

their personal benefit or by the direction of the Foreign Department aid in the presentation and meet men personally. This personal touch is one of the most valuable features of the work in promoting interest in Latin America.

*b. Presentation in Local Associations.*

Their methods include: (a) Men's meetings, the least productive of all, for they fail to reach the constituency which can be most vitally and helpfully related to the work. (b) Dinner events, such as annual business meetings and specially invited groups. (c) Parlor conferences, where the message can be given to selected groups with an opportunity for questions and discussion. (d) Usually the Association arranges for the foreign secretary to speak in one or two churches, bringing this interdenominational emphasis to bear on the foreign missionary interest of the congregation. (e) Brief presentation of some outstanding single fact suited to different groups, as to men on the gymnasium floor, in an educational class, or in the dormitory. (f) Calling on individuals.

*c. Presentation through Publications and Photographs.*

A detailed annual report is required from each secretary. While this is primarily an administrative document, sections of it are furnished to the constituency of the reporting secretary for their information, inspiration and education. Three other reports fill out the quarters of the year. In most cases these are sent directly to their constituencies by the men on the field, with copies to the New York office. Monthly news letters are sent by many secretaries to their constituencies instead of quarterly reports, which in other cases supplement the quarterly reports.

Printed matter issued by the Foreign Department with reference to its work in Latin America, includes the following: *The Foreign Mail Annual*, an annual survey of the year's work, always contains a section on the work in Latin America. The Year's Review covers the important events of the year, including those in Latin

America. The materials under the different countries consist of a general statement followed by details of the work in each station. *Foreign Mail* is a thirty-two-page, illustrated, bi-monthly publication with a subscription list of 4,500 names made up of those of individual contributors and friends and of local Association lists of subscribers, and contains letters from the different fields. Each issue has at least one letter from Latin America. It also contains a geographical list of all foreign secretaries, with their addresses. The policy covering printed matter is to have available one good general pamphlet on each country or general division, like Latin America. At present the Foreign Department has only one Latin-American pamphlet, "Christian Pan-Americanism," by P. A. Conard, associate secretary of the South American Federation of Young Men's Christian Associations. It has been largely used by Associations interested in Latin America. "A Student Demonstration in World Brotherhood," designed primarily for a special campaign among state universities in the interest of student work in Asia, contains references to student work in Latin America. *The West Indies Bulletin*, presenting in brief compass important events in the work in the West Indies, mainly in Cuba and Porto Rico, is circulated among individual contributors and Associations having a part in the support of that work.

Publications of the Latin-American Associations and newspapers and other documents from the field are sent directly by secretaries to their supporting constituencies. By correspondence and suggestion of travelling secretaries, the attention of individuals and of North American Association secretaries is directed to timely articles in current magazines and newspapers, and to new books on Latin America.

In addition to reports, each secretary sends photographs of his work directly to his constituency and to the New York office. Those sent to New York are uniformly mounted and labeled, filed topically, and loaned to local Associations for use in exhibits. Good photographs with explanatory statements are in some respects

better than reports. Photographs are increasingly recognized as having a distinct value as cultivation material. Curios are sent by secretaries to their constituencies. The personal tie is emphasized in all cultivation work, although in many instances contributions go to the work of a station rather than that of an individual.

#### IO. THE INFLUENCE OF TRAVELLERS AND PUBLICISTS

Attention is called to the important service to be rendered by travellers in Latin America. If those who visit the Latin-American countries from Europe or North America would first secure the "Tourist Guide" to mission work in Latin America and would then call on missionaries and visit mission stations, they would gain first-hand knowledge of such work and would often bring inspiration to the missionary. By this means the tourist can best discover the needs and opportunities for the varied forms of Christian work.

Upon returning home many travellers have aroused their mission Board and its constituency to the need of a larger investment in Latin America. By interviews, addresses and articles for publication, the tourist has enlisted gifts and prayer for mission colleges, hospitals and churches. His enthusiasm has sometimes influenced young people to offer themselves as candidates for the missionary service.

In many instances representative Christian travellers have profoundly influenced their fellow countrymen in Latin-American cities by their example in church attendance, and also by their addresses and personal visits. Such cooperation has often resulted in dignifying the work of the missionary and in the discovery of new friends for his cause.

Since the traveller may either help or hinder the cause of Christ in the land which he visits, it is of the utmost importance that he shall not reach hasty conclusions based upon superficial observation, but that he shall take sufficient time to discover the truth, and thus avoid returning to his own country with prejudice regarding the missionary propaganda. The problems of the home base

will be nearer solution when more travellers avail themselves of the privilege of visiting the missionaries, and of becoming familiar with their needs and aspirations.

The cause of missions in Latin America is deeply indebted to several prominent educators, statesmen and merchants from Europe and North America who, while visiting the South and Central American Republics, have most generously given sympathy, time and money to strengthening and extending the efforts of individuals and of mission Boards in Latin America.

It would be difficult to overstate the importance of the service rendered by the Pan American Union in Washington, D. C., in promoting knowledge of Latin America, and in stimulating better understanding and international good-will between the Americas. The beautiful home of the Union in Washington is a center much visited by travellers from abroad and from North America. Frequent meetings and conferences are held in this palatial building attended by all of the official representatives of Latin America, as well as by other distinguished Latin leaders. By means of the monthly magazine of the Union and through addresses of the director-general and his associates a vast amount of valuable information has been disseminated, and wide-spread interest has been aroused in the future of Latin America.

Among the means by which thousands of people have become deeply interested in Latin-American affairs are conferences such as those conducted at Clark University at Worcester, Massachusetts, at Lake Mohonk, New York, and the recent Pan-American Scientific Congress in Washington, D. C. Able addresses and papers are there presented, followed by a thorough discussion of the most urgent social, civic and educational questions of Latin America. Printed reports of these conferences are given wide-spread circulation.

Public opinion among people of North America is formed largely by what they see and read regarding the South and Central American Republics. It is of the utmost importance, therefore, that educators, publicists, government officials and business men, who have oppor-

tunity to gain first-hand knowledge of these countries, should write and speak without prejudice concerning their observations. An accurate statement of facts without unfair comparisons is greatly needed and desired.

## II. THE WOMAN'S MISSIONARY SOCIETIES

Under the auspices of woman's missionary Boards, the following methods of awakening interest and disseminating information are reported:

### a. *Their Use of Literature.*

Many recent books on Latin America are reported as used in auxiliary missionary Societies under seven woman's Boards, in addition to the use of text-books in mission study classes. Books on Latin America are being introduced into local missionary libraries and are increasingly read. The libraries on Latin lands, published by the Missionary Education Movement, have supplied a real need among women. Leaflets presenting in interesting form various short articles and stories are prepared by ten woman's Boards for the use of their constituencies. These leaflets are distributed at a nominal cost and have a wide circulation and use. Maps, pictures and charts are made use of in auxiliaries under five Boards. These are supplementary helps in mission study classes and to some extent in the programs of regular missionary meetings. Periodicals, both missionary and secular, have supplied helpful material on Latin America that has been read extensively and gleaned for use on programs of missionary societies. Ten woman's Boards publish missionary periodicals in which such material is given a regular place. Children's periodicals published by these Boards also present suitable material on Latin-American fields.

### b. *The Mission Study Class Movement.*

Mission study classes in auxiliaries of eight woman's Boards used to very great advantage the new text, "The Gospel in Latin Lands," published by the Central Committee. This systematic study of the work of evangelical

missions, of the history of Latin countries and of their peculiar needs and problems marks the beginning of a new era of interest in missions to Latin-American countries.

*c. Special Programs on Latin America.*

Carefully arranged programs on Latin America each year at one regular meeting of local missionary societies, are provided for auxiliaries, under seven Boards, while two Boards provide for two such programs annually, and one board plans for the study of Latin-American fields in three meetings of local auxiliaries each year. Presentation of special programs on Latin America for general audiences, in young people's meetings, before Sunday-school classes, and at other gatherings are given under eight Boards.

*d. Presentation at Conferences and Conventions.*

Nine woman's Boards discussed the Latin-American work in conferences and conventions held under their auspices. In these, Latin-American work is receiving an increasingly large share of attention. Within the last five years, there is a marked increase of interest in the work being done in these countries upon the part of the constituency of certain woman's Boards, and they are seeking to supply the need of information.

*e. An Organized Scheme of Addresses and Lectures.*

Addresses given by missionaries, travelling secretaries and others, are used by nine Boards, four of which have speakers regularly employed for such work. In this way, the woman's Boards are instrumental in bringing the subject of Latin-American missions before churches, Sunday schools, prayer-meetings, parlor meetings, also conferences and conventions. This is one of the most successful and effective methods employed for reaching the general membership of the churches and for creating an interest among those who have not the time or the inclination to take up the study of a text-book. This method is limited, however, by the small number of workers in Latin Lands.

*f. Stereopticon Lectures.*

Such lectures are being provided by ten woman's Boards and the value of such definite methods of instruction cannot be over-emphasized.

*g. Pageants and Dramatic Presentations of Latin-American Subjects.*

Pageants and dramatic presentations of Latin-American subjects are reported by two Boards as being occasionally used.

*h. Miscellaneous Methods.*

Regular and systematic instruction on Latin-American missions is provided for children's missionary organizations by ten Boards. Prayer periods for Latin America in missionary meetings, and presentations on prayer calendars are given under seven Boards. Many suggestive remarks accompanied the reports of various woman's Boards on the agencies being employed for awakening interest. The periodicals of three Boards are reported as giving regular space to Latin America in each issue. Travelling speakers under four Boards are reported as emphasizing the Latin-American fields. Two Boards report plans for presenting special programs on Latin America throughout their auxiliaries, due to influence of the Panama Congress. Several Boards report Latin-American missions as not entirely neglected, but on the other hand, as not receiving attention commensurate with the importance of the field, and with the interest only beginning to be awakened.

## CHAPTER V

### MEASURES REQUIRED TO SECURE ADE- QUATE SUPPORT OF CHRISTIAN WORK IN LATIN AMERICA

In all countries from which Christian workers have been sent to Latin America, the attention of the churches has been directed anew toward these countries because of the preparations for this Congress. The concern of the supporting Churches for the progress of Christian work in Latin America, while not as positive and sustained as in relation to some other sections of the world, has nevertheless been one of expanding interest in recent years. Whatever measures may be taken to enrich the knowledge of Christian people everywhere in the progress, problems and needs of Christian work in other countries will contribute toward the awakening of a more profoundly sacrificial interest in such work in Latin America. The unity of the missionary task, the growing spirit of unity and cooperation among the leaders and members of all Christian communions, the rapidly developing world consciousness among Christian people, and the rising standards of Christian stewardship as related to the use of time, money and talents by Christians, together will effect beneficially Christian work in all lands, Latin America included.

The Commission, however, is conscious of the fact that Christian work in Latin America calls for special con-



sideration by Christian people and Churches in those countries from which workers and financial support must come. In a real sense Latin-American countries have yet to be adopted by the members of Christian Churches at large as fields calling for discriminating and continuous study, constant intercessory prayer, growing support by gifts of money and workers of highest talents and qualifications. In order to bring about this conscious and devoted recognition of Latin America's claims, the Commission urges missionary Societies and Churches to continue the use of all methods of establishing interest hitherto employed. The Commission specially recommends the following methods in the hope that a new sense of responsibility among Churches obligated to support Christian work in Latin America may be the result of their adoption.

