is given showing mission stations with strategic facts regarding work in the respective countries. This Year Book has an annual circulation of 17,000.

In like manner the Woman's Board of Home Missions of the Presbyterian Church (U. S. A.) issues a prayer calendar annually. For 1916 the month of May is devoted to prayer for the work and workers in Cuba and Porto Rico, and the month of November to the Mexican work and workers in the United States. Maps of Cuba and Porto Rico illustrate the text.

The Presbyterian Department of Missionary Education connected with the same group of mission Boards has published a weekly prayer cycle on Mexico and another on South America. Copies of these are sent out for distribution among mission study classes studying the respective countries, and an effort is made to promote united prayer through the members of these classes. On the back of the cycle for Mexico appears the map of that country with the mission stations indicated. A similar map for Mexico and Guatemala appears on the back of the cycle for these fields.

The Mission Board of the Christian Church has issued and distributed among thousands two leaflets for the promotion of prayer for missions, in which the work of that Communion in Latin fields is noted, with the names of missionaries and their native associates.

The Woman's Missionary Union of the Southern Baptist Convention has recently issued a calendar of monthly missionary topics for prayer and study, in which three topics weekly are on Latin America. The same agency has published a special prayer calendar in which the month of February of 1916 is reserved for prayer for Latin America in all the churches. Other Societies contemplate similar publications.

Three Societies report the existence of leagues of prayer for missions. These Societies communicate by letter or printed page from time to time calls to prayer in which specific needs and workers are mentioned. Such leagues are known to exist among Congregationalists under the auspices of the American Board of Commissioners for Foreign Missions, the Northern Baptist Convention under the leadership of the Department of Missionary Education, and the Board of Foreign Missions of the Methodist Episcopal Church.

## CHAPTER IV

### METHODS AND MEANS NOW EMPLOYED IN DEVELOPING AN INTEREST IN LATIN AMERICA

Since a correct estimate of measures required to extend Christian work in Latin America must rest upon knowledge of methods now in use, the Commission has made extensive investigations of present home base activities, the results of which are here presented.

#### I. IN THE REGULAR ACTIVITIES OF LOCAL CONGREGATIONS

##### *a. Sermons and Addresses on Latin America.*

Little information has been available regarding the extent to which the claims of Latin America are being presented in sermons and addresses to the home constituency of any denomination. Correspondence with secretaries of Boards and with pastors, however, indicates that there has been a growing tendency to emphasize Latin America from the pulpits, in platform addresses before large gatherings and conventions, and in conferences of various kinds through addresses of board secretaries and missionaries. One secretary devoted a good part of a recent tour to addresses upon "The Claims of South American Work." Another secretary writes that this method is also being followed as a regular part of the work of the Board which he represents. Some pastors have given brief courses or sermons upon various phases of work in

Latin America, devoting several Sundays to this presentation, and numerous addresses have been given in many parts of the country this year by missionaries who were compelled to return home from Mexico.

The general situation may be summed up correctly, if one may judge from the meagre reports received, in the following quotation from a man who has himself made a special study of Latin America and who is doing all in his power to bring its claim to the attention of the North American churches: "There have been very few addresses on Latin America by ministers and officers of Boards and by missionaries at home on furlough, in our Communion. A number of our missionaries in Mexico have done quite a little in starting up interest, but as to the continent of South America, not much work has been done. There is an expectant interest among some of our leaders regarding work in South America, but it has not become vital and active."

*b. The Use of Literature and Church Papers.*

The record of the use of literature dealing with the Latin-American situation is more hopeful. A secretary in charge of literature in one of the Boards writes: "We send out news items each month to all of the religious papers of the country, including Sunday-school and missionary papers. We also make a limited use of printed matter, in order to keep contributors advised of the progress of the work in various fields."

A correspondent of the Foreign Mission Board of the Southern Baptist Convention writes: "In our literature we try to emphasize Latin America just as we do other fields. Literature on this subject is not adequate. We use our *Foreign Mission Journal*, our weekly church papers, special tracts, and the mission study text-books on Latin America. The special book on our work in Brazil has created quite a lively interest in our work in that country. I think, taking it as a whole, interest in Latin America is increasing very decidedly."

Several of the Boards report that although they have prepared a large amount of literature during the last few

years on the work in Latin America, very few requests have been received for this literature except during the last year. One Board has issued a new "Envelope Series" pamphlet on Mexico that has had a good circulation. Another Board reports that some of its leaflets on Latin America have had the widest possible circulation.

