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# CHRISTIAN WORK IN LATIN AMERICA

COOPERATION AND THE PROMO-  
TION OF UNITY

THE TRAINING AND EFFICIENCY  
OF MISSIONARIES

THE DEVOTIONAL ADDRESSES

THE POPULAR ADDRESSES

Being the Report of Commission VIII  
presented to the Congress on Christian  
Work in Latin America, Panama, Feb-  
ruary, 1916, with full records of the  
presentation and discussion of each report  
and with important statistical appendices.

Published for the Committee on Cooperation in Latin America

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THE REPORT OF COMMISSION VIII  
ON  
COOPERATION AND THE  
PROMOTION OF UNITY

Presented to the Congress on  
Thursday, February 17, 1916



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# THE REPORT OF COMMISSION VIII ON COOPERATION AND THE PROMO- TION OF UNITY

## CHAPTER I

### THE WORLD MOVEMENT TOWARD COOPERA- TION AND UNITY

The historical development of the present religious and social conditions in Latin America, the great need for evangelical endeavor, the most advantageous methods of approach and the spirit and aims that should characterize the messengers have been fully stated in the reports of Commissions I to VII. Everyone of these reports has set forth in unequivocal terms and with great emphasis, the urgency for cooperative action and for the spirit of unity on the part of the evangelical forces. It remains for Commission VIII to deal, as effectively as may be, with the problems arising in the securing of such cooperation and unity, and with the inevitable hindrances, the ranges of work in which cooperation and unity may be developed, and the forces and processes that may be set in motion in order that the highest effectiveness combined with the greatest economy in life and financial support may be achieved.



## I. DIFFICULTIES IN THE WAY IN LATIN AMERICA

The Commission approaches its work with full recognition of the difficulties to be encountered. Three main hindrances stand out at once: First, the Boards and Societies constituting the organizing and directing force of the enterprise have not been keenly alive to the demands of Christian cooperation as an absolute essential to the best success of the work. They have so long gone their separate ways, content with kindly thoughts, that the common road, the common march and battle, have not sufficiently constrained them. There have been recently, indeed, some notable examples of cooperation in the mission fields. The record is inspiring and promising, but is far short of the ideal. When concerted movements like those in the Philippines and in Porto Rico become the rule of all mission Boards for every line of advance, we shall see the kingdom of Heaven coming with power.

Second, the missions on the field have not sufficiently cooperated. The instances of any close and sustained cooperation have been sporadic. There have, indeed, been good reasons for this. In addition to the lack of push from the home base the missions far separated from one another, and holding broken lines of operation, have found it hard to formulate plans of cooperation and harder still to get together to carry them out. But even so, a clear conception of the necessity for cooperation and unity would, in a measure at least, have surmounted the difficulties.

A third difficulty lies in the history and character of the prevailing religious faith of Latin America. There exists to-day in Latin America an historic Church which has deeply influenced the life of these republics and which for many generations was the only religious influence operating there. When the inevitable question is raised, whether at any point or in any form we may expect cooperation with the Roman Catholic Church, the usual reply is that such an expectation is hopeless. Moreover in view of the position of the Roman Catholic Church toward the evangelical work, the Commission

feels that any suggestion on our part of cooperation with the Church as an organization is likely to be misunderstood and to provoke responses that would tend to defeat the irenic purposes we have in our approach to all individual members of that Communion who may be willing to cooperate with us in any branch of our missionary activities.

Everyone, of course, recognizes the unselfish lives and heroic labors of many priests of the Roman Catholic religion in the past, the Jesuits, Dominicans and others who, by their self-sacrifice, not only gave an example of what the spirit of Christ in a man can do, but also were instrumental in lifting whole communities of barbarians to a higher level of life. The question of possible cooperation with individual members of the Roman Catholic Church must therefore come up for consideration from time to time. Even though such cooperation should prove to be impracticable, the field to be cultivated is yet so great, that both evangelicals and Romanists will have abundant scope for worthy endeavor, if the full task confronting the Christian forces is to be achieved.

## 2. SPECIAL REASONS FOR PRESSING COOPERATION

Two considerations, however, make a cooperative approach to the religious problems of Latin America on the part of the evangelical Churches especially desirable.

There is a large student class, not now appreciably reached by any existing Christian influences. There are presumably about forty thousand such students. Many have become skeptical, or are seeking in skepticism and superstition some alleviation of spiritual hunger. They are accessible to an earnest and intelligent presentation of the truth. With the awakening consciousness of Latin America, these men and women are to be its leaders. Many of them have had higher education in institutions of North America or of Europe. When they go back to their own country and take a part in its affairs they will need a continuation of the Christian influences which have surrounded them,

and have more or less impressed them, during their student years. There is a chance here for cooperation with government agencies and with all kinds of social and moral forces. For effective service in higher Christian education, a community of effort which will secure such equipment as would be beyond the ordinary reach of individual missions is an absolute requisite.

There are also millions of Indians living for the most part in a state of barbarism. The appeal that sends us to North American Indians, or to Africa, is equally cogent with respect to those who in the mountains and forests of these republics are living wholly without God and without hope, and are in squalor and misery. These people should appeal to every heart capable of being moved by human sympathies. The Indians are the descendants of those early tribes who had developed a form of government and made achievements in some industrial arts which were the surprise of their Spanish conquerors. Though living in wretchedness they are not without capacity for useful lives and worthy citizenship. The prevailing religion has done something for them in the past, but there is little prospect that any possible extension of Roman Catholic missions will prove adequate to meet their needs. Nor can separate evangelical missions, touching here and there a wandering tribe, at all overtake the problem.