#### I. UNCEASING INTERCESSORY PRAYER FOR LATIN AMERICA

In a peculiar manner the conditions surrounding Christian work in Latin America demand the practice among the Churches and individual Christians everywhere of intercession. The problems of occupation, the social and spiritual needs of the people, the attitude of the Roman Catholic Church, the opportunity and urgent need for evangelistic work, the training of Latin-American leaders, the enlistment of larger gifts for current support and for more workers, the training in self-support, self-direction and self-propagation of the churches now in existence, the prevalence of rationalism and materialism, the rejection by many among the educated classes of spiritual religion as an essential factor in the welfare of the individual, of society and of the state, the personal difficulties surrounding the missionaries in their labors and their domestic life—these and other reasons impose upon Christians a deep obligation to pray unceasingly for Latin America. The fact that Christianity has been so inadequately taught in Latin-American countries should add intensity to the prayer of all Christians that the time may soon come when all

men in Latin America may have "an adequate opportunity to know Jesus Christ as their Savior and to become His real disciples."

*a. Directed to Specific Needs.*

Missionaries are requested to furnish frequently to missionary Societies and to their friends at the home base lists of specific objects of prayer to be printed for general use or to be placed privately in the hands of workers and friends for use in meetings for prayer or in homes for family prayer.

The example of those Societies that now publish prayer calendars and other helps to prayer definitely dealing with Christian work in Latin America should be followed by all Societies maintaining work in these countries. The plan of circulating special prayer helps each year among mission study classes and for use in meetings on Latin-American topics should be generally adopted.

*b. At Regular and Special Gatherings.*

The regular meetings of woman's societies, young people's societies, and mid-week services of prayer, when devoted to Latin-American subjects, should be utilized largely for prayer. The practice of a few Boards in associating voluntarily a group of believers as a prayer league or league of intercession for missions is worthy a general adoption. At least once each year a special request for prayer sent to persons enrolled in these circles of intercession, listing particular objects for prayer, would do great good.

*c. In Response to Calls to Prayer.*

The occasional publication from time to time in missionary magazines and in general religious periodicals of calls to prayer for Latin America, along with needs of other fields, will serve to enlist many in prayer.

*d. In Response to Training in Prayer.*

Ministers, all Sunday-school officers and teachers, leaders of woman's societies and mission study classes

should make it a practice to include Christian work in Latin America regularly in the list of objects for which they pray, privately and publicly, and in connection with which they train others to pray.

*e. The Use of a Prayer Calendar for Latin America.*

The preparation and the wide circulation of a general Latin-American prayer calendar suitable for common use by all bodies of Christians, with space provided to enter lists of objects and persons of a given Communion for intercession, would meet a genuine need and would extend greatly the number of those who at the close of this Congress will purpose to pray for Latin America. The publication in a magazine, or a circular letter to members of prayer groups, of answers to prayer in the fields of Christian work in Latin America should be arranged as an assurance to faith and an aid to prayers of thanksgiving.

*f. Special Days of Prayer.*

The regular appointment by each Communion of a special day of prayer for Latin America would assist many congregations in undertaking to pray regularly for missions. A prayer service or meeting on Latin America in the course of services customarily devoted to prayer and study of missions, would meet the purpose, especially if preceded by an address on Latin America from the pulpit.

2. THE PORTRAYAL OF THE SPIRITUAL NEEDS OF LATIN-AMERICAN PEOPLES

The Commission recognizes that information about the outward evidence of civilization is more easily obtainable, and when given is more readily sought by casual students of Latin America, than is that body of information about spiritual needs. Such evidence must be forthcoming, and must be presented universally among the churches before an adequate response to the claims of Christian work in Latin America will be made. Some Christian workers in Latin America claim that the truth regarding

social needs does not readily find treatment in the religious press—that editors revise and strike out much that is said in correspondence and in articles, until the actual conditions which demonstrate the need of the evangelical Christianity are not revealed with compelling force. It is essential that the spiritual longings and needs of those among whom Christian work is being promoted be interpreted in terms of sympathy. When laying emphasis on the spiritual needs of any people, it should not be done in the spirit of superiority but in humble recognition of the tremendous spiritual needs of the home base lands themselves and of their failure adequately to exemplify the teachings of Christ in moral, social and business life. In what so-called Christian country have the teachings of Christ as yet had full expression?

Care should be taken in the preparation and publication of statements revealing spiritual needs to write in temperate yet convincing terms. The facts of such writings should be based on good authority. All unnecessary cause of offense should be avoided. With these ordinary precautions, it should be the policy of speakers, writers and publishers to reveal spiritual needs in order that intelligent support through prayer, gifts and workers may be enlisted in proportion to the need. A faithful friend of Latin America writes: "I do not believe in anti-Catholic propaganda here or in South America except it be full of love. Place emphasis first on the fact that fifty percent. of the thinking men of South America are not in sympathy with the Roman Catholic Church and its teaching. If their own Church does not attract them, we should endeavor to do so. Emphasize secondly, that many of their most altruistic men are enemies of religion because they want to help their people to better things and they believe religion is hindering. If they feel thus, their own Church cannot help them. We must do so. A patient process of education such as we have used to overcome general missionary indifference at the home base ought to be undertaken, but on the lines indicated just above."

The Commission therefore believes that ministers in the presentation of Christian work in Latin America by sermons and addresses, and that leaders and teachers in Sunday schools, young people's organizations and woman's societies, should set forth the actual spiritual needs of Latin-American peoples in their meetings and classes. The Commission urges that editors, publishers and committees planning the educational literature on Christian work in Latin America should incorporate material in their publications dealing with these spiritual needs in the spirit of sympathy and love.

### 3. THE DEVELOPMENT OF FRATERNAL RELATIONS WITH LATIN AMERICANS

Attention has been called to the invaluable result in the realm of international good-will and Christian fellowship of establishing and maintaining friendly relations with Latin-American students temporarily resident in European and North American university centers.

#### *a. Through the Definite Attitude of Individual Churches.*

The Commission believes this ideal should be converted into action wherever Latin Americans and representatives of other nations are thrown together temporarily or permanently. The churches should be aggressively in the lead in all efforts to combat race prejudice, to enrich the social, intellectual and spiritual life of these groups, and to serve them when they are in need, by becoming acquainted through friendly visits, by making them welcome to Christian homes and churches, by helping them secure employment in cases of need, by organizing and maintaining special schools for teaching the languages of the country to those who cannot enter the common schools for this purpose, and by supporting, through personal service and gifts, much needed social service activities for the common good, such as sanitary housing, playgrounds, district nursing, vacation Bible schools, wholesome social and physical recreation and the prevention of disease. In this way the gospel of good-

will become effective in establishing brotherly relations of abiding moral and spiritual value.

*b. Through the Free Interchange of Thought.*

It is desirable that every opportunity for free interchange of thought between Latin Americans and residents of North America, Great Britain and Europe be utilized in the interest of brotherly relations. Visitors from other countries going to Latin America should seek opportunities of meeting with representatives of the best institutions and movements of Latin-American countries, in order to acquire accurate and intimate knowledge of their ideals, achievements and needs. In like manner, visitors from Latin America representing business, professional, educational, literary and social interests and agencies should be sought out and hospitably entertained with a view to interchange of knowledge and the representation of what is best in the moral, social and religious life, as well as the most notable in commercial and educational achievement of the country visited. Such courtesy it should be the purpose of every Christian worker or church or community to show in the interest of brotherly relations.

*c. Through Mutual Introductions and Information.*

Missionaries in Latin America may help Latin-American students into right influences and to friends in other countries by means of letters of introduction, by advance information to friends who may meet them at ports of landing and by furnishing them with literature answering their natural inquiries about the country to which they go, its educational institutions, and other opportunities worth while. Bulletins of information regarding student life and requirements of the universities in other lands should be published and distributed in all the schools in Latin America from which students come. In like manner, the visit to Latin America of travellers from other countries who are in sympathy with Christian activities should be announced to Christian workers in Latin America, in order that opportunity may be made to meet

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blessed which gives its best with generous hand, not in fear and not with ulterior motives, but with sincere recognition of all that is good in others and with unselfish motives; and which in all its intercourse tries to see with the other's eyes and to sympathize with the other's hopes."

#### 4. THE MULTIPLICATION OF LITERATURE FOR GENERAL USE

The most emphatic testimony gathered by the Commission bears upon the universal need for a larger volume and greater variety of literature suited to wide use among the churches. The need seems to call for text-books, books for general reading, articles in pamphlet form for wide distribution, material for program meetings, and biographical studies of foreign Christian workers and Latin-American Christian leaders. The appeal is for knowledge of the history and results of Roman Catholic teaching and influence; of the social, moral, economic and religious conditions; of the customs, character, achievements and potentialities of Latin-American peoples; of the present occupation by Christian forces and the distinctive features of the Christian work now being done; of political history and governmental attitude toward religious toleration, and kindred questions. Many feel that as compared with available literature bearing directly upon Christian work in other countries, Latin America is as yet insufficiently supplied with suitable material. The attention of churches in North America is called again to the existing text-books published by the Missionary Education Movement, the Student Volunteer Movement, the Council of Women for Home Missions and the Central Committee on United Study of Foreign Missions, and to similar denominational publications, also to the books and other literature now in course of preparation by the Missionary Education Movement and the Council of Women for Home Missions for use in 1916-17. All of these are worthy of much more extensive use in the churches than they have yet received. The fact remains, however, that the field of available literature



written from a religious point of view is limited. The Commission urges missionary societies to increase the number of pamphlet and leaflet publications for general sale or for free distribution, aiming not only to supplement the text-book literature by presenting more completely the work done by the different Communion, but to encourage the preparation of biographies or autobiographies of Christian workers whose lives and service lend themselves to such treatment.

There is in course of preparation a limited bibliography of selected books on Latin America with annotations. The number of general treatises on countries, political and commercial relations, books of travel, scientific exploration and similar subjects-is rapidly increasing. The reading of selected works from this list is urged upon the members of churches and students of international affairs as essential to a clear appreciation of the countries and peoples in the midst of which Christian work is being supported. City and town libraries should be encouraged to purchase books on Latin America. The establishment of missionary reference libraries in church buildings, where current selected books are made available to Christian leaders, teachers, classes, societies and general readers, is recommended. The distribution of pamphlet literature on Latin America in churches in connection with some other educational presentation, such as an address or sermon, a program meeting or a missionary reception or entertainment, supported by a brief review of the pamphlet by the minister from the pulpit, or by some other leader on another public occasion, exerts a leavening influence of high value.

#### 5. THE LARGER USE OF MISSIONARY MAGAZINES AND RELIGIOUS PERIODICALS

The importance of frequent treatment of Latin-American subjects in missionary and general religious periodicals is generally recognized. Since space in which Christian work in any one country or section of the world can be treated is necessarily limited, care should be taken to use only those letters and articles dealing with matters

of genuine human interest. The Commission believes that every Christian worker entering Latin America for life service should give consideration to literary style and force in writing, and that the faculties of observation should be exercised intelligently and persistently, based on a progressive study of conditions at the home base and the best methods of appealing to the imagination and will through the printed page. Editors are also encouraged to give practical suggestions from time to time, in personal letters and in printed form, to Christian workers in Latin America on the reporting of news and the subjects of interest from the point of view of the home base. By such cooperation before a worker sails, after he reaches his field, or when on furlough, marked improvement in the character of letters and articles in the religious press about Latin America will constantly be made, and the power of the press as an auxiliary agency be multiplied accordingly.