Latin America has by no means received the presentation it has deserved in church papers and in other religious journals. One secretary writes: "There have been only occasional articles in our church papers," and an editor of one of the most widely read religious papers in North America makes this confession: "I cannot recall that we have printed recently a contributed article on South America. That is, however, not because we do not want to print anything on South America; we have not had the chance to refuse a South American article." The editor of the *Missionary Review of the World* reports that for some months he has been endeavoring to secure articles on missions in Latin America. He adds that he has written numerous letters to travellers, to missionaries and to South American Christians but has found it difficult to obtain the articles desired. A most effective presentation of mission needs and achievements in South America, contained in a recent issue of *World Outlook*, illustrated one type of treatment of Christian work in Latin America calculated to influence a reading constituency not familiar with the regular missionary magazines.

Many of the women's missionary magazines are devoting special articles to the different countries in Latin America, recommending their use as a basis for discussions in women's societies during the particular months when Latin-American lands are given special consideration.

c. *In Meetings for Conference and Prayer.*

Few churches reported. Some have had a course of study in prayer-meetings on "The Claims and Needs of Latin America." Others have taken up in successive



weeks different parts of the Latin-American world, treating the subject through special papers, brief addresses, discussions, etc. Many leading pastors have neglected the subject entirely in their prayer-meetings. Some pastors have spent much time and thought on the subject and have invited visitors and returned missionaries from Latin-American fields to give addresses at their prayer-meetings and to hold conferences with their members. This method, however, has not been widely used.

*d. In Mission Study Classes.*

Reports are variable. A secretary of one of the leading mission Boards writes: "We have never had a text-book on Mexico or on the Latin-American field as a whole. Probably general interest would not be great enough to make such a book a success. However, it is not at all unlikely that after the Panama Congress, mission study classes on Mexico will be suggested and even pushed in some quarters."

Another denomination makes wide use of the text-books issued by the Missionary Education Movement, entitled "Advance in the Antilles," dealing with the work in the islands of Porto Rico and Cuba, and "Mexico Today."

One of the leading Boards reports that although it has spent much time and thought in emphasizing the claims of Latin America through addresses, literature and conferences, Latin America has not been emphasized in any special way from the standpoint of Christian education.

The most hopeful report that can be made is that the Missionary Education Movement and the various mission Boards are planning a united missionary educational program for 1916-17 designed to bring to the North American churches a realization of their responsibility toward the whole problem of mission work in Latin America.

*e. In Sunday Schools and Young People's Societies.*

It has been quite difficult to arouse the Sunday schools to their responsibility toward Latin America. Here and there individuals who have had the matter on

their hearts have devoted themselves unceasingly and tirelessly to work among the Sunday schools of different denominations, to remedy the existing conditions. One woman has succeeded in enlisting the Sunday schools of an entire district in the support of work at Santiago, Chile, and through her own efforts has issued leaflets from time to time for distribution among the Sunday schools. Such schools have been slow to respond to appeals from Latin America, largely because it has been felt that Latin America was not a mission field in the same sense as is the Orient. During the past year, however, many Sunday schools heretofore unmindful of the claims of Latin America have taken a new interest in this work.

The United Society of Christian Endeavor has provided in its list of topics special programs on Latin America, and many young peoples' societies have recently welcomed missionaries from South America and Mexico to their regular meetings.

In some of the denominations young peoples' societies in a given district are supporting missionaries at work in South America or in Mexico. Many of them are also contributing to various forms of work in which special interest has been aroused.

*f. In the Women's Missionary Societies.*

The women's Boards seem to have been more fully alive to the needs of Latin America, in many instances, than are many of the other agencies now at work among the Churches. This statement is borne out by the following quotation from a letter received from one of the most active of the church Boards: "Two of our women's Boards have made a good deal of Mexico's work, far more than the general Board has. Consequently, the women of our local churches, apart from those branches that are called upon to support the women's educational work in Mexico, have for many years been cultivated by the women's Boards and have listened to missionary addresses, on behalf of work in Latin America. In fact, I suppose that most of the interest in Mexico among our

constituency up to the present time, has been generated by the women's Boards among the women's missionary societies within the local churches." This tribute to the work of the women can doubtless be corroborated in the experiences of many other denominations. The women's Boards, by means of specially prepared programs, discussions, articles and leaflets, have kept the members of their societies relatively well informed as to Latin America.