### 3. ITS PROBABLE ADOPTION

#### a. *The Willing Participants.*

Cooperation resulting in definite assignment of territory and in any further division of functions and labor as will make for the highest economy of effort is of first consequence. There is every reason to expect that such cooperation in the interests of active and applied unity will meet with encouragement in the official circles of each republic. Moreover, at present among the laity of the Roman Catholic Church there is a growing element which regards the evangelicals with no animosity and would even welcome a participation in the struggle for the betterment of social, civil and religious condi-

tions of all who name the name of Christ. To this increasingly important element in Latin America, to the growing constituencies of the evangelical Churches in these republics, to the missionaries themselves, to the inclusive home base constituencies of the supporting bodies as well as to the Boards and Societies through which these constituencies function, this report would address itself.

Since the principal topics which we have had under discussion have been considered also by the other Commissions it will be appropriate to say a word touching their relation to this Commission on Cooperation. One of the important ends sought by this Congress, with which therefore the work of all of the Commissions stands related, is expressed in the title of this Commission, *vis.*, Cooperation and the Promotion of Unity. To seek these ends is the chief reason for this Congress. The other Commissions thoroughly prepare the way for this ultimate aim. Only by their investigations could we fully realize the need of cooperation and the way leading thereto. It has, therefore, been impracticable and unnecessary to avoid wholly the duplication of statements and conclusions. Such repetition seemed essential in order that the whole scope of the inquiries and the responses elicited should be freshly in mind as we advance to the conclusions and recommendations to which our investigations have led us.

*b. Three Successful Experiments.*

There have been three good illustrations of cooperation in Latin America—two already in effect, and the other proposed and accepted. At the beginning of mission work in Porto Rico the secretaries of the denominations contemplating such work met for fraternal consideration of the entire situation, and for constructive cooperation. The result was a definite division of the field. Their plan is more fully detailed in the following pages under the head of "Delimitation of Territory." In Chile there has been established definite cooperation in relation to publications, a recognition of territorial

limits to a reasonable degree of exactness, a union theological school, a coordination of mission schools, and mutual recognition in the maintenance of church discipline. The third example was the Conference of Missionaries and Missionary Boards working in Mexico, held in Cincinnati, June 30-July 1, 1914. Its importance warrants a brief synopsis of its work.

Five commissions outlined the work, each made up of representatives of all the missionary agencies comprising the conference. Their respective subjects were, Press and Publication, Theological and Training Schools, Education in General, and Territorial Occupation, while one commission considered all other questions. The Commission on Press and Publication recommended a joint depository, a uniting of all church papers and a joint publishing plant in Mexico City. The Commission on Education recommended domestic and manual arts in all schools, an elementary school with every organized congregation, high schools in each mission territory, the consolidation of the higher grades of primary schools where there are two or more denominations, a union college with normal, industrial and kindergarten training schools, and the consolidation of normal schools where two or more exist in one center. The Commission on Theological Education recommended a union theological school. The Commission on Territorial Occupation planned a territorial division of the country. The general commission commended a common name for the Churches in Mexico, *viz.*: "The Evangelical Church of Mexico" with the name of the denomination following in brackets. The Conference finally proposed a Permanent Committee on Reference and Counsel to give effect to the plans of cooperation and unity. This program has been accepted by nearly all the missionary Boards concerned, although the disturbed state of the republic will postpone its full realization.

#### 4. THE UNIVERSAL TENDENCY TOWARD COMITY AND COOPERATION

A proper study of the important subject of cooperation involves some account of the movements leading up to

this Congress, because they are an outcome of the great movements looking toward cooperation and the promotion of unity throughout the missionary world. Had there not been on every hand a constraining desire for closer fellowship and for more efficient ways of service, it is doubtful whether the World Missionary Conference in Edinburgh would have been called. Those responsible for calling the Panama Congress have felt the same constraint.

The study of the beginnings of the principles of comity and cooperation, and of their slow development during the last sixty years, furnishes an interesting illustration of the fact that Churches of all denominations are taking more seriously, and are working to make more effective, Christ's prayer that His disciples might be one. The struggle for church unity encounters, of course, the inheritance of many generations of divided Christendom. But it gains vitality from the fact that all these denominations, so long theologically and ecclesiastically at variance, acknowledge Christ's prayer as the goal toward which all Churches must strive. That the goal is far off, and in many cases is indistinctly seen and imperfectly recognized, does not destroy the cogency of Christ's great ideal.

The nineteenth century saw a most wonderful development of the movement towards cooperation and unity which gathered force as the decades passed and spread into ever wider areas of influences and achievement. The beginnings were most easily noticed in the formation of the great Bible Societies. Later came the Evangelical Alliance and the Young Men's Christian Association. Still later came the great interdenominational missionary conferences, and the development of the student Christian movements in various lands. The centrifugal force, released during and following the Reformation and resulting in the denominational groupings of evangelical Christians around organizing ideas of doctrine, church polity or varied conceptions of Christian experience, gradually began to slacken, and a contrary force growing out of transcendent conceptions of Chris-

tian faith and duty, and an enlarging realization of the vast problems confronting the Churches began to come into its own.