#### 6. THE USE OF PHOTOGRAPHY

As in the case of writing, so in connection with photography, the reading and seeing public at the home base is in an observant mood. In years past most Christian workers in mission fields have failed to recognize this in time to acquire a practical amateur knowledge of photography. The value of well-composed pictures cannot be over-emphasized in present-day religious education. It has been estimated by experienced photographers who see negatives and pictures forwarded by Christian workers in foreign lands, that nine-tenths of the material used and money spent in photography is wasted (except for the value of having a hobby for recreational purposes), as far as illustrative uses at the home base in magazines, stereopticon lectures and exhibits are concerned. These three last-mentioned methods of conveying knowledge are in the ascendancy. It is certain that they will continue to be used with ever-changing variety of form and on multiplying occasions. Every station should if possible have one amateur photographer equipped with a good camera. A few lessons in composition, exposure

and developing will yield not only genuine satisfaction to the worker with the camera, but will guarantee a constantly improving quality and increasing supply of story-telling pictures, whose use will enlarge the value of letters and articles for the religious press. If necessary and practicable, the cost of acceptable pictures might well be paid by the Society using them. In certain cases Societies may be justified in providing both camera and films or plates, where pictorial material will prove of special value. By a combination of several Societies, motion pictures of Christian work in Latin America might be taken, whose use would prove of real value at the home base.

#### 7. THE USE OF SPEAKERS AND LECTURES

No phase of the program of education of Christian people at the home base in the subjects dealing with Latin America is of greater importance than that of the systematic use of well qualified speakers. Among the many occasions in the local church where such addresses can be given with profit, are the leading Sunday church service, meetings of men's, women's and young people's societies, and in the Sunday school. Community meetings arranged by an interdenominational committee of the churches, adult Bible classes or women's societies are multiplying in which Latin-American subjects can be presented with good results. In larger cities, business men's luncheons and regular or special meetings arranged by the Chamber of Commerce can occasionally be used for the presentation of a speaker of authority and influence. District, state and national or international religious conventions of denominational or interdenominational character afford opportunity for reaching leaders widely representative of the local churches at the home base. The most important of these conventions are those that bring together stately ministers and lay delegates of the churches, officers and leaders of Sunday schools, young people's societies, women's home and foreign missionary societies, brotherhoods, Young Men's and Young Women's Christian Associations, church workers in missionary summer schools and student summer conferences.

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Special reference is made to the value of a series of lectures and addresses by one or more speakers, covering a period of days or weeks in communities where cooperation between the churches of all Communion is common or practicable. Similar courses in theological seminaries, colleges and universities not only reach an influential constituency, but occasionally result in publication of the lectures in book form.

The Commission believes that Christian workers entering Latin-American countries, or about to return on furlough, should make special preparation of material for use in public addresses. Mission Boards are giving wise attention to the systematic use of speakers by arranging schedules of engagements for those who are at liberty and prepared to undertake a program of this character. Not all workers or travellers returning from Latin America feel qualified to enter upon a speaking tour, because of inexperience, need of recuperation of health or other good cause. It is pointed out, however, that no worker or friend of Latin America is confined to public occasions in using his experience and knowledge for the enlightenment of those whom he may influence. Much can be done in private conversation, in personal work, in receptions in homes and churches, in mission study classes, and in private and public schools to acquaint young and old with one or more Latin-American countries. It is considered wise that most workers available for speaking should meet personally with the secretaries of their respective Boards to receive counsel from them concerning the existing attitude and needs of the constituency at the home base and suggestions of large value in reference to travelling arrangements, hospitality, fixing engagements, the style of address most likely to meet the needs, and the nature of the subject matter most likely to make strong appeal. "Talking points" of the kind here mentioned should be made a matter of constant study. It is particularly important that the spirit and language of all addresses should be indicative of warm sympathy with the people of the countries with which the addresses deal, and that portrayal of social, moral and spiritual

needs should be made for constructive purposes only. The Commission commends the growing practice of mission Boards in meeting the travelling expenses of missionaries while on furlough and engaged in speaking deputations, out of the regular funds of the Boards, thus obviating the necessity of special offerings as an accompaniment of addresses.

Elsewhere in this report reference is made to the increasing availability as speakers, of business men, educators, travellers, Latin-American students and men of influence in political, commercial, diplomatic and educational life in Latin America. Their wide observation and their sympathy with Christian work in Latin America can be utilized by addresses to bring about a fuller understanding and a conscious international fellowship between the countries of Latin America and those of Great Britain, Europe and North America.

#### 8. DEPUTATIONS TO LATIN AMERICA

The growing practice of some missionary Societies periodically sending representatives to investigate their work, and to report on the conditions, is commended, particularly with reference to Latin America. Whenever possible such deputations should include, beside an administrative officer, one or more laymen or women. The printed reports of these deputations receive marked consideration. In these reports present conditions and future policies are usually outlined. They should therefore be given wide circulation, especially among the leaders of the missionary forces at the home base and among donors. Of equal or greater value to the general public is the service rendered by the members of such a deputation through addresses and lectures. The awakening of an entire Communion to an appreciation of the problems and needs of a field of Christian work hitherto relatively unknown to the churches, has not infrequently followed upon the report by printed page and public address of a deputation. Donors capable of large support of Christian work have of their own accord joined such deputations in order to have first-hand knowledge as an aid in

the exercise of their stewardship. What a few Societies have done in sending deputations to Latin America in the last half decade is commended by this Commission as desirable and essential for all Societies, if speedy expansion of Christian work in Latin America along lines of development involving true Christian statesmanship is to be achieved. Consultation between such deputations representing different Communion, before, during and after their tours of inquiry and observation will do much to develop true strategy in the occupation of the fields and in prosecution of Christian work in Latin America, and will not fail to meet with the endorsement of that part of the constituency at the home base who are giving intelligent consideration both to the support and to the economical administration of the work. Moreover, such deputations can do much to interest men of affairs at the home base in the economic, moral and religious conditions of these countries.

#### 9. THE ENLIGHTENING OF TOURISTS

As far as practicable, missionary Societies should furnish all travellers with concise information about Christian work and workers in Latin America, and should encourage them to inspect the work done. In North America, the "Tourist Guide" to Latin America is available for such purposes, without charge, on application to the Committee on Anglo-American Communities, Mr. Robert E. Spear, Chairman, 156 Fifth Avenue, New York City.

#### 10. ORGANIZED PUBLICITY

In addition to articles in the missionary and general religious press, there is to-day an unprecedented opportunity for using the newspapers and general weekly and monthly periodicals in the dissemination of information about Christian work. One or two Societies maintain private press bureaus capably managed and supported, whose journalistic work is widely recognized and commended by newspapers, and whose news articles are regularly used. In both Great Britain and the United States missionary press bureaus have been organized,

servicing a part of the Societies conducting Christian work in Latin America. Chief among these in North America is the Southern News Bureau, supported and conducted by the foreign mission boards of the Southern Baptist, Methodist and Presbyterian denominations. There has been prolonged study of the problems involved in establishing in North America a comprehensive and well organized and supported interdenominational press bureau to gather and distribute news of Christian work at home and in foreign countries on behalf of all religious agencies. At the time of writing this report the realization of the hope of many for the establishment of such an agency seems nearer at hand than at any previous time. Whenever the plan may take actual form, Societies at the home base and Christian workers in Latin America are urged to lend full and constant cooperation as a regular phase of the educational program involved in the awakening of the Churches to a larger service in Latin America. The choice and training of a worker in each mission or leading city or district to act as correspondent and reporter are steps that may well be taken now, regardless of any plans now being discussed. The reading of selected books on journalism, the special study of news values and the reporting of facts and experiences full of human interest, should be undertaken seriously by every Christian worker, but particularly by those who are willing to cooperate intelligently with leaders in the field of religious publicity at the home base.

## II. SYSTEMATIC MISSIONARY EDUCATION

### a. *Its Proper Range.*

While much can be accomplished in extensive instruction of the home base constituency by addresses, newspaper and magazine articles and general reading, these agencies alone will not be sufficient completely to dispel ignorance, remove indifference and stimulate positive and lasting interest and service in and for Latin America. Extension lectures and the press do much in promotion of general educational activities, but they do not and can-



not take the place of common school and higher educational instruction and training. In the realm of religious education and training, a system of missionary instruction is essential. The beginnings of such a system have been made by missionary Societies, Sunday-school agencies, and local church workers and organizations. It remains for Christian leaders in the churches gradually to introduce systematic missionary instruction into the regular work of each department or organization of the local church, as a permanent provision. Such instruction should have as its aims the training of both young and old in prayer, giving and service, so that by normal processes of Christian nurture, supplemented by direct missionary teaching, benevolence and beneficence may increasingly characterize the life of each local church. The study of Christian work in Latin America will thus be undertaken regularly in due relation to other fields at the home base and in other foreign lands. Because many Communion in North America will adopt the literature on "The Two Americas" for study in 1916-17, there is an unusually favorable opportunity now open to bring Latin America to the fore in all plans for systematic missionary teaching, benevolence and beneficence. Only by continuous and progressive instruction and training in the knowledge of Christian missions can the entire membership of a local church or of a whole Communion be enlisted effectively in prayer, giving and service.

*b. A Comprehensive Plan of Procedure.*

A comprehensive plan of systematic missionary education in a local church as related to Latin America would combine at least the following features:

- (1) Instruction concerning the objects toward which money is given.
- (2) Sermons and addresses by the minister and invited speakers.
- (3) An occasional Sunday evening or mid-week illustrated lecture.

(4) Mid-week prayer-meetings on missions, usually once a month, in which Latin America should have its place.

(5) Emphasis on the needs of Latin-American fields by canvassers in the Every-Member Canvass.

(6) One or more mission study classes for adults, one or more for young people, and when practicable, supplemental study in organized Sunday-school classes for the adult, senior, intermediate and junior ages.

(7) Monthly missionary meetings in the young people's society.

(8) Regular program meetings of women's missionary societies, or of mission study classes.

(9) The reading of missionary periodicals, both denominational and interdenominational.

(10) The circulation of pamphlets and leaflet literature.

(11) Supplemental reading of selected books and magazine articles, organized and promoted by the church missionary committee, assisted by the minister, and the officers, teachers and missionary committees of the Sunday school, the women's and young people's society and men's organization, the mission band and similar agencies. The promotion of reading can often be undertaken successfully when related to preparation for mission study classes, participation in program meetings, enlistment for prayer and the subscription and collection of funds for missionary objects. Church missionary reference libraries are recommended as a standard provision for every congregation, and in particular for use by Sunday schools, young people's and women's societies and mission study classes.

(12) Quiet but persistent attention given in each active church to the training of leaders to carry forward the missionary activities of the entire parish. The mission study class is the best agency for the purpose, especially when conducted by a leader familiar by experience or special instruction with normal or teacher-training methods. Attendance at missionary summer conferences

and community institutes for training leaders should be encouraged as a working principle in the effort to train local missionary workers. Such a system of training is particularly effective in strengthening and extending missionary activities in Sunday schools, women's societies, young women's and children's organizations and young people's societies. Emphasis should be laid on the necessity of organizing mission study classes in local churches each year on Latin-American fields where more than one subject can be studied at the same time, and giving Latin-American subjects a reasonable place each year in the program of other organizations in the local church, in annual meetings of mission Boards, and in other stated religious conventions and conferences.

#### 12. THE ENLISTMENT OF VOLUNTEERS

The Student Volunteer Movement and the mission Boards alike should be encouraged to give special attention to the enlistment of candidates for work in Latin America. By continuing to promote the organization of mission study classes, by the issuing of Latin-American literature for use in higher educational institutions, by personal presentation of the claims of these fields to chosen students, by addresses before student bodies and in student summer schools and other conventions, and by addresses in churches, larger numbers of candidates for appointment in Latin America may be enlisted. The facilities for the study of Spanish in North America and Great Britain should be an encouragement to prospective candidates. The prominence given among the favored classes in Latin America to higher education, the open door before Christian workers qualified to enter upon important educational activities and the incalculable significance of this phase of effort for Latin American countries in the present state of educational, social, moral and religious development, should have great influence with students of the highest intellectual, social, spiritual and practical qualifications. In like manner candidates whose talents and training fit them for preaching, for the authorship of devotional, theological and

educational literature, for medical practice, for administration or for other of the chief lines of missionary effort, should be given a clear understanding of the peculiar as well as the ordinary needs of Latin-American fields. Women candidates should be given information in detail of the work they alone can do for the womanhood of Latin America and thus contribute toward the purifying and establishing of the home. Special effort should be put forth by recruiting agencies to enlist the intelligent cooperation of ministers in presenting both privately and by public address the needs of Latin America and its claims upon young men and women of ability as Christian leaders. The highest standards of qualification for appointment should be applied in the selection of workers for Latin-American fields.