## 2. IN DENOMINATIONAL CONFERENCES AND CONVENTIONS

The methods employed in denominational conferences and conventions for the development of interest in Latin America vary greatly, and interest in these countries varies considerably in degree.

One Board secretary says: "These interests have received some measure of consideration, although overshadowed by work of a larger bulk." Another says, "The only method for the development of interest is an occasional address. The addresses are of a general nature and are not as thorough as they should be. In spite of this, however, I have found a growing interest in Latin America among our churches, and some of our laymen have recently made trips to that country. I believe that if the Commission could suggest to the churches any worthy method it would be quite readily accepted."

Among the Boards having the most extensive work in Latin America (notably, the Southern Baptist, Methodist Episcopal and Presbyterian), the claims of Latin America receive more extensive consideration. In the general gatherings of these bodies, the missionaries from Latin-American lands are given the same opportunity to represent their fields as are the missionaries from other lands. Any apparent discrepancy in the presentation of the Latin-American fields is due to the fact that the number of missionaries to these countries is smaller than to the pagan mission fields.

In the meetings of these Boards due and proportionate consideration is given to the budget, to the

reports from these fields and to representation on the part of returned missionaries. Many of the Boards have provision on the order of business "for the presentation of missionaries," and whenever one of the missionaries from Latin America is in this country on furlough, these Boards see to it that he has an opportunity of speaking at one of the sessions of the Board.

Nearly all the women's Boards report that they feel their work of public presentation in conventions and conferences of the interests of Latin-American countries is inadequate. Several of them say that they have not presented the real problem of the Latin fields, nor have they given complete pictures of life in these lands as they have done for that in other fields. Curios and pictures and general literature have been harder to obtain. They all express eagerness for other literature, especially books for mission study and general reference dealing with Latin America.

The Commission has not discovered that general denominational conventions, aside from purely missionary gatherings under mission Board auspices, have been extensively used for the presentation of Christian work in Latin America or of that in other mission fields. On the contrary, it seems true that the programs of ecclesiastical conventions and conferences, whether national, state or district, as a rule are taken up largely with discussions not contributing directly to the spread of missionary intelligence, the promotion of intercession for missions, and other forms of devotion through gifts and personal service. There are many lines of Christian effort to be considered in ecclesiastical gatherings, and many demands for recognition of speakers and causes. The Commission holds, however, that the churches properly live not unto themselves, and that inasmuch as the Christian work in the countries of Latin America and other lands is not the possession of "Boards," but rather of the churches and their individual members, the representative meetings of the churches should more largely be used to develop and direct missionary intelligence,

prayer, sacrificial giving and personal service among their members.

### 3. THE LAYMEN'S MISSIONARY MOVEMENT

It is the plan of this Movement in its conventions and conferences, to include one speaker on the subject of Christian work in Latin America. One of the well-known wall charts published for use by laymen in the churches, illustrating great unoccupied fields of the world, presents the needs of Latin America. Articles on Latin America also appear from time to time in *Men and Missions*, the interdenominational monthly missionary magazine published for use by Christian laymen.

### 4. THE MISSIONARY EDUCATION MOVEMENT

In the effort to promote the missionary education of old and young alike, in the Churches of the United States and Canada, this Movement works in close co-operation with and through the denominational Societies.

#### a. *Its Seven Missionary Summer Conferences.*

These are held annually in the United States, and three in Canada, for the training of workers for missionary leadership in all departments of local church work. Mission study classes, addresses, exhibits of literature and personal conversation with missionaries, all dealing with Christian work in Latin America, are agencies that have been employed in these conferences to provide interest in Latin-American countries. Except in years when text-books have been issued on Christian work in Latin America, the programs of summer conferences have not included as many addresses and classes for training on Latin-American subjects, in proportion to the scope of the work in these fields, as on other countries. This has been due in part to lack of demand by the Boards for treatment of this subject, and in part to the smaller number of speakers and teachers available who have been familiar with Christian work in these fields. In the years when text-books and other literature dealing directly with one or more Latin-American

countries have been made the chief books of study, the needs of these fields have been given chief prominence in classes and addresses. In each summer conference the needs of Latin America for missionary service are directly presented to delegates in a position to dedicate their lives to missionary work, along with the presentation of the needs of other fields.