The twentieth century began with this newer and finer tendency developing by leaps and bounds. Christians everywhere are now learning the values growing out of doing things together and the inadequacies growing out of the attempt to accomplish surpassing ends by unarticulated efforts. It is at such a time and in response to a conviction that is constantly gathering adherents and intensity, that the Panama Congress comes into being.

As a type of organization that has been evolved out of this great movement towards cooperation and unity, may be mentioned the National Federation of Churches and Christian Workers organized in North America in 1904. In 1905 it called a meeting of Christian workers to an Inter-Church Conference on Federation. Thirty denominations met and organized the Federal Council of the Churches of Christ in America. By 1908 practically all denominations to which its constitution had been transmitted had voted approval, and the Federal Council thus went into operation for the purpose, as its preamble declares, of more fully manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour and to promote the spirit of fellowship, service and cooperation among them."

#### 5. ITS STRATEGIC VALUE

A paragraph from the introduction of the report of Commission VIII to the Edinburgh Conference is illuminating with reference to the strategic importance of this movement toward cooperation.

"While we recognize the incidental advantages which may result from separate administration, and rejoice in the testimony to many successful efforts which have been made to improve organization and promote cooperation, yet the fact remains that the Christian forces are confronting their gigantic task without concerted policy, without

adequate combination, and without sufficient generalship. The work is a campaign of allies; and yet many of the allies are ignorant of what the others are doing. Overlapping and competition are to be found in certain districts of the mission field, while other vast territories remain practically untouched. The absence of combination robs missionary effort of the results which a strong and concerted united policy might be expected to produce. Weak and scattered communities and feebly-manned institutions are failing to make any impression where cooperation might build up a strong center of far-reaching influence. Many forms of Christian effort that are of the first importance, such as the production of Christian literature, and the training of Christian teachers for schools, cannot be carried out on the scale and with the thoroughness that are necessary apart from cooperative effort. It is the judgment of many who are best acquainted with the facts, that the efficiency of the whole missionary forces could be enormously increased, even without any addition to the number of missionaries, if only there were more concerted planning and wise cooperation."

Although the conditions in Latin America are in many respects very different from those which obtain in the non-Christian world, nevertheless the words we have quoted apply cogently to the missionary fields here under consideration. It is the work of this Commission to consider, and, if possible, to advance the claims of comity, which means a program for right feeling, for the avoidance of interference, and for positive cooperation by which overlapping and overlooking shall each be avoided and activities be combined toward the vast end of the evangelization of Latin America.

Many earnest and expectant souls will wish to look still farther ahead to the time of which in their view all present-day plans for cooperation and unity are but fore gleams—the time when the inherent unity of our Lord's kingdom on earth will be set forth through a visible unity in His Church. This yearning desire, this aspiring hope, pertain, however, to conditions far beyond what is at present practicable of attainment or perhaps



even expedient for present discussion. The deliberations of this Congress must confine themselves to areas of manifest demand and of present opportunities, and of these there is a noteworthy abundance.

## CHAPTER II

### COOPERATION IN THE DISTRIBUTION OF TERRITORY

Cooperation based on a division of territory is its lowest form. But such cooperation has operated too successfully in recent missionary work at home and abroad to be wisely ignored. Those who have witnessed the territorial strife incident to the active competition of missionary Societies in the great West of the United States of America must realize that any expedient which prevents such friction has some practical value. The getting-out-of-each-other's-way policy is better than getting into each other's way. In the evolution of effective cooperation it is an important initial step.

How far cooperation has been realized in Latin America must now be considered. In this section and in the following the countries are reviewed in alphabetical order.

(1) *Argentina*.—The size of the republic and the slender missionary line is pleaded as a reason why cooperation has not been further advanced and why there has been no formal recognition of territorial responsibility. This fact may easily be turned into an argument in favor of such assignment. While the field is virgin it is easy to divide territory without ecclesiastical complications. As a matter of fact, it would seem there is no formal agreement either as a comity in general or as to distribution of fields in particular.

(2) *Brazil*.—Evangelical interests have not begun to act in concert. There have been some general understandings, to be sure, and these have served a good purpose. The British and Foreign and American Bible Societies have for years cooperated satisfactorily in dividing the territory, in producing a new version of the Bible in Portuguese, and in other matters relating to their work. There has not been much overlapping on the part of other mission agencies. The Methodist Episcopal Church in 1898 turned over a flourishing work in the south of Brazil to the Methodist Episcopal Church, South, in order to prevent this. The prevention of territorial duplication has already occasioned much discussion. Presbyterians, North and South, Methodists, North and South, Southern Baptists, Episcopalians, and one group of the Evangelical Union, have fields which, taken together, cover nearly all of the republic; and the making and definite and permanent of a general territorial division has been often considered. The situation is not without serious difficulties, for not a few of the major obstacles to cooperative effort are met with here and in full force, but in education, in the preparation of literature and in territorial adjustments, cooperation might fairly be sought for in the near future. A general inclusive name for all evangelical bodies in Brazil with the inevitably resultant consciousness of relatedness would be a vast help.