### 13. THE EXTENSION OF WORK IN LATIN AMERICA

Attention has been called to the fact that a considerable number of Societies support work in Latin America so limited in scope, or confined to such a small geographical area, that a forceful appeal is not made to the home base constituency. Because of the enormous areas and the large population not reached by Christian workers and institutions, and the areas inadequately supplied with workers, and in order that a larger interest and devotion may exist in the supporting Churches, the Commission raises the question as to whether some Societies now doing a limited work may not in the near future considerably enlarge their present forces and fields, or establish new missions in other fields. For the same reason, Communions or Societies not supporting any work in Latin America, in the judgment of the Commission should consider whether the needs of these countries, the increasing belief in evangelical Christianity as essential to the life of individuals and nations alike in these lands, and the rising tide of prayer, gifts of money and offering of life at the home base, do not warrant the occupation by these Christian bodies of one or more of the fields reported by the Com-

mission on Survey and Occupation as requiring workers. The Commission is under the conviction that by more thorough cooperation of Christian forces now in Latin America, and by similar consultation and cooperation at the home base looking toward the extension and complete occupation of present fields, and the establishment of work in new territories, the entire cause would gain in appreciation and support at the home base.

## APPENDIX A

### THE CORRESPONDENTS OF THE COMMISSION

- The Rev. George Alexander, D.D. (Pastor Presbyterian Church in the U. S. A.), New York City.
- Mrs. John S. Allen (Council of Women for Home Missions), New York City.
- The Rev. Hays P. Archerd (Methodist Episcopal Church), Callao, Peru.
- Miss Harriet L. Ayers (Methodist Episcopal Church), Mexico City.
- The Rev. Henry A. Bassett (Methodist Episcopal Church), formerly of Mexico; Albuquerque, New Mexico.
- Mr. Gilbert A. Beaver (Committee on Friendly Relations Among Foreign Students), New York City.
- The Rev. J. H. Benson (Southern Baptist Convention), Guaymas, Mexico.
- Miss Blanche Bonine (Presbyterian Church in the U. S. A.), Mexico.
- The Rev. George H. Brewer (American Baptist Home Mission Society), Mexico City, Mexico.
- The Rev. Edward A. Brinton (Methodist Episcopal Church), formerly of Asuncion, Paraguay; Chicago, Illinois.
- The Rev. Robert A. Brown (Presbyterian Church in the U. S. A.), Coyaocan, D. F., Mexico.
- The Rev. D. W. Carter (Methodist Episcopal Church, South), Georgetown, Texas.
- The Rev. J. S. Cheavens (Southern Baptist Convention), San Marcos, Texas.
- The Rev. Ed. F. Cook (Secretary Foreign Department, Board of Missions of the Methodist Episcopal Church, South) Nashville, Tenn.
- Mrs. B. M. Craig (Woman's Presbyterian Board of Missions of the Northwest), Chicago, Illinois.

- Mrs. Samuel P. Craver (Methodist Episcopal Church), Montevideo, Uruguay.
- Mrs. J. H. Cruickshank (Presbyterian Church in the U. S. A.), Barranquilla, Colombia.
- The Rev. W. E. Doughty (Laymen's Missionary Movement), New York City.
- The Rev. F. M. Edwards (Southern Baptist Convention), Dawson, Texas.
- The Rev. Morris W. Ehnes (Missionary Education Movement of the United States and Canada), New York City.
- The Rev. F. J. Fitzgerald (Methodist Episcopal Church, South), El Paso, Texas.
- The Rev. Allen Fort (Southern Baptist Convention), Nashville, Tenn.
- The Rev. B. D. Gray (Corresponding Secretary Home Mission Board of Southern Baptist Convention), Atlanta, Georgia.
- The Rev. R. R. Gregory (Presbyterian Church in the U. S. A.), Zitacuaro, Mexico.
- Miss Evelina Greeves (Woman's Foreign Missionary Society of the Presbyterian Church in the U. S. A.), Philadelphia, Pa.
- Miss Alice M. Guernsey (Woman's Home Missionary Society of the Methodist Episcopal Church), New York City.
- Bishop E. R. Hendrix (Methodist Episcopal Church), Kansas City, Mo.
- Miss Katherine L. Hill (Woman's Foreign Missionary Society of the Methodist Episcopal Church), New York City.
- The Rev. George P. Howard (Sunday-school Secretary for South America, World's Sunday School Association), Montevideo, Uruguay.
- The Rev. John Howland (American Board of Commissioners for Foreign Missions), Chihuahua, Mexico.
- Mr. Charles D. Hurrey (Committee on Friendly Relations Among Foreign Students), New York City.
- The Rev. N. E. Joyner (Methodist Episcopal Church, South), Monterey, Mexico.
- Mrs. Alva Kauffman (Woman's Missionary Association of the United Brethren in Christ), Dayton, Ohio.
- Miss Bertha Lacock (Christian Woman's Board of Missions), Bayamon, Porto Rico.
- The Rev. G. H. Lacy (Southern Baptist Convention), Torreon, Mexico.
- Miss Kate G. Lamson (Woman's Board of Missions, Congregational), Boston, Mass.
- The Rev. F. P. Lawyer (Methodist Episcopal Church), Pueblo, Mexico.
- The Rev. D. H. LeSueur (Southern Baptist Convention), Torreon, Mexico.
- The Rev. R. P. Mahon (Southern Baptist Convention), Morelia, Mexico.

- Bishop Francis J. McConnell (Methodist Episcopal Church), Denver, Colo.
- The Rev. E. A. McDonald (Presbyterian Church in the U. S. A.), Des Moines, Iowa.
- Mr. W. A. Wright (Laymen's Missionary Movement), Chicago, Illinois.
- The Rev. Robert McLean (Presbyterian Church in the U. S. A.), Los Angeles, Cal.
- The Rev. John M. Moore, D.D. (Department of Missionary Education of the Cooperating Organizations of the Northern Baptist Convention), New York City.
- Mrs. Alice V. Morrill (Women's Board of Foreign Missions of the Christian Church), Dayton, Ohio.
- The Rev. M. T. Morrill (Mission Board of the Christian Church), Dayton, Ohio.
- Mr. F. J. Nichols (International Committee of the Young Men's Christian Associations), New York City.
- The Rev. F. S. Onderdonk (Methodist Episcopal Church, South), San Luis Potosi, Mexico.
- Mrs. J. F. Parker (Southern Baptist Convention), formerly of São Paulo, Brazil; Fort Worth, Texas.
- Mrs. Henry W. Peabody (Central Committee on the United Study of Missions), Beverly, Mass.
- The Rev. Charles Petran (Presbyterian Church in the U. S. A.), Mexico City.
- The Rev. J. A. Phillips (Methodist Episcopal Church, South), San Antonio, Texas.
- The Rev. A. N. Porter (Southern Baptist Convention), Alamo-gordo, New Mexico.
- Miss Ethel W. Putney, Cairo, Egypt.
- Mrs. C. A. Rasebrough (Presbyterian Woman's Board of Foreign Missions of the Southwest), St. Louis, Missouri.
- Mrs. John L. Reeder (Methodist Episcopal Church), Punta Arenas, Chile.
- Mrs. William T. Robinson (Methodist Episcopal Church), Iquique, Chile.
- The Rev. George T. Scott (Board of Foreign Missions of the Presbyterian Church in the U. S. A.), New York City.
- Mr. B. A. Shuman (Young Men's Christian Association), Buenos Aires, Argentina.
- The Rev. John Roach Straton (Southern Baptist Convention), Norfolk, Virginia.
- Miss Harriet Taylor (National Board of Young Women's Christian Associations), New York City.
- The Rev. J. J. Taylor (Southern Baptist Convention), Wake Forest, N. C.
- Mr. Charles E. Tebbets (American Friends' Board of Foreign Missions), Richmond, Indiana.
- Mr. A. E. Turner (Young Men's Christian Association), Valparaíso, Chile.



- The Rev. E. E. Vann (Methodist Episcopal Church, South), Leland Stanford, Jr., University, California.
- The Rev. W. E. Vanderbilt (Presbyterian Church in the U. S. A.), Mexico.
- Mrs. William Wallace (Presbyterian Church in the U. S. A.), Coyoacan, D. F., Mexico.
- Mr. John H. Warner (Secretary, Young Men's Christian Association), Recife, Brazil.
- The Rev. George Sidney Webster (American Seamen's Friend Society), New York City.
- The Rev. S. H. Werlein (Methodist Episcopal Church, South), New Orleans, La.
- Mrs. Katherine S. Westfall (Woman's American Baptist Home Mission Society), Chicago, Illinois.
- Mrs. F. W. Wilcox (Bureau of Woman's Work of the American Missionary Association), New York City.
- The Rev. Samuel Tyndale Wilson (Presbyterian Church in the U. S.), Maryville, Tenn.
- Mr. J. Scott Willmarth (Methodist Episcopal Church), formerly of Peru; Greenwood, Wis.
- The Rev. H. L. Winburn (Southern Baptist Convention), Louisville, Ky.

## APPENDIX B

### APPROPRIATIONS BY FIVE-YEAR PERIODS OF EIGHTEEN NORTH AMERICAN SOCIETIES

Name of Society	1889-1894	1894-1899	1899-1904	1904-1909	1909-1914
American Baptist Home Mission Society .....	\$39,314	\$50,200	\$94,780	\$225,700	\$542,000
Woman's American Baptist Home Mission Society...	3,240	9,540	24,240	47,200	91,344
Canadian Baptist Foreign Mission Board .....		1,000	15,386	19,379	31,129
Foreign Mission Board, Southern Baptist Convention .....	230,166	216,936	300,206	695,690	1,187,415
American Missionary Association .....			33,900*	52,900	66,175
Christian Woman's Board of Missions .....		3,535	31,587	174,574	243,425
American Board of Commissioners for Foreign Missions .....	129,756	91,265	103,005	119,340	116,200
American Friends' Board of Foreign Missions .....	22,890	18,040	25,000	63,362	103,584
Foreign Christian Missionary Society .....			15,825†	54,395	43,911
Mission Board of the Christian Church .....			13,002	21,176	18,712
Board of Foreign Missions of the Methodist Episcopal Church .....	551,001	559,155	488,748	731,206	785,458
Woman's Foreign Missionary Society of the Methodist Episcopal Church....	226,012	200,233	186,419	233,035	276,531
Board of Missions of the Methodist Episcopal Church, South .....	783,877	690,338	769,889	1,148,299	1,675,928
Board of Foreign Missions of Presbyterian Church in the U. S. A. ....	924,290	680,365	730,176	757,522	1,150,246
Board of Home Missions of the Presbyterian Church in the U. S. A.† .....			202,291	479,221	679,140
Executive Committee of Foreign Missions of the Presbyterian Church in the U. S. ....	274,002	176,278	193,511	302,395	503,502
Domestic and Foreign Missionary Society of the Protestant Episcopal Church .....	61,318	76,977	177,586	343,304	667,594
International Committee of Young Men's Christian Association .....				140,585	300,426

\*1900-1904.