*b. Its Publications.*

Text-books have been issued with great care for use by all mission Boards and Churches supporting Christian work in Latin America. The figures showing circulation include distribution up to November 15, 1915: In 1909, "South America" by Neely; circulation, 32,700. In 1910, "Advance in the Antilles," by Grose; circulation, 48,302. In 1913, "Mexico To-day," by Winton; circulation, 24,611. Reference libraries on South America of eight volumes, and on Cuba and Porto Rico of seven volumes have been issued, and 5,404 volumes circulated in this way. Wall maps of South America, of Mexico and of Cuba and Porto Rico have been published for use in churches and homes, for missionary meetings of all types, and for mission study classes.

*c. Its Ideal of a Systematic Missionary Propaganda.*

The Missionary Education Movement expresses each year in its educational program the desires of the home and foreign mission Boards for methods, subject matter, and types of educational material. The denominational groups that have made chief use of these text-books on Latin America, and of all collateral material, were the following: the Methodist Episcopal, the Presbyterian Church in the U. S. A., the Methodist Episcopal, South, and the Northern Baptist Convention, in the order named.

The ideal of the Missionary Education Movement and of the educational departments of the mission Boards is to induce the churches generally to undertake a program of missionary instruction and training each year that will include study, prayer, giving and service on an ever-increasing scale. The ultimate goal of a graded curricu-

lum for all ages and agencies, from youngest to adult life, and also a comprehensive subject matter is in view. The fact that as yet the average church, undertaking in any serious way the study of Christian missions, is content to study but one subject explains in large measure the fluctuation from year to year in the use of literature on a specific country. While it is natural that in the year when a new book is introduced there should be a large demand for it relatively, the best interest of all the fields seems to justify holding to the ideal of presenting a variety of subjects each year in every parish where two or more groups can be associated in study. By the general observance of this principle, the subject of Latin America would be kept more constantly before the supporters of missions on whose gifts and prayers alike success depends.

*d. A United Program of Missionary Education for 1916-17 on "The Two Americas."*

While the cooperation between the general and women's Boards in educational plans is not as complete as in other recent years, the majority of the general Boards, and many of the Woman's Home Missionary Societies have already agreed to use the subject of "The Two Americas" in the year following the summer of 1916. The coming text-book of the Council of Women for Home Missions is entitled "Old Spain in New America." The author is the Rev. Robert McLean, D.D.

(1) *Forces Uniting.*—The Missionary Education Movement has undertaken the executive leadership of the program in whose promotion it is hoped all mission Boards having work in Latin America will participate. The Council of Women for Home Missions federating the Woman's Home Missionary Societies of the United States is heartily engaged in a similar effort to promote the use of the program among the women of the churches.

(2) *Purpose of the Program.*—The primary object is the intelligent enlistment of the church members, old and young, throughout the United States, and to a considerable extent in Canada, in sympathetic and systematic

study of Christian work in Latin America and of the peoples and spiritual needs of these lands, in order to increase the volume of prayer and gifts for the maintenance of the work, to multiply the number of the volunteers for service in Latin America, and to strengthen all the bonds of fellowship and good-will that should exist between the peoples of "The Two Americas."

(3) *The Text-books Available.*—For the use of mission study classes, in addition to the three books for adults and young people already in print, two new books will be published in the spring of 1916 by the Missionary Education Movement; one on South America by Bishop H. C. Stuntz, and the other on the home missionary aspects of "The Two Americas" program, by the Rev. John M. Moore of the Board of Home Missions of the Methodist Episcopal Church, South. These books will be for interdenominational use. There will be continued use of reference libraries covering the fields of Cuba, Porto Rico and South America. Missionary programs for evening church services and mid-week prayer-meetings based on the new text-books will be issued. Separate programs for Sunday schools will contain complete material for use in stimulating the intelligent devotion of children and young people of all ages. A new interdenominational stereopticon lecture will be prepared for use in the autumn and winter of 1916-17 on Christian work in Latin America. Sets of these lectures will be placed in about ten depository cities so located throughout the United States as to be easily available. Emphasis will be laid in all literature upon prayer for Latin America and for the Christian forces at work in Latin-American countries as the most important method of work.

(4) *Special Denominational Literature.*—In order to present the facts about their own missions in Latin America with fullness, the Episcopal Board of Missions will issue for use in 1916-17 a text-book for adults to be entitled *The New World*,<sup>1</sup> by the Rev. Arthur R. Gray, and the Presbyterian Board a similar book to be entitled *The Living Christ for Latin America*,<sup>1</sup> by the Rev. J. H. McLean.

<sup>1</sup> Now available.



(5) *Publicity Methods.*—Printed announcements will, as usual, be distributed by the mission Boards to all the churches. Denominational and interdenominational summer conference programs will introduce the literature to the chosen leaders and will secure wide publicity in many communities and through many religious agencies.