(3) *Central America*.—There has been no general plan looking toward the adequate occupation of the entire field. It could scarcely have been otherwise. The missionary force is so small that it hardly dared contemplate the problem of evangelization in its entirety; but the time hastens when such contemplation is essential. As with Porto Rico and the Philippines, territorial distribution would be easy at the beginning of missionary operations. Several years' delay increases the difficulties.

(4) *Chile*.—One of the progressive republics of South America and one where there is need of a strong advance in evangelistic work, Chile has had little chance for cooperation because so few missionaries have been at

work. Only three principal denominations are represented there, together with several independent missionary bodies. These are established principally in the two cities of Valparaiso and Santiago. The tendency to leave the country and to establish themselves in the city, doing their farming, so to speak, from the saddle, is a marked characteristic of the landlords of Chile. It has two results affecting missionary operations. It calls for well-established work in the cities, to which this better class of the population is tending. But it calls also in pathetic terms for some religious work for the utterly neglected peon population of the country regions. In addition, therefore, to strengthening the city work by joint endeavors of the denominations, there should be a vast enlargement of country work. Moral conditions on every level of society in Chile plead cogently for it. There has not been any formal distribution of territory between the denominations, but providentially there has been a division. The Presbyterian and Methodist Episcopal Missions occupy a considerable part of the barren northern part of Chile in regions which border on each other. In the central cities of Valparaiso, Santiago, Valparaíso, and Concepción both are found, while in the central valley the Presbyterians are found. The Church of England (South American Missionary Society) has work among the Araucanian Indians at Cholchol and Quepe. Still further south, with headquarters at Valdivia, is the work of the Christian and Missionary Alliance, while in the Straits region are the Methodists and the Church of England in its work among the Fuegians.

(5) *Cuba*.—There has been no territorial division between denominations in Cuba, largely because no denominational conferences were held before entering the field. The Baptists, Northern and Southern, agreed to cultivate respectively the eastern and western sections of the island. Eight other Societies are operating on this island. The Methodist Episcopal Church, South, is in Cuba by agreement with the Methodist Episcopal Church which works in Porto Rico.

(6) *Mexico*.—There is a profound conviction among some of the missionaries that efforts in the direction of territorial delimitations should be energetically made. The findings of the Cincinnati Conference in this regard, in which so many mission Boards and missionaries participated, indicate that a hopeful spirit of cooperation has seized the missions in that disturbed republic. Principles of comity have been agreed upon by the Methodist Episcopal, the Methodist Episcopal, South, the Baptist, the Congregational and the Presbyterian missions in central and southern Mexico, and there has been some effort toward giving them practical effect; but so far there have been no constructive plans for the adequate occupation of the whole field.

There will doubtless be grave problems in the division of territory. But in Chihuahua, Mexico, the Mexican pastor of the Methodist Episcopal Church, South, (which denomination was to leave that field in case of the proposed change going into effect) offered even to leave the ministry entirely if that were necessary in order to effect the withdrawal of his Church, so much did he believe in the proposed plan of dividing the territory so as to occupy the field adequately. On the other hand, much harm has been done because of double occupation of territory in many places. One correspondent writes: "For many years there has been an understanding among many of the denominations that we would not enter towns of less than thirty thousand inhabitants where any mission had preceded us. This matter was discussed among us in the early days of missionary operations in Mexico, and, although not formally acted upon by all the missions, has been considered the rule between most of us. There have been several exchanges of territory between our Church (the Methodist Episcopal Church) and the Methodist Episcopal Church, South, and the Presbyterian Church. These exchanges have been arranged amicably, and we believe to the great advantage of the work, as well as resulting in economy in the matter of men and means." The Baptists, Northern and Southern, have agreed that

a state occupied by one should not be entered by the other.

Another correspondent writes: "In 1888, in the City of Mexico, there was a meeting of representatives of eleven evangelical bodies in an effort to distribute the territory among the different denominations as regards the larger cities. A few years ago some meetings were held by representatives of the Friends' Mission and of the Presbyterians, looking to a division of the territory in the State of Tamaulipas. The disturbed condition of the country has hindered the going forward with this division."

The Commission on Territorial Occupation of the Cincinnati Conference recommended that each agency at work in Mexico consider earnestly the location and distribution of its forces, so as to avoid duplication and overlapping, and to secure the occupation and evangelization of the entire field; and in general that in all new territory assigned to a single Board all other Boards refrain from entering.

So far as cooperative plans have been carried out, their success has been in proportion to the observance of the resolutions of 1888, which recommended a division of territory. Some denominations have not observed them.

One correspondent writes: "We are face to face with a Church which has been in absolute control for four hundred years with one supreme head; hence, when the people see evangelicals divided into what they are pleased to call sects, it certainly debilitates and divides up our strength. Moreover, the present status of cooperation is far from satisfactory. We have held two evangelical assemblies with delegates from nearly all the evangelical bodies in the country. There has been a good deal of union effort along temperance lines. We have a Sunday-school missionary who cooperates with all Sunday-school effort throughout the republic. In the early days of missionary effort we discussed a plan of cooperation. Among other things agreed upon were that a second denomination should not go into any town of less than thirty thousand people; that workers could not pass from one

mission to another without a clean record, and that church members would not be received from another evangelical church without a simple letter of transfer. Now, after years of work, we have a union hymn-book likely to be used by most of the evangelical denominations, indeed, I think, by all except the Episcopalians. Likewise we have the Cincinnati plan which has the hearty approval of many of the native workers. Some of the missionaries and a few of the lady workers are concerned about certain details, which we trust will be adjusted to the satisfaction of all. The problems of larger cooperation are many, such as press, school, territorial occupation, etc., the great need being to avoid useless competition, unhappy overlapping, waste of effort and resources. Cooperation at the home base must be worked out at that end of the line. Repeated conferences and free correspondence between missionary Societies should result in great good."