†1902-1904.

‡Periods are 1900-1905, 1905-1910, 1910-1915.

## APPENDIX C

### TABLE SHOWING APPROPRIATIONS OF THIRTY-SEVEN NORTH AMERICAN SOCIETIES TO WORK IN LATIN AMERICA AND AMONG LATIN AMERICANS WITHIN CONTINENTAL UNITED STATES

CANADA.	
	1914-1915 Appropriations
<i>Baptist.</i>	
Canadian Baptist Foreign Mission Board.....	\$ 7,930.11
<i>Presbyterian.</i>	
Board of Foreign Missions, Presbyterian Church in Canada .....	160,779.09
UNITED STATES	
<i>Baptist.</i>	
American Baptist Home Mission Society.....	114,727.42
Woman's American Baptist Home Mission Society..	21,496.34
Foreign Mission Board, Southern Baptist Con- vention .....	188,746.26
<i>Brethren.</i>	
Foreign Mission Society of the Brethren Church..	5,707.95
<i>Christian.</i>	
Mission Board of the Christian Church.....	4,937.78
<i>Congregational.</i>	
American Board of Commissioners for Foreign Missions .....	30,166.28
Woman's Board of Missions.....	4,350.03
Woman's Board of Missions of the Interior.....	1,612.50
American Missionary Association.....	14,764.28

<sup>1</sup> Appropriations for 1913-1914.

<i>Disciples.</i>	
Christian Woman's Board of Missions.....	36,024.58
Foreign Christian Missionary Society.....	5,143.53
<i>Evangelistic Associations.</i>	
Peniel Missionary Society.....	900.00
<i>Friends.</i>	
American Friends' Board of Foreign Missions.....	20,803.15
California Yearly Meeting of Friends.....	6,511.69
<i>Lutheran (Evangelical).</i>	
Porto Rico Mission Board of the General Council of the Evangelical Lutheran Church in North America .....	16,013.63
<i>Methodist.</i>	
Board of Foreign Missions, Methodist Episcopal Church .....	182,718.84
Woman's Home Missionary Society, Methodist Episcopal Church .....	138,199.00
Woman's Foreign Missionary Society, Methodist Episcopal Church .....	146,992.00
Board of Home Missions and Church Extension, Methodist Episcopal Church.....	100,885.00
Board of Missions, Methodist Episcopal Church, South .....	234,161.62
General Missionary Board of the Free Methodist Church .....	1,886.74
Home and Foreign Missionary Department, Afri- can Methodist Episcopal Church.....	14,035.09
<i>Pentecostal Church of the Nazarene.</i>	
General Missionary Board of the Pentecostal Church of the Nazarene.....	3,008.95
<i>Presbyterian.</i>	
Board of Foreign Missions, Presbyterian Church in the U. S. A.....	213,935.55
Board of Home Missions, Presbyterian Church in the U. S. A.....	149,009.25
Executive Committee of Foreign Missions, Presby- terian Church in the U. S.....	89,074.82
<i>Protestant Episcopal.</i>	
Domestic and Foreign Missionary Society, Protes- tant Episcopal Church in the U. S. A.....	135,207.13
<i>Reformed Episcopal.</i>	
Rev. D. M. Stearns' Church and Bible Classes....	15,954.94
<i>Sending Societies Not Denominational.</i>	
American Bible Society.....	104,700.00
Central American Mission.....	13,030.84

## THE HOME BASE

International Committee of Young Men's Christian Associations, Foreign Department.....	182,920.81
National Board of Young Women's Christian Associations of the U. S. A.....	3,850.00
<i>Cooperating Societies Not Denominational.</i>	
American Seamen's Friend Society.....	1775.00
World's Sunday School Association.....	4,000.00
<hr/>	<hr/>
Total .....	\$2,090,563.00

<sup>1</sup>Appropriations for 1913-14.

## APPENDIX D

### AN ADEQUATE PROGRAM FOR PROMOTING TRUE FRIENDSHIP AMONG LATIN-AMERICAN STU- DENTS TEMPORARILY RESIDENTS IN EUROPE, GREAT BRITAIN AND NORTH AMERICA

1. Christian people should do all in their power to get well acquainted with Latin-American students. A sympathetic attitude should characterize all relationship to them and should lead to friendly calls on them during their residence for study.
2. Wherever feasible, a committee on work among Latin-American students should be appointed; it is important that two or more Latin-American students serve on this committee and that other members should be free from a patronizing spirit.
3. Care should be exercised to see that Latin-American students have satisfactory living accommodations.
4. They should be given opportunities for employment and self-help if needed.
5. Their acquaintance and fellowship with other students and professors should be promoted.
6. Provision should be made for giving them assistance in their studies, especially by tutoring them in the languages of the country where they are studying.
7. Some of the best homes should be opened for receptions for them from time to time.
8. They should be treated as all other students are treated; one should not shout in conversing with them or hold up Roman Catholicism to ridicule.
9. Upon hearing of offensive conduct on the part of students or others native to the country where Latin-American students are temporarily studying, go to the offender at once and, if possible, see that satisfactory adjustments are made.

10. Investigation by Latin-American students of industrial, social, moral and religious problems should be greatly facilitated.

11. Special efforts should be tactfully made to secure attendance of Latin-American students at churches and Christian associations.

12. Acquaint them with agencies and means employed to regenerate society, *e. g.*, church, Christian associations, playgrounds, boys' clubs, welfare work, settlements, Charity Organization Societies, etc.

13. Whenever possible, they should be given vocational guidance and sympathetic advice regarding life work.

14. Without being impertinent or inquisitorial, question them regarding their impressions of the people and civilization of the country they are visiting; do all you can to correct any wrong impressions.

15. Whenever special addresses are to be given before Latin-American students, the speakers should be coached to avoid disparaging remarks regarding the moral ideals, religion and customs of Latin-American people.

16. Advice should be given regarding the best devotional and apologetic books and pamphlets.

17. An effort should be made to promote good fellowship among all of the Latin-American students, especially in their relation to students from North America, Europe, Great Britain and the Orient.

18. Occasionally the way may be opened for Latin-American students to speak in churches, clubs, schools and before mission and Bible study groups.

19. There should be no hesitation in presenting personally the claims of Christ upon Latin-American students, and earnest efforts should be made to enrol them in Bible and social study groups.

20. Provision should be made for special evangelistic and apologetic addresses designed to appeal most forcibly to Latin-American students.

21. Be prompt in rendering every possible attention and service to Latin-American students who are ill, discouraged or in special need.

22. Serious complaints indicating discourtesy or neglect on the part of any one in relation to Latin-American students should be promptly reported to someone who is in a position to correct such tendencies.

23. A valuable service can be rendered by making provision for the profitable and pleasant use of leisure time of Latin-American students during the Christmas and summer vacations.

THE PRESENTATION AND DISCUS-  
SION OF THE REPORT

At the Meeting of the Congress on  
Saturday, February 19, 1916



## AGENDA FOR THE CONSIDERATION OF THE REPORT

I. What information is most likely to create among leaders of churches at home and abroad a realizing sense of the uniqueness and urgency of the present situation in Latin America so as to meet the needs revealed in the Report of Commission I on Survey and Occupation and in the other Reports?

II. The vital secret of an adequate offering of lives for foreign missionary service in Latin America.

III. The real crux of the problem of influencing the clergy at the home base to devote themselves with conviction and self-denial to promoting the missionary task of the churches in Latin America.

IV. How increase the missionary gifts of individual Christians who are able to do much more financially than they are now doing, in order that their gifts for Latin America may be far more nearly commensurate with their increased financial ability and with the present need? Is a nation-wide financial campaign for Latin America advisable?

V. How can laymen of strength and influence be led to consecrate their time and effort to a systematic missionary propaganda on behalf of Latin America?

VI. How can the foreign missionaries while in their respective fields, cooperate more effectively with the societies and churches at home in enlisting the intelligent and sacrificial aid of the churches in undertaking more complete occupation and in increasing the efficiency of the work in the fields?

VII. What practical measures should be taken by the mission Boards in the near future to interpret to the churches at home with convincing and compelling power the lessons and judgments of the Congress and of the Regional Conferences with reference to the development of intelligent interest and to the enlistment of prayer, financial support and capable candidates for the work in Latin America? What new publicity methods are needed in the light of the discussions of this Congress?

VIII. Suggestions from the Latin-American delegates as to how the churches in cooperating lands may be of most help.

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

## THE PRESENTATION AND DISCUSSION OF THE REPORT ON THE HOME BASE

Mr. Harry Wade Hicks of New York, the chairman of the Commission on the Home Base and General Secretary of the Missionary Education Movement: I wish at the outset to call attention to the hopeful situation at the home base, as that situation pertains to Christian work in Latin America. In the first place, a very large proportion of the evangelical congregations in North America at least, have a responsibility of some sort for Latin America. The report itself states that in North America alone 137,789 congregations or parishes belong to those Communion's that are supporting missions in Latin America from North America as the base. There are approximately 150,000 churches or congregations of all the Communion's of North America, so that, as far as North America is concerned, there not only rests upon the great majority of the churches a real responsibility for this work, but there is a distinct opportunity open to leaders at the home base to reach on behalf of Latin America a vast majority of the Christian people in North America. In the second place, indifference towards Latin America as a field of Christian work is beginning to wane very positively. It would be unwise for the Congress to ignore the fact that the correspondence which came in, in the course of the preparation of the report of the Commission, revealed considerable indifference regarding Christian work in Latin America. This is not true regarding denominations having extensive work in Latin-American fields. It is more true in denominations which have small missionary interests at stake in Latin America. In Canada, there are six Societies supporting work in Latin America; in the United States, seventy-one; in New Zealand, one; in England, seventeen; in Ireland, one; in Scotland, three; in Wales, one; in the Netherlands, one; and three international Societies, making a total of one hundred and four different missionary agencies maintaining missionary work in Latin America. Not all of them are sending missionaries, but all send funds and are therefore maintaining work. Among such a variety of nationalities, agencies and types of organizations great care is needed in the corre-

lation of their activities, that there may be adequate occupation and thorough cooperation, and, as far as practicable, a united program for all Latin America. The indifference at the home base with reference to Latin America as a field may be partly due to a lack of such correlation. We conclude that this indifference is waning and that the interest of the churches at the home base is on the upward trend with reference to work in Latin America, because, first, this Congress is one good evidence of a changed point of view at the home base; again, there has been a vast increase in the dissemination of literature dealing with Latin America in the last ten years, particularly in the last five years. If we include literature projected for use within the next two or three years, we may well believe that the churches at the home base are becoming more intelligent and consequently more interested in Latin America than ever before. In the third place, there has been a remarkable multiplication of wholesome contacts between all our countries, political, social, scientific and commercial in character. Again there have been the recent interpretations of Latin America made by scholars, travellers and literary men. All these factors have been valuable as means toward a better understanding of Latin America and her spiritual needs. One other line of evidence is given on page 363. It states there that in the five years from 1909 to 1914 the gifts from North America to Latin-American missions were three times as large as in the five years from 1889 to 1894. There has been a marked increase of gifts. It is always true that the opening of new missions and the occupation of new fields result in a permanent advance in the amount of money available for the missionary enterprise. Again there has been a change of attitude in our evangelical churches at the home base regarding the necessity of missionary work in Latin countries. As compared with fifteen and twenty years ago, the belief of many Protestant churches that the prevailing Church in Latin America has dealt inadequately and wrongly with the people among whom it had free course has grown, until now there is a sure foundation on which to rest a new departure in Latin-American evangelization. And finally, during the last two or three years, particularly since the return of the deputations of the Presbyterian Church, of the Northern Methodists, of the Southern Baptists and of other bodies, there has been a finer appreciation of the foundations so well laid by the missions that now exist. These deputations were composed of Christian statesmen, who placed the entire work in a new perspective and opened the way to large policies.