The program will be announced generally in conventions and institutes, in missionary magazines, and in the daily and weekly general and religious papers and magazines. The plan also calls for the preparation and publication of articles on important subjects connected with the countries of Latin America, and with Christian work in them, in selected general magazines, as well as in the denominational monthly missionary periodicals.

#### 5. THE CENTRAL COMMITTEE ON UNITED STUDY OF FOREIGN MISSIONS

Acting for the women's Boards of foreign missions in promotion of the study of Christian missions since the year 1900, this committee in 1909 published "The Gospel in Latin Lands," by Dr. and Mrs. Francis E. Clark. The number of copies circulated is 60,000. Speakers from South America and Mexico have given addresses in summer schools for women of the churches conducted by the Central Committee.

#### 6. THE COUNCIL OF WOMEN FOR HOME MISSIONS

This interdenominational committee federates the woman's home missionary Societies of the United States for united study and action. It has given Latin-American subjects a prominent place in its summer school programs, its community institutes and its extensive literature for study in classes and meetings of local woman's home missionary societies. Books published by this Committee dealing exclusively or in part with Latin-American subjects are as follows: "Under our Flag," "The Call of the Waters," "Indian and Spanish Neighbors" and "Home Missions in Action." The book for use in 1916-17 in connection with the united program on "The Two Americas" will deal with Latin Americans in the

United States and will be entitled "Old Spain in New America."<sup>1</sup> The author is the Rev. Robt. McLean, D.D. The total circulation of the books issued has been between 150,000 and 200,000.

7. THE STUDENT VOLUNTEER MOVEMENT AND THE STUDENT YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

From its origin in 1886, the Student Volunteer Movement has included Latin-American fields in its active propaganda of mission study and in the enrolment of Student Volunteers. The records of the Movement on December 31, 1915, showed that 6,475 Student Volunteers had been accepted by the missionary agencies of Canada and the United States and sent to the mission fields. Of this number, 758 went to Latin America, as follows: 169 to Mexico, 187 to the West Indies, and 402 to South America.

a. *The Quadrennial International Conventions.*

Seven international conventions have been held by the Volunteer Movement, the first being held in 1891. In each of these conventions, except the second, which was held in Detroit in 1894, the needs and claims of Latin-American countries have been presented along with the needs and claims of other countries to which the missionary agencies of North America were sending missionaries. In addition to the general addresses on Latin America given at these conventions, sectional conferences, to consider more in detail the situation in Latin-American countries, were held in connection with all these conventions except the one held in Detroit in 1894. At all these conventions the exhibits and the missionary bibliographies published included sections on Latin America.

b. *The Promotion of Mission Study Among Students.*

Its systematic promotion among students began early in the '90s. Emphasis has been laid on the study of Latin America each year. One of the first books which was actively promoted as a mission study text-

<sup>1</sup> Now available.

book was "South America, the Neglected Continent," by Miss Guinness, which was used in 1894. In 1901, a text-book on "Protestant Missions in South America," edited by H. P. Beach, was published and used as the text-book for mission study classes. In 1907, a general book on "The Continent of Opportunity," by F. E. Clark, was recommended to mission study classes. The book by Robert E. Speer on "South American Problems" has been widely used as a mission study text-book since it was published in 1912. In addition to these books, courses of study based on the "Geography and Atlas of Protestant Missions," issued by H. P. Beach in 1901, included studies on Latin America, and "The Religions of the Mission Field," edited by H. P. Beach and published in 1903, contained a chapter which resulted in a study of the religious conditions in Latin America. The Student Volunteer Movement has actively promoted among students six text-books issued by the Missionary Education Movement, the Council of Women for Home Missions and the Central Committee on United Study of Foreign Missions.

During the last ten years a prospectus of mission study courses recommended for students has been published yearly. This prospectus has recommended each year text-books on Latin America suitable for students. Statistics of mission study are available since 1904. The records of the Movement for that year show that 12,629 students were registered in mission study classes; of these, 1,431 were enrolled in classes studying Latin America. The number of students enrolled in Latin-American subjects during the next nine years has varied from 441 in the year 1908-9 to 3,154 in the year 1913-14. In the year 1914-15, 1,938 students studied Latin-American subjects out of a total of 43,000. It should be remembered that the total figures given above include the enrolment in classes studying both home and foreign missions.