We cannot better present the needs of some delimitation of territory in Mexico than by quoting the following resolution of the Commission on Territorial Occupation of the Cincinnati Conference:

"The committee believes also that there might be a more effective distribution of the present missionary forces than that which has come about in the natural development of the work hitherto. In some states there is one missionary to each twelve thousand people and in others there is not one to more than a million. There are thirty-nine mission high schools in fifteen states [with a population of nine millions], while the other fifteen states, with a population of six million, have no such institutions at work for their people. We would accordingly urge upon each agency at work in Mexico the earnest consideration of the location and distribution of its forces, so as to avoid duplication and overlapping and to secure the occupation and evangelization of the entire field."

(7) *Peru*.—There would seem to be a fine opportunity for territorial cooperation to be worked out along the most approved lines. There are only two missionary organizations of consequence at work in this great coun-

try—the Evangelical Union of South America and the Methodist Episcopal Board of Foreign Missions. The former has its chief centers in Lima, Arequipa and Cuzco, and the latter in Callao and Lima. This leaves the larger part of the field unoccupied.

The whole northern part of Peru has not a single missionary or preaching station in it. It would be a great pity if several missions should start work in these fields and in a small way. Some great missionary organization which is willing to take the entire responsibility for northern Peru should be given that work.

Progress has been made by the few bodies at work in that republic as is indicated by the fact that they have organized an Evangelical Alliance, the object of which is the promotion of Christian fellowship, cooperation and union among the various denominations. This Alliance plans to organize a central Executive and Arbitration Committee to which matters of disagreement between missions, concerning members, territory, or any other cause, may be referred. It will be also the duty of this Arbitration Committee to decide if the occupation of a territory or a city by a Society is effective, and to obtain information concerning the parts of the country not yet evangelized and to advise the respective Boards concerning such regions.

(8) *Porto Rico*.—A good illustration of territorial division is to be found in Porto Rico. Immediately after the occupation of Porto Rico by the United States, secretaries of the Baptist, Congregational, Methodist and Presbyterian Boards met to consider their duty to the island. It became apparent at once that then,—before any missionary work was undertaken,—was the time to put principles of comity into easy and effective operation. It was resolved, therefore, so far as possible, to eliminate the waste of power which comes by friction, to seek the best economy of operation, and, far above all, to impress on the people of Porto Rico the essential harmony and unity of our common Christianity.

It was agreed that not only would principles of comity be observed in relations with one another, but, to make



those principles truly effective as well as to economize Christian forces, that the island should be distributed territorially—each missionary Society holding itself responsible for a particular section.

This plan has now been operated for fifteen years, and, so far, the compact of comity and cooperation has been firmly regarded. There has been no serious infraction of the plan. The work in all the districts has been progressive.

Later, other denominations have come in, but, without assignment of definite territory, they have worked with the others in complete harmony, seeking not for denominational advantage, but for the greatest good to the people to whom they minister. The principal denominations now represented on the island are Baptists, Congregationalists, Christians, Disciples, Lutherans, Methodists, Episcopalians, Presbyterians and United Brethren. Furthermore, this plan fostered a spirit of federation.

Altogether, big and little, there are thirteen Societies now operating on that island. In comparison with the supply of missionaries for other parts of Latin America this may very properly be regarded as an excessive number. It should be remembered, however, that as an integral part of the United States it might claim a larger proportion of missionary Societies at work than the various republics of South America, for example, which are not united to the United States in such close and organic bonds.

The question emerges, however, whether the wants of the field could not now be met by a smaller number, and if so the difficult following question will be as to how to secure this adjustment. To effect the withdrawal of forces now on the field implies advanced federation, and yet it is doubtless one of the present demands of cooperation that there be such a statesmanlike view of the entire field, that a redistribution of forces may be effected without jeopardizing the fraternal relations of the denominations to each other. It would not be in the highest view a serious matter if it should mean denominational loss in some quarters; but even this would not be

a necessary result of such adjustment. Redistribution does not mean the lessening of missionary activity of any Society. Thus, if too many Societies are operating in Porto Rico, there are certainly too few in Mexico; still fewer in Central America. Denominations withdrawing from Porto Rico, and extending their work in Mexico or Central America, could not be regarded as having lost prestige or opportunity. They will only be using both more strategically and, by combining with other Societies in the general rearrangement, be giving a final view of the solidarity of Protestant missions.

Throughout Latin America, much of the responsibility for failures of comity in any phrase of it must rest not on the fields so much as on the home base. It is difficult enough for widely separated missionaries, with no facilities for getting together, to come to terms in matters of cooperation. It is more difficult still for them to create the atmosphere for cooperation. That may well be regarded as a primary responsibility of mission Boards. If, with their wide outlook on the entire field, and with their authority for directing missionary advance, these Boards cannot get together to map adequate campaigns, it is idle to expect cooperation in any large and sufficient measure from the lone picket lines on missionary frontiers. As well expect companies under fire in a battle to plan the campaign as to expect it on the mission field while there is silence or indifference at mission headquarters.