The Commission now desires to mention some conditions which seem essential to largest success in the enlistment of a more generous support of the unknown of Latin America. First of all, a real unity must be established between the missionaries in the field on the one hand, and the Boards, their executive officers and the governing committee on the other hand,

regarding all important policies. Wherever any disunion is allowed to creep in regarding missionary policies, serious injury is done to the cause of Christian missions, both on the field and at the home base. With such a multiplication of contacts between missionaries on the field and the leaders at the home base that these differences of judgment will be removed, the appeal of the work to the churches will gain great power again. Each denomination at work in Latin America and each aggressive mission should present to its home base constituency a clean-cut plan of campaign. Dr. Ray of the Southern Baptist Missionary Board recently prepared such a statement of what his Society had planned for its work in Latin America. His statement was made up in such a concrete, condensed form that he could go into the office of any business man in North America and make his case. He knew where every dollar he was asking for would be spent. He had estimates for everything. If he asked a man to help in erecting a building, he had also the architect's plans for it, a diagram of the compound and tabulated memoranda regarding all details on which questions were likely to be asked. Such a plan marks out what the future calls for by way of forces and of additional gifts. It should be in hand before any great enterprise is undertaken. By its far-reaching scope, it will justify the recalling of able missionary speakers and statesmen from the field to cooperate with the home base authorities in its presentation to the churches. In the third place, the development of interest at the home base rests to a considerable degree upon the development of the largest reasonable measure of interdenominational cooperation in the field, thus preventing waste, avoiding competition, overlapping and the duplication of equipment and effort. In my judgment, based upon a close study of the facts, in the not distant future the men and women of the churches on whose generous cooperation we rely will cease to support adequately those fields in which there is a refusal to recognize interdenominational cooperation. I know of no surer way to appeal to the imagination of spiritually minded men and women of affairs at the home base than to present plans which are not only comprehensive and practicable but cooperative. Might it not be practicable to set on foot a special simultaneous educational and financial campaign among a group of denominations for Latin America, such as the Northern Presbyterians recently planned and carried through for China? A fourth condition of quickly enlisting the interest of the churches at the home base is to attempt as rapidly as may be practicable the various lines of work needed in a mission field. The more varied the lines of work, the more agencies there are to make an appeal to the supporting constituency at the home base. If medical missions are needed, or industrial missions, or Christian literature, or any other form of work to reach the people, they help to multiply points of contact with the constituency at the home base.

Let me close this brief review by calling attention to the supreme need at this time, one which rises above all other needs mentioned in the report of the Commission, namely, the promotion of the spirit and the practice of prayer at the home base for these Latin-American fields and missions. There is no surer way of enlisting the kind of financial cooperation that is desired than by promoting the spirit and practice of specific intercession among all our churches.

#### THE RELATION OF THE HOME CHURCHES WITH THE FIELD

REV. WEDSTER E. BROWNING, Ph.D. (Presbyterian Church in U. S. A., Santiago, Chile): The home churches need to realize more definitely two things: first, that the Roman Catholic Church as found in South America is quite different from the same Communion in North America or Great Britain. In those countries it has been hedged about and kept within some bounds by Protestant influences, but in Latin America, for four hundred years, it has been absolutely supreme. Again, our home churches should realize that the problem in Latin America is exceedingly complex. Some speakers or writers would make us believe that all the population of Latin America are painted Indians and cruel pagans. We do have some pagans and some ignorant people, but we have also the cultured classes of South Americans. The most difficult problem to deal with is the hierarchy of the Church of Rome. Very many people say that the field is entirely occupied by that Church. But consider the Republic of Chile, in which the Church is most thoroughly organized. We find there but one preaching place to every six thousand people. There are seven hundred parish priests to a population of almost four million. Of these about three hundred are in the teaching profession or occupy high administrative positions, so that only some four hundred men are giving their entire time to the churches under their charge. Suppose that every priest was a paragon of virtue and ability, what could he do with ten thousand parishioners? The great state of Pennsylvania has a Christian minister for every six hundred. Latin America would have surely more than ten thousand to every priest, because Chile leads the other states in religious organizations. This lack of effectiveness is sometimes recognized by the Church itself. Some years ago a Roman priest who afterwards became a bishop said to a missionary: "I am glad to welcome you to this land. We cannot manage it. Moreover, we have lost our hold on the population. If you can bring any inspiration to our people, I, for one, shall be glad to welcome you to a share of the work." Let us not say that the Roman Catholic Church has exhausted the opportunities for work in these lands. When Latin America is presented to the home base, it should be considered as one great field. If there could be a magazine devoted entirely to Latin America, setting forth its needs and opportunities, giving exact and fresh infor-

mation, it would greatly assist the task of arousing the interest which will bring to us the men, the women, and the money needed to promote these vast interests at stake.

DR. L. G. ABRAHAMSON, D.D. (Augustana Synod of the Evangelical Lutheran Church in North America, Rock Island, Ill.): The home churches should be made to realize their responsibility in regard to the mission field. It is the duty of the Church to do missionary work, a duty which it cannot disregard if it is true to its Lord. The church that does not work is a fossil. Saving grace must be active. Our Christianity, our confessions best express themselves in life and service. Again there is a reflexive or reactive relation between the home Church and the Church on the mission field which varies with the former's faithfulness to its trust. When rationalism, a century ago, swept over Christian Europe like a consuming wave of fire, there remained one field untouched, over which the fire had no power. It was the home of the disciples of the beloved Count Zinzendorf. They were so constantly in contact with the power of the gospel to revolutionize the most degraded people on the globe that no specious rationalism or skepticism could take away their belief in the reality of the Christian life. In the third place, by teaching more faithfully the children in our homes and in the Sunday school the need and value of missions, we shall be laying a solid foundation for the financial support of missions in the future as well as for getting the needed volunteers. Fourth, our missionaries on the field ought to be assured that they are supported by the fervent prayers of the home churches. Whoever really believes in the promise of God to hear our prayers should remember each day when he approaches the throne of grace these noble men and women on the spiritual frontier.

REV. WILLIAM F. OLDHAM, D.D. (The Committee on Cooperation in Latin America): In order to help arouse the deeper attention of the churches and to secure responses in money and life, I would recall to all friends of Latin America, first, that God has a strange and impressive way of bringing before the Church from time to time different portions of its task. It was the Indian mutiny that brought before the Christian world the needs of India. It was the Boxer uprising that brought China before the Christian world. In His gracious providence, the digging of a great canal, the achievement of a world blessing, is bringing Latin America before the Christian world today, making this a golden day of opportunity. I would next put before the churches of North America the size of our task. The North American people like big enterprises, and they are profoundly moved when you put the problem before them even physically. They delight to hear that Brazil alone is as big as the United States, that there is room in its vast territories for new rivers to be discovered, even "rivers of doubt," that it is so vast that you can lose everybody in it except an ex-president. When, therefore, over against these wonderful natural

resources we indicate the splendid human material found there another great asset for promoting interest appears. When our missionaries in Mexico were obliged to leave that land, our Mexican pastors held on in the midst of wild disorder with unexampled bravery and consecration. They have gloriously met the crisis. Again, the churches need to realize the readiness of response in Latin America. They have been led to think that every aspect of the work in Latin-American lands is desperately difficult. But if progress is measured, not by numbers but by the leavening impact of New Testament ideals, then Latin America is a land of promise. I would emphasize to the churches the deep spiritual needs of these people. We are not proselytizing, but are on an errand infinitely larger. The word of that brother from Brazil who described Latin America as an entombed soul waiting to hear the word of Christ for its resurrection seemed to me profoundly suggestive. Let that figure get before the thinking of our church members, and we shall have men and means in abundance.

BISHOP WALTER R. LAMBETH, D.D. (Methodist Episcopal Church, South, Oakdale, California): Our home churches will realize the urgency of the situation in Latin America when they grasp five great facts: (1) That a large proportion of the aboriginal population of Latin America has never been reached in any fashion religiously; (2) That there is a strong movement under way from the prevailing church to agnosticism, not alone of men but now even of the women; (3) That, to save Latin America's future, there should be a far greater number of young men in its institutions of learning who are definitely committed to a Christian life of service; (4) That there is a marked lack of medical missionary work, doctors and nurses being greatly needed, especially in Central America, and to minister to the poor and needy common people everywhere; and (5) that greater facilities and equipment for training Christian workers are sorely needed. Our churches should also be helped to grasp these seven factors in the adequate occupation of a field: First, a policy at the home base which contemplates an investment of missionary funds truly sufficient to insure the development of a self-propagating native church which shall recognize as its great task the presentation of the gospel to every man, woman, and child in the land; second, the occupation of every natural center of twenty thousand population or over by a properly manned missionary station, developing self-supporting indigenous churches with native leadership, both in these centers and in the outlying country districts; third, the vertical occupation of the country, aiming to reach every class, high or low; fourth, an agreement between the Boards and Societies in the country as regards the distribution of forces, so that they may be no reduplication or overlapping of effort; fifth, an ample provision of institutes for training native pastors and workers including normal institutes for teachers; sixth, a working force large

enough and well organized enough to prevent a break in the continuity of efforts in the field due to furloughs, national exigencies and other contingencies which will arise. A good work has often been practically ruined by reason of a break in continuity. It is as fatal as under-equipment; seventh, a proper comprehensiveness of program. Every large mission should do evangelistic work, educational work, literary work, work in Christian literature, women's work, medical work or any other work that is needed.

#### PUBLICITY MEETINGS

REV. M. T. MORRILL, D.D. (The Christian Church, Dayton, Ohio): Volunteers for Latin America in my judgment must be gotten individually. Had I seen the need in my student days, as I see it now, I would surely have turned to the mission field. I developed an interest in missions too late. If we wish to get students we must interest them, get them to study Latin-American conditions and to pray for the field. No doubt that their minds and their hearts can be turned toward Latin America just as well as toward all the other mission fields. I do not think that we can over-emphasize the importance of student days. If we are to get hold of students, it is very important that pastors be interested. We should make special effort to get theological students thoroughly interested with this enterprise of the church. If we can get the laymen of the future and the religious leaders to believe that missions are the first business of the church, then we will get the money we need.

BISHOP FRANCIS J. McCONNELL, D.D. (Methodist Episcopal Church, Denver, Colorado): If we are to influence the clergy of the United States to take a livelier interest in the affairs of Latin America, it will be wise for returned missionaries to appeal to them along the line, simply and primarily, of human social and religious needs. It is dangerous to emphasize commercial possibilities because a great many people in the United States are very rapidly coming to feel that our contact with Latin America along commercial lines has been harmful rather than of value. Moreover, it will be advisable to say little about our going down to these countries to reform political conditions. These reforms belong to the people themselves. When a missionary goes into Mexico with the gospel in one hand and a scheme of political reform or intervention in the other, he is immediately under suspicion. It is a great deal like sending missionaries to China to convert the Chinese and sending rifles and bullets and opium along on the same vessel. That same missionary should be careful about discussing intervention publicly at home. He will arouse most genuine interest by presenting simply and primarily the crying needs of Mexico. As Phillips Brooks said of Japan, it is the business of the Christian church to take the Lord Jesus Christ to these lands and leave Him there, that there may be worked out any form of Chris-



tianity that may prove fitted to the people of that country.