### *c. The Summer Conferences.*

In the widely distributed summer conferences for college men conducted by the Student Department of

the International Committee of Young Men's Christian Associations, Latin-American subjects have been included in the curriculum of instruction. In 1912, out of fifty-five classes in eight conferences, eight were on Latin-American subjects; in 1913, in nine conferences, seven out of fifty classes; and in 1914, in nine conferences, six out of sixty-one classes. Among summer conferences for college women in 1912, 1913 and 1914 the number of classes on Latin-American subjects were respectively four out of fifty-one; three out of forty-five and one out of fifty-one.

d. *Articles in the Student Religious Press.*

In *The Student Volunteer* from 1894 to 1897 only a few studies, book reviews and programs for meetings relating to Latin America appeared. In *The Intercollegian* from 1899 to 1912, and in *The North American Student* for 1913 and 1914 fourteen articles, eight reviews, four programs for meetings, three editorials and two miscellaneous notices on Latin-American subjects appeared, which is as much space as was given to any other great field.

e. *The Volunteers Who Went to Latin America.*

The following table of all missionaries sent to Latin-American countries by missionary Societies of the United States and Canada has been compiled from the records of the Student Volunteer Movement:

Year	Total Sent to all Countries	Sent to Latin America
1907 .....	554	98
1908 .....	663	159
1909 .....	611	91
1910 .....	642	90
1911 .....	880	153
1912 .....	814	133
1913 .....	485	76
1914 .....	516	62

f. *The Conferences of Volunteer Unions.*

At the district and state conferences held under the auspices of the Student Volunteer Movement conducted

in different parts of the United States and Canada, addresses have been given on Latin America whenever missionaries at home on furlough from these countries have been available. No data are available to show how much attention has been given to Latin America at these gatherings. It is probable that fewer addresses have been given on Latin-American than on other mission fields, this being due primarily to the fact that missionaries from Latin America were not available.

*g. College Student Missionary Meetings.*

*The Student Volunteer* and *The Intercollegian* published suggestions as to monthly missionary meetings. These suggestions occasionally recommended Latin-American countries as the topics for these monthly meetings. The pamphlet entitled "The Missionary Department of the Student Association" also recommends that Latin-American countries be studied in these monthly missionary meetings. Latin-American countries are included in the prayer cycles issued by the Student Volunteer Movement.

*h. The Work of Travelling Secretaries.*

The travelling secretaries have done as much as any other one agency in developing missionary thought and life among students. There is no way of finding out how much attention these secretaries have given to Latin America in their addresses and conferences when visiting the colleges. While these workers have called attention to Latin America in their addresses, and have promoted mission study in Latin-American books, a candid judgment indicates that they have drawn most of their illustrations from and made most of their addresses on the mission fields in Asia and Africa.

## 8. THE BIBLE SOCIETIES

The American Bible Society and the British and Foreign Bible Society in the administration of their Home Departments are constantly attempting to interest the people of Great Britain and the United States in their

extensive work in Latin America. The British and Foreign Bible Society holds auxiliary and other meetings throughout Great Britain. Its district secretaries present the story of the work of the Society in Latin America in their various visitations. *The Bible in the World* frequently publishes notes or fully illustrated articles on the work of the colporteurs in Latin America. Many leaflets describing certain phases of this work are also prepared for gratuitous distribution. The American Bible Society has nine home secretaries in addition to the staff at the Bible House in New York covering the entire United States, and these secretaries in their presentations at anniversaries, public conventions and meetings always set forth the work of their fellow agents and colporteurs in the Latin-American field. *The Bible Society Record*, published monthly, rarely sends out a number that has not in it fresh information from some of these workers in these lands and many booklets and leaflets are issued giving historic information and current news concerning the demand for the Bible in Latin America.

#### 9. THE GENERAL YOUNG MEN'S CHRISTIAN ASSOCIATION

##### a. *Presentation in Conventions and Conferences.*

At the great International Conventions the work of Latin America is presented equally with the other fields. At state conventions and conferences there usually is present at least one representative of the Foreign Department. The presentation as a rule takes the form of a general address concerning the whole foreign work, supplemented in many cases with special addresses on the work in the speaker's field as typical. During the last year, in many cases this representative has been a Latin-American secretary. In the summer schools for the training of the secretaries, in addition to a platform presentation of the whole foreign work program there are held special conferences or class sessions, under the leadership of a home secretary, when the technique of the promotion of interest in and support of the foreign work is discussed. Secretaries on furlough present at these conferences for