The sporadic and independent occupation of Latin America by evangelical forces, often openly divided, makes but a poor impression on the minds of Latin Americans, accustomed to a form of faith which is united, and to campaigns with undivided leadership. As the result of the new day that is coming to Latin America there should be a great multiplication of agencies in the field, but in advance of the increase of activity and agencies there should be some wisely fixed principles of united action.

### CHAPTER III

## COOPERATION IN THE PRODUCTION OF LITERATURE

One of the directions in which the spirit of cooperation manifests itself most markedly is in the generally expressed desire for common religious literature. As the denominations generally are agreed on the essentials of divine truth, there would seem to be no sufficient reason why union publications of cardinal gospel truth should not be encouraged and used by all denominations. Dr. Arthur J. Brown, in his book on "Unity and Missions," tells of an Anglican missionary bishop who conceived the idea of a union catechism. He therefore called a meeting of all the missionaries in his district and proposed that a committee be appointed to prepare such a catechism, suggesting that everything on which they agreed be put into the body of the catechism, and that the subjects on which they disagreed be put in an appendix. When the work was completed all were impressed by the strength of the catechism and the weakness of the appendix.

Thus far the Christian literature for Latin America has been prepared mainly along independent, denominational lines, and has been attended by much duplication of effort and waste of resources. There is general agreement in all the Latin-American fields that there should be, as to preparation, publication and distribution of Christian literature, a strong cooperative movement.

In some fields progress has already been made. It goes without saying that in the matter of Bible translation under the direction of the Bible Societies cooperation between the missionaries and nationals, and between the various Christian bodies interested is already an achieved fact. The publication of the Scriptures is a matter of adjustment between the great Societies concerned, while in the distribution through colporteurs these Societies are working under a plan which carefully assigns the limits within which the agents of each shall work.

(1) *Argentina*.—The matter of union for the publication and distribution of literature has not been much considered. The Methodist press in Buenos Aires has sought to keep in stock all published books and tracts from all sources, offering them on equal terms to all purchasers. Its advertising lists have covered a wide range, but not, however, the whole field. As to the production of literature, nothing has been done toward specifically determining what translations are desirable and which are most urgent, or toward assignment of given work to certain parties.

(2) *Brazil*.—There is a woeful need of Christian literature. There must be cooperation, if any adequate supply is to be provided. No one agency would be adequate to the task. One correspondent writes: "Projects for cooperation in publishing and educational enterprises have made little headway, because of indisposition to sacrifice certain gains of a local nature for larger ends. Sectarian interests have also frustrated tentative plans for comity in certain districts." As to religious papers, there are too many. There are eleven, and they are poorly supported. A union publishing house is needed, but the spirit of cooperation does not seem far enough advanced to bring it in sight. The cooperative work of the two Bible Societies in Brazil has already been noted in Chapter II. In addition, the work of the Sunday School Union is of promise.

(3) *Central America*.—There are three monthly publications among the Spanish-speaking people, but no effort, so far, has been made for their consolidation.

There is no central depository for literature. Almost nothing has been done in the way of translation, and almost nothing is known of cooperation. All that has been done has been due to the individual efforts of a missionary here and there. There are no funds of any sort to meet the expense of the publication of necessary books, and almost none have been published. At the annual conference of Central American missionaries a union of missionary publications was suggested, but, so far, no union presses have been established.

(4) *Chile*.—There has been considerable progress in the matter of literature. The Presbyterian mission has published a list of books which is used by various denominations. It has an understanding with the Methodist Episcopal press to prevent repetition in orders and sales. There is no central depository. For many years the Valparaiso Bible Society had a central depository used by workers of different Churches, but it has now gone out of existence. Another advance step is in the matter of union of the weekly religious papers of the Methodist Episcopal Church and of the Presbyterian Church. The printing is done at the Methodist Episcopal press.

(5) *Cuba*.—One conference was held looking to the union of missionary publications, but up to this date no definite result has been obtained. The greatest difficulties have been encountered in trying to combine missionary publications.

(6) *Mexico*.—Some progress has been recorded. In Mexico City the Methodist Episcopal missions, North and South, and the Presbyterians publish a catalogue containing lists of denominational and general publications. There has been no central depository established, but the listed books and other publications can be had from either the Methodist Episcopal or the Presbyterian press. Sunday-school helps were prepared and published in one series jointly by the Presbyterians, North and South, and the Methodist Episcopalians, North and South, one set for the four denominations. This marks

a decided advance in cooperation, promotive at once of economy and efficiency.

Recently practically all the denominations of Mexico united in preparing a union evangelical hymn-book, which came from the presses of the American Tract Society in New York in the month of February, 1915.

The success that has attended the cooperation plans so far attempted is most noticeable in the Sunday-school literature with the helps jointly issued. More graded work has been done, and the tendency is toward a higher standard. Interdenominational barriers have as a consequence been weakened. It is noted, however, that there has been a lack of centralized authority to bring the publications out on time and for general administrative purposes.

The plan for cooperation in Mexico is best illustrated by the findings of the Conference of Missionaries and Missionary Boards Working in Mexico, held June 30-July 1, 1914, in Cincinnati. The matters discussed related to cooperation on press and publications, on education and on territorial occupation. In the matter of publications it was agreed that a joint depository should be established in Mexico City, that all present church papers should be united in one, that an illustrated young people's paper should be established and that a joint publishing plant should be established in Mexico City.