REV. A. STUART MCNAIRN (The Evangelical Union of South America, London, England): What is wanted at the home base is education, a fair knowledge of the facts of the case, so that the tens of thousands of clergy and laity in the home lands, whose hearts are full of the love of Christ, who have missionary zeal but are ignorant concerning South America, may be informed. If they could have such stirring details as were given us the other day brought to their consciousness there would be no difficulty in getting ample support. Think of those vast regions with millions of inhabitants and not one preacher of the Gospel! So, I would say, organize mission study centers in order to bring young men and young women to yield their lives to missionary service, to influence the clergy, to arouse lay interest and so to increase missionary gifts. In Great Britain we need in particular to remove the misapprehension that exists concerning South America. Many think that we have no business to develop missions in South America. Again and again I hear the charge "Our sister Church is already in possession of the field, it is mere impertinence to attempt to work there." I once met at the University of Cambridge a group of sixty volunteers for mission fields, twenty of whom had their hearts set on South America, and not one of whom will ever see that land because of the force of this feeling. Now, however the Church of Rome feels about it, the people of South America want us and need us. Every republic in South America has altered its constitution so that evangelical work might be carried on within its borders. Again, we must arouse the conscience of wealthy laymen to rise to their responsibility. Great Britain is receiving millions in dividends from South America and yet is doing next to nothing in return. I endorse also the suggestion made by Dr. Browning of Chile that we should establish a magazine of first rank which will afford a comprehensive insight into Latin-American affairs. Such an agency would educate our home people and be an important factor in arousing interest in the missions and substantial support for them.

#### THE ENLISTMENT OF LAY SUPPORT

REV. S. H. CHESTER, D.D. (Presbyterian Church in U. S., Nashville, Tenn.): There need be no pessimism regarding the financing of our work. During the brief period that I have been associated with foreign missionary work, I have seen the income of the Board which I represent more than quadrupled. We have three men in our Church now who are giving about one-twelfth of our entire missionary income. Only one of these is a millionaire; the other two would not be considered even rich in New York City today. I am sure that we have at least one hundred men in our communion who could, without serious difficulty, do what these three men are doing; but it is not es-

sential that they should do so in order to be enlisted. There is no mystery about the way in which these men were secured. First of all they were just simply prayed into a condition that made them responsive, whereupon these men, whose hearts were on fire with missionary zeal, sat down by them, communicated to them this divine fire, and secured their hearty and permanent cooperation, and others can be enlisted in the same way. One of these men suffered a great deal from insomnia. He said to me recently, "I am beginning to enjoy my insomnia, I just lie awake thinking about those men of ours working away over there in Korea, and I had a good time in spite of my sleeplessness." Let us not have any misgivings about our ability to carry out this great program. Hard times are the best times to raise missionary money according to my experience. We made our first great advance during the panic of 1893. Individuals came to us then and gave us money in order that the missionary program at least should continue unbroken.

PROF. WILLIAM ADAMS BROWN, Ph.D., D.D. (Presbyterian Church in U. S. A., Union Theological Seminary, New York City): We can enlist the support of the strong men, clergymen and laymen, in the carrying forward of an effective missionary propaganda in Latin America by bringing them to realize that the task which is set before us here is an integral part of the very same task that we are facing at home. We have had our hearts moved by the greatness of the need that faces Latin America. But we at home face similar needs. We face in our great cities and in our country districts illiteracy, immorality, intolerance, political corruption, infidelity and religious indifference. In our universities we find just such difficulties as exist at Buenos Aires or Santiago. We come down to Latin America because we know that the gospel of Jesus Christ has made us conscious of the enormity of these evils in our own land, and has determined us to share with these brothers and sisters of ours in this and other lands its regenerating power.

#### MISSION STUDY ON THE FIELD

REV. VERNDN M. McCOMBS (Methodist Episcopal Church, South, Pasadena, Cal.): My whole being has been challenged by the thought of the unoccupied areas of South America. Its occupancy turns on the question of native leaders. If we are going to secure them, we must keep our people drinking from the fountains of Christian inspiration. We should watch the books they read. They can get hold of multitudes of books which poison their lives and set them against Christianity. We must provide them books that are better. Then in the second place, we should train our people to give systematically. Thirdly, we should send out mission study books in Spanish to be used by groups. Missionary information profoundly impresses them. What has stirred our hearts is sure to have a similar effect upon them. I would advocate books on missionary heroes all over

the world—not omitting one on Latin-American heroes of the faith.

MRS. HALLIE LINN HILL (Interdenominational Committee of the Central West for Missions): The strongest link in the chain that binds the foreign field to the home base is mission study. Think of the great campaign of education along missionary lines that is being carried out by various organizations today. There are seven great summer conferences, conducted under the interdenominational committees of the Women's Home and Foreign Boards held at strategic points in the United States, attended last year by thousands of women from thirty-five states and four foreign countries. During this year, in various cities throughout the United States, extension conferences conducted on the same plan as the summer conferences, will be held for a week of intensive study of missions. There are registered in these extension conferences anywhere from two hundred and fifty to a thousand people, representing many denominations. These women go back to their churches and homes to lead mission interest. When the Committee on Cooperation is appointed and has formulated a great constructive, farsighted, continental program in which all the Boards will join, the Boards should send it down through their state organizations and local organizations, until every church in the home cities and towns and villages comes under its stirring influence. Out of these local communities come the sinews of war for carrying out these great programs. Such a campaign of education should come soon, because this is the psychological time for the appeal to students and to people alike. Cooperation really works as well at the home base as on the field. As an outgrowth of this great Congress there should be a wave of interest turned towards Latin America of which we may wisely take advantage. When the different Boards appeal to the local churches, you will find the women already educated to respond.

#### INTERCESSORY PRAYER

RT. REV. WILLIAM CABELL BROWN, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): I feel quite satisfied in my own mind that whatever of apathy or indifference toward Latin America exists is largely due to the lack of information. I desire, however, to speak about the urgent necessity of intelligent prayer at the home base. I want to tell you of two incidents in my missionary life that have been most helpful to me during my years in Brazil. Immediately after my ordination, the venerable Bishop White, whose heart was deeply stirred over the needs of the world, placed his hand on my shoulder and said to me: "My son, I want you to remember during the years to come that I shall pray for you twice every day by name." I wonder how many Christian people at home follow that practice. Again, I was being entertained in the city of New York in the home of a godly layman, a man of large

means and large affairs. I had been invited to speak in his church on Sunday morning and he asked me to go to his house on Saturday night, so as to spend at least twenty-four hours under his roof. On Sunday morning he said to me: "Will you come into the study for a moment?" There I found the whole family gathered together. It was just before we were to leave for church. When all were seated, a little fellow about three years of age said: "I will take Brazil, father;" and another member of the family said: "I will take the Philippines"; the mother said: "I will take Japan." Since one of my dearest friends was the first bishop of our church in Hankow, I said: "Well, I will take China." Among the different members of the family almost all of the mission fields of the world were chosen, and then we knelt down and began to pray together. I never will forget what the little boy said, "God bless Bishop Kinsolving and all other missionaries in Brazil." The father mentioned by name not only the bishop of the Philippines, but every member of our Church at work in that field. So it went around the family. When I was leaving his home on Monday morning, he said to me: "Now I will explain to you what perhaps you did not fully understand. It is one of the deepest desires of my heart that my children shall know missionaries personally. I therefore make it a point, whenever possible, to have a missionary spend at least one or two nights under my roof, so that my children may know them well. From this time forward some member of this family will offer up this prayer: 'O God, bless Bishop Kinsolving and Dr. Brown and all the other missionaries in Brazil.'" Would that this custom was cherished in every home!

REV. ED. F. COOK, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): As far as my knowledge of Latin fields would indicate, there has so far been developed no adequate policy for bringing to bear upon the home church the knowledge and experience of our missionaries in order to quicken its interests and enlarge its liberality. I would suggest that missionaries organize for the purpose of systematizing this work and distributing the responsibility. At each annual mission meeting on the field, they might appoint committees, to prepare material for the church at home, stories with human interest, and news items that appeal. Such a committee could render very valuable service throughout the year. Another committee might be appointed to furnish the right kind of material, stories, data and pictures for the Southern News Bureau which provides matter for the secular press, already having upon its list nearly a thousand daily and weekly papers and a constituency already running into the millions. Still another committee could be charged with the responsibility of direct correspondence with large givers or with any list of donors who may be selected by the Board and furnished to the committee. Still another could make a digest of the annual reports in English and dis-

tribute them to the church at home. Many friends at home would be interested in just such information, especially the average givers. Every missionary, too, when approaching his furlough period, should be gathering materials so as to be able to stir the whole church to a deeper interest in his field. A careful selection of thoroughly good pictures for slides will be very worth while.

REV. ARTHUR H. ALLEN (The American Seamen's Friend Society, New York City): I represent the American Seamen's Friend Society, of which I have the honor to be a director. We are considering new work in the Canal Zone, for which I ask your interest and your prayers. A lot has been assigned to us, next to that of the American Bible Society in Cristobal. We hope to build there soon. Every one of the reports represents most statesmanlike and far-reaching policies. But the one before us today has been unusually appealing. Can we make the churches see with our eyes this great vision? There are many who have no use for this Congress, had no kind word about it or us. How can they resist that appeal that the Christian religion shall not fail in a large part of South America?

REV. JAMES I. VANCE, D.D. (Presbyterian Church in U. S. A., Nashville, Tenn.): It seems to me that it is very important for us to make unmistakably plain to our people just what we are about in this foreign mission enterprise. About a half or three-fourths of them have a total misconception of our objective. Last summer I was in southwest Texas trying to promote an interest in missions. One morning in San Antonio two gentlemen took seats opposite me and began discussing foreign missions for my benefit. One remarked: "Those people in China have as much right to their views as we have to ours." Many suppose that changing the views of the people in these lands is the business of missionaries. We are rather sharing with them our blessings and our own Christian life. The views will come as the result of experience. Nothing will resurrect a dead church or Christian quicker than the arousing of an interest in individual missionaries. Dr. Zwemer was once to speak in the church of which I was pastor. I said to him: "Zwemer, a man sits in the middle aisle who has abundant means, but doesn't care to give to missions. I wish you could interest him." He went into the pulpit and delivered one of his telling addresses. He was to have taken dinner with me at the same manse, but the millionaire's little boy, about ten years of age, came up and took Zwemer's hand and said: "I want you to go to dinner with us." His father had not thought of inviting him, but validated the invitation. The result was that Zwemer got that man interested in the support of a missionary, and from the time of doing that his spiritual life was revolutionized.

REV. L. B. WOLF, D.D. (General Synod of the Evangelical Lutheran Church in U. S. A., Baltimore, Md.): It is comparatively easy to pray other people's children into God's service

in India, China, Japan and Latin America. I wonder if we are equally insistent at the family altar about our own sons and daughters, those nearest and dearest to us, that they may go into some of these fields of service? Again, how shall we persuade Christians in North America to go into these great Latin-American fields? We must show to our home constituency the real position of our evangelical Churches as over against the church which prevails here, and we must make our plea on the ground of advancing civil and religious liberty, of enriching a heritage. With such a plea our people will be in close sympathy.

RT. REV. LUCIEN LEE KINSOLVING, D.D. (Protestant Episcopal Church in U. S. A., Rio Grande, Brazil): I think we ought to remember that, after all, the great work to be done in Latin America must be done chiefly through the Latins themselves. The best constructive work we have done in South Brazil has been done through the national ministry. We do need a good training school. When Bishop Brown was in Brazil, he organized for theological candidates a good preparatory school. After six years of study, which included historic Christianity, theology and Hebrew, they went out to work.

REV. JUDSON SWIFT, D.D. (The American Tract Society, New York City): Since we began the Congress with the report on Survey and Occupation until today, I have been thinking of the white harvest field awaiting our reaping. We have come to the place where the entire emphasis is to be laid upon the harvesting of these fields. I believe we can do it. I know that we shall do it. We need not pay as much attention to a wide campaign for funds in the states as we should pay to a nation-wide prayer campaign. We have had it brought out. We need more consecration in our home churches to stir to life our resources. We may preach and talk and organize and hold committees, but the only real and effective method is prayer backed up with faith in God. We need to go to our knees in prayer and ask God to help us do this thing.

BISHOP LUTHER B. WILSON, D.D. (Methodist Episcopal Church, New York City): I have been asking myself what I am to say concerning this Congress when I return, and there comes to me the answer that came to the disciples of John the Baptist. I am to tell the things that I have seen and heard, magnifying the opportunity and the need and the great plans which are in progress here in Latin America. As representative of the home Board, I realize as never before the caution to be exercised in the selection of workers. I realize that it is not possible hastily to select men for so difficult a field as Latin America. They must have the right temperament as well as a fine intellectual equipment. I have come also to feel the importance of the spirit. The world will never be won by easy methods of self-sacrifice. Only as great leaders and the rank and file of our churches are willing to lay themselves on God's altar, can we hope for the evangelization of the world. Again

I have been thinking of a great word spoken a long time ago, "Paul may plant." Paul with his splendid culture and keen intellect may plant, and Apollos with all his wealth of emotion and sympathy may water; but after all that expression and endeavor, it is God himself who must give the increase. At the close of this Congress, we seem to be upon a mount of vision, but we must abide before the Christ of us all and of our Latin America, and of all the world, to make Him our leader, our strength, our guide, so that we may go hence not only with a vision of His will but also with the power of His spirit resting on us.

MR. JOSEPH E. MCAFEE (Presbyterian Church in U. S. A., New York City): It seems to me that the most complete value of the Congress will be that the two great factors in the missionary program, the missionaries and the home base, have been enabled to understand each other a little better and to gain each other's point of view. The home base is changing its spiritual perspective very rapidly. It has not known Latin America, nor has Latin America as represented by its missionaries wholly comprehended what is going forward in the spiritual development of the home base. Let me repeat again that our home churches are looking for, and are thrilled by, positives only. They are much more interested in achievements than in failures. It is now often said that that which thrills the giving and praying forces of the United States is evidence that the missionary forces are working together, that there is no schism, no conflict or divergence of purpose in the forces which are taking hold of the great task of evangelization. When a missionary goes into a church in the United States which stands on one street corner, and has a church of another denomination on the opposite corner, and churches of still other denominations on the other two corners, his strongest appeal for Latin America will be that the Protestant forces in the field are working together for the one great end. Whatever the appearance of conflict and duplication, our people believe down in their hearts in the unity of the forces which are to take the world for Christ. They like positive and comprehensive programs. A great thrill will go out from this conference, in the second place, if it is shown that we are aiming at vital and immediate human needs. In the third place, we must give evidence of the ability of the life in Latin America to take hold of this task. Given such a program, making it as big and vital and gripping as we can, the churches will be thrilled.

REV. H. C. TUCKER, D.D. (The American Bible Society, Rio de Janeiro, Brazil): May we missionaries take to heart this very inspiring expression of desire from our brethren at the home base for more intelligent information regarding the actual conditions and actual needs on the field, remembering that if the church at home is to have such adequate knowledge of actual conditions upon the field, we must cooperate in the study

of problems, in the classifying of opinions and in their transmission to our Boards at home. This will require time, effort and freedom, but we ought to get at the task. In this investigation of our fields we must not fail to combine our view of the situation with the knowledge and experience of our native Christian brethren in what we send to the home churches. Let us try to present broad and comprehensive programs which will command the sympathy and cooperation of our earnest and wealthy laymen throughout the Church at home. We need to educate the people at home in the breadth of the gospel message which we are proclaiming in these countries. Our gospel meets social conditions and saves life, not merely souls. Jesus came to redeem the life of man and of society. With such a program the church at home will have sympathy.

MR. HARRY S. MYERS (The Missionary Education Movement, New York City): "During the summer of 1916, more than one hundred and fifty conferences of leaders of Christian work will be held in the United States and Canada that will be attended by thirty thousand Christian workers. In many of these conferences arrangements have already been made to present the claims of Latin America through text-books, classes and addresses. Three who are here at this Congress will have a large part in these conferences and are writing the text books. A similar opportunity is offered in the Chautauquas. One speaker at this Congress spent three weeks two years ago on the Chautauqua platform speaking about the Philippines. Such opportunities might easily be made for Latin America. Text-books on Latin America are now being prepared for general circulation. Adequate literature and special addresses at the gatherings will bring Latin America clearly before vast numbers.

DR. JOHN R. MOTT (The Advisory Committee, New York City): As I have been listening to the remarkable statements of this morning and remember what each man or woman here represents, I have been fairly overpowered by a sense of the possibilities. If each one of us is true to the visions which he has received here, what influence will be set in motion! It may not be amiss for us to remind ourselves now of the processes which have been going forward in this room and about these busy hallways and elsewhere in Panama during these days, drawing us more and more closely and beautifully and surely together. What are these processes? Because we can fix our attention upon them and lend ourselves to the carrying of them forward during the coming days, this unity which has been so happily and thoroughly achieved will grow not only in volume but in power, and if a deep heart unity is established among us, the gigantic evils of superstition and shame and the many unsolved problems which have been massed together here will melt away as dew before the sun. Through an atmosphere of unity the spirit of God has ever worked with irresistible power. Am I not right in saying that one process has been that of



reminding ourselves that we are one, that we of different races, different nations, different Christian communions, are one, no matter how we may have thought or felt before? We have become one in our consuming desire to become a little more like Christ day by day. Being one in these deepest purposes, nothing shall keep us from standing together in our sacrificial work on behalf of His children. When a member of a family has been away from his home so long that he scarcely remembers his relatives, that does not at all invalidate his membership. When a citizen lives abroad so long that he is inattentive to his duties as a citizen, it does not invalidate the fact that he is still a citizen of his country. So we Anglicans, Baptists, Presbyterians, Lutherans, Methodists are one family. Nothing can ever make it otherwise.

Another process has been that of contrition. As we have sat here during these days, we have repeatedly been stricken with a sense of our own sinfulness, our lack of charity, our lack of love, our lack of considerateness for the people from whom we consciously or ignorantly or falsely differ. Contrition should lead to confession. It should remind us of the sinfulness of thinking or speaking unkindly. A man may be unready to restrain the sins of the tongue and the imagination, who would rather forfeit his life than give up his belief in the deity of our Lord. "I confess a sin," says a great writer, "the moment I recognize it to be a sin, whether I am alone or with the people." The moment the unkind or un-Christlike thought crosses our way, how important it is that we see the sin of it and put it behind us immediately. Another process has been the process of transcendence. How many of us have had the blessed experience here of getting to where we have seen no man save Jesus only? On this mount of vision we see the kingdoms of this world changing into the kingdom of our Lord and his Christ. Then there is the process also of comprehension. I mean the process of reminding ourselves that we are all necessary to this huge task. The kind of unity we want is a unity which excludes no one of us. It is not a unity of compromise but of comprehension; it is not a unity in which each one expresses himself in the same forms. We all value what is most distinctive about us as Methodists or Baptists, or Anglicans, or Lutherans. It is well to remind ourselves how much richer we are as a result of coming together with people of varying communions. It has brought some of our richest blessings. Then there is the process of fellowship. I am glad that so many of us could live right here in the hotel. I wish it could have taken in every one, but we have had great opportunities between sessions and we have come to know one another in a blessed fellowship. Now let us keep together, even when thousands of miles divide us. Let us keep the pathway well worn between ourselves and our friends. Let us keep together by intercession, by letters, by each other's reports, and by good words about each

other. How refreshing it has been that day after day we have been called upon to rise in unity in intercession. Many have deplored the fact that we have not been able to get together in little groups for intercession. But this process of intercession simply must be carried forward in everything we do. It is one of our great needs. Christ's solution of the problem of union was strikingly original, and he put it in the form of an object lesson in His great high priestly prayer. By the example which he gave us there, he left no ambiguity as to what he looked upon as the only social process that would help his followers—when he prayed that we and all of our successors through all the ages might be one.

The other process upon which this Congress itself has been based is the process of standing together before impossible tasks. I thank God that they seem impossible. It has pleased me greatly as people have piled up the difficulties. We have got them up high enough now, so that we clearly see we cannot do them individually. As we confront these great problems, how we have been moved to say that we will go against them together! The doing of things together is a process that has prevailed all through this Congress. If you look over the reports of the Commissions and review the reports of these debates, you will be startled by the number of concrete suggestions for cooperation that have been made, and many more have been made in the conversations that have taken place. Upon one matter we are unanimous, we realize that the more things we do together the more we will find that we can do together. Let us keep busy with that process.

As a last word, let me mention the great need that we all become apostles of reconciliation. May we not dedicate ourselves anew, each one of us, to become an apostle of reconciliation—that is, an apostle trying to make Christ's children better acquainted with one another, who shall try to make them love one another better and serve one another better and work better together. What we need are people of more catholic, Christ-like minds, of a solidarity of spirit, persons who have reverential regard for the past and therefore for Christ's dealings with his people through all the ages. We want people likewise of constructive ability and of vision, who have got their eye upon the day of victory and not simply upon the obstacles in other fields. We want people with a Christ-like passion to serve others. The most difficult form of statesmanship is that which makes peace between nations that have not been pulling together. The hardest piece of work which Christ has given His Church to do is the task of promoting true unity among his followers. He said, "Blessed are the peacemakers." You and I have been in the habit of placing too much emphasis upon the word *peace*, but the whole context of the language of Jesus—yea, more, his life—shows that He would have us, as we go out of this Congress, place the chief emphasis upon *makers*,

men who take the initiative, who take the burden of responsibility, who recognize that the drawing together of Christians will not come as a work of magic, will not come as a matter of chance, and will not drive us into the great unity that we wish without the guidance of the spirit of Christ. "Blessed are the peacemakers."

Yes, I would emphasize another word in this phrase, *Blessed* are the peacemakers. I do not know a more happy work than that of bringing together two relatives or friends who have been bitterly divided. Some of us have had to engage in works like that, and I think of nothing that will bring a deeper joy, not only into our own hearts, but, I fancy, into the heart of our Savior, than that of having spread out all over Latin America and the home base countries the commanding work of love and true unity among His true followers and believers.

#### IN CONCLUSION

CHAIRMAN HARRY WADE HICKS: It is not necessary for the Commission to make more than a few closing remarks, because we do not desire that the impression already made should be dissipated. I had intended to speak of the best methods of reporting the Congress to the home base, and, in fact, to all of our constituencies. May I ask you to read particularly Chapter V with care, as you go homeward? That chapter was intended to suggest methods and means of making effective the influence and the message of this Congress among our constituencies.

Let me also call your attention to the section in the last chapter on the need of prayer, and then let me emphasize the united missionary educational program for the ensuing year. All energies will be united in focusing attention upon Latin America. Note the sections on pages 378 and 411 relating to missionary periodicals and magazines, and the sections referring to deputations to be sent to Latin America. And then particularly that section, page 370, devoted to Latin-American students in North America, Great Britain, and Europe, and Appendix D. One suggestion not made in the Report, but upon which we have all agreed, is the importance of establishing endowments in support of lectureships to be undertaken by men of outstanding ability. We believe if this could be done now, it would do much to continue the influence of this Congress. May we not pray that something, like the Barrows Lectureship in relation to India, may be established to stimulate still further the thought and the conviction and the confidence of thinking men and women in North America and Latin America? My last word is one of profound confidence in the resources of the Christian Church at the home base and in the resources of God, and of belief that in the years to come many of these needs of Latin America, and of the supporting bases, will be adequately met through the blessing of God.