The Northern Presbyterian Church has published a general list of evangelical publications in Spanish. The Southern Presbyterian Church has a series published in Spanish on Sunday-school work. A few years ago an agreement was entered into by several of the denominations working in Mexico by which the Sunday-school literature of these denominations was coordinated.

(7) *Peru*.—There is only one evangelical press. It is hoped that in response to the liberal schedule of prices for work done for the other missions they will bring all their work to the now existing press and there will be no desire or need for the installation of another.

(8) *Porto Rico*.—Five mission Boards are now united in maintaining an evangelical semimonthly paper.

A central depository has already been established under the auspices of the Federation of Evangelical Churches in Porto Rico. This depository and that of the American Bible Society are in connection with the printing establishment of *Puerto Rico Evangélico*. In the matter of translations, also, the Seminario Teológico Portoricuño of Mayaguez and the *Puerto Rico Evangélico* have cooperated. An interdenominational committee is preparing tracts and is publishing them in Spanish. The Presbyterian, United Brethren, Baptist, Disciples and Congregational missions have united in the support of the printing plant and of the paper.

At the conference of South American Young Men's Christian Associations, held in Montevideo, May 29 to June 5, 1914, it was voted that "It is the judgment of the Commission that an international publishing house would be desirable, and we look forward with keen anticipation to the projected union publishing house being suggested by the Committee on Cooperation for Latin America of the various church Boards to which we pledge our cordial support." It is difficult to see why two, or at most three, such houses should not manage the printing and output of all the literature for Latin America and thus render unnecessary a large majority of all the printing presses that now exist in most of the fields. This would be in accord with the large majority of the replies that were received from the missionaries. Almost all spoke of this as desirable, although in a number of cases union press work had been tried and failed owing to the inability of the missions to work in harmony, or to bad business management.

Even were it impracticable to have a union publishing house, there should be some form of cooperation in the preparation of text-books, Sunday-school literature and tracts, as well as of periodicals. There is also a large need for the preparation of an apologetic literature. A writer from Colombia emphasises this point as follows: "The need is exceedingly great, the demand is quite good. The situation needs urgent treatment. The supply of literature is inadequate and its character is a disgrace

to Protestant civilization. French free thought is twenty times better presented to the readers in Colombia than is evangelical faith. Books on free thought are more numerous, are cheaper and are written in good Spanish. A catalogue of such antichristian literature should be obtained and the efficient answers from an evangelical point of view should be sought out. We have a limited amount of really excellent controversial literature, but where shall we go for a first-class modern apologetic against the ravages of free thought and atheism?"

What was said by the Cincinnati Conference on this subject is equally applicable to Latin America generally: "The production of literature involves two branches of labor, the editorial and the manufacturing. The literature itself also naturally falls into two classes, books and periodicals, the permanent and the temporary, including tracts and leaflets with the periodicals. In no department of this work is cooperation impossible. In some, as for example in manufacturing, it may perhaps be accounted difficult. Yet we believe that the difficulties involved even in the community ownership and direction of publishing plants are by no means insurmountable. Certainly there should be no serious obstacles in the department of editing. Our denominational beliefs are sufficiently near to identity with one another and the taste of Mexican readers is so indifferent to the distinctions which may still persist among us, that authorship and supervision by those of one Church for readers of another offer no obstacles that need give us pause."



## CHAPTER IV

### COOPERATION IN EDUCATION

The World Missionary Conference, after most thorough investigation, expressed its judgment of the desirability of cooperation in education in these words: "We have come to the conclusion that there is probably no branch of missionary work, in respect of which joint action is so feasible and so manifestly desirable, if not absolutely necessary, as in educational work, and we think that every effort should be made to overcome the difficulties and to extend cooperation." Our examination has not disclosed serious difficulties, but has shown manifold advantages.

(1) *Argentina*.—Christian education is yet in its beginnings, so far no plans have matured looking to any definite cooperation. One of our correspondents writes that there has been for some time under consideration the whole range of Christian education. It is recognized, moreover, that in theological education some cooperation is possible.

(2) *Brasil*.—As a hopeful indication of a union spirit it may be mentioned that it has recently been proposed that the courses of the colleges at Lavras, at Juiz de Fora and at São Paulo be standardized and agreements entered into concerning examinations and discipline. It is hoped that the Baptist College at Rio may also enter into this arrangement.

A further indication of union tendencies is manifest in the steps already taken looking to the union of the

Southern Methodist mission with that of the Presbyterians in the Theological Seminary at Campinas, State of São Paulo. This institution is owned and directed by the General Assembly of the Presbyterian Church in Brazil. Thus their offer to the Southern Methodist Board to form this union commits the Brazilian Presbyterian Church to this principle. The outcome now depends upon the Southern Methodist Board in the United States. The Northern Presbyterian and Southern Presbyterian Boards each furnish one professor to the seminary. The action proposed is most desirable.

A more extensive program for theological education is suggested by one of the missionaries as follows: "This movement ought to include all evangelical denominations doing work in Brazil. Owing to the vast distances and diverse conditions under which Christian work is done in this country there ought to be at least two theological educational centers—one in the North and one in the South. The best measure that could be taken to do away with prejudice and dividing lines between the evangelical denominations would be the founding of an interdenominational or union university for the practical and theoretical training for Christian ministers, in which, among other things, all participating sects should have their peculiar views fairly and sympathetically taught."

(3) *Chile*.—In this progressive republic a correspondent mentions the need of advanced school work for the cultured classes, an enlarging of present facilities and the shaping of courses that parallel the courses of North American colleges. This last movement should be a union work in which all missions share which have educational work in the particular country concerned. In Chile the Methodists and the Presbyterians have a rather extensive educational work, and might be working toward the erection of an evangelical university. One union effort has been undertaken in the nature of a Bible training school between the Methodist Episcopal and American Presbyterian Churches. The undertaking is new and promises well.

(4) *Cuba*.—Nothing seems to have been accomplished in the way of union educational work, whether academic, industrial or theological. One of the denominations, the Presbyterian, sends a few of its students to a Bible training school in Mayaguez, Porto Rico. The need is acknowledged, but no movement seems to have been made. Apparently, plans for educational cooperation have been confined to plans for Sunday schools and young people's societies. In these a fair degree of success has been attained. But it has been claimed that sectional and racial prejudices have hindered cooperation to a considerable degree.

(5) *Mexico*.—So far the only point of actual union in educational work is that partly effected in the Coyocan College, supported jointly by Northern and Southern Presbyterians. Northern and Southern Baptists have entered into definite arrangements for the conduct of joint academic schools and a joint theological school in northern Mexico.

(6) *Peru*.—Little progress in educational union has been made, but the need is clearly felt among the different missions for a standardized course of study and of common methods of school work. There should be some agreement regarding the amount of Bible and religious training in the course of study, and regarding the proportions which should be maintained of religious and of educational work. Nothing has been done in the way of theological training. But here, too, the need is recognized. A uniform course of study adopted for the training of the native ministry, with any special denominational features made optional or to be substituted for certain specified related subjects in the general course, is much desired. Pending the time when there shall be a theological school, the different subjects to be taught could be apportioned to the missionaries or educational workers or to Peruvians fitted to teach them. There should be a carefully selected interdenominational council to set standards, decide points in dispute and direct the work.

(7) *Porto Rico*.—There has been no occasion for union educational work in primary schools. The various mission Boards are gradually withdrawing mission schools, because the excellent school system of the island renders them unnecessary. But in technical and theological education there is marked cooperation. There is an industrial training school at San Germán, called the Polytechnic Institute, which is interdenominational, although supported by the Presbyterian Board of Home Missions. All denominations send their students to this school. There are now a hundred young men and women gathered there, who, in addition to an ordinary academic education, are receiving industrial and domestic training to fit them to be useful citizens. With larger equipment many other hundreds of students could be added.

There is a union theological training school in Mayaguez, the Presbyterians and the United Brethren uniting in its support. Congregationalists and Christians have sent students. The Baptists have an independent school adjacent to the insular university. The Methodists and the Disciples have each an independent system of training for the islanders.

## CHAPTER V

### COOPERATION IN CHURCH DISCIPLINE, MEMBERSHIP AND SALARIES

(1) *Argentina*.—The attitude of mission Boards and workers toward dismissed agents and church discipline may be described as being practically the same as between the denominations in the United States. There has been no occasion for complaint from the field, perhaps due to the fact that the field has only recently been shared between different formal organizations.

The question of church membership seems to be on the same status as in home fields. There is considerable difficulty in creating among converts the sense of formal membership and of church responsibility.

(2) *Central America*.—It is said that the failure to have an understanding concerning dismissed agents in some places has led to friction, even greatly interfering with the work. One correspondent writes: "There is not any general agreement either in regard to church discipline or as to the scale of salaries desirable for missionaries and teachers. The agencies that have the greatest difficulty in cooperation are the regularly established missions of the recognized Boards on the one hand, and the undenominational missions and independent enterprises on the other. The reason is that they work along different lines and see things from different points of view."

(3) *Cuba*.—There has been no union effort noticeable with reference to church discipline, a scale of salaries, or church membership.

(4) *Mexico*.—A valued correspondent writes: "While there is no generally accepted attitude toward dismissed agents, Christian courtesy has characterized the adjustment of such cases, when these have arisen. It is recognized, however, that definite principles should be outlined and adopted. As to church discipline, salaries and exchange of membership, no progress seems to have been made. This is a matter for the respective Boards. A scale of salaries for Mexican workers, men and women, is desirable and presents a large problem."

Toward dismissed agents there was declared to be a general feeling against taking workers who have had difficulties with other ecclesiastical bodies. The general Missionary Conference which met in Mexico in 1888 passed a resolution that no one be received from one denomination into another unless the interested person could present a letter of dismissal.

On the question of the reception of a person from one church by another many conditions were prescribed, such as a clean record, soundness in the faith, conscientious scruples, high and noble motives, freedom from a desire to improve position in the world or in society, with recommendations signed by the recognized authority of each church, all to be done with a mutual knowledge of the two churches interested in the change.

(5) *Peru*.—A correspondent writes: "There should be a definite, formal agreement regarding the basic principles and conditions of church membership. This would do away with the criticism of one denomination by another, as being too liberal or too strict on conditions of membership. This would permit an exchange of membership as individual members remove from one place to another, without casting suspicion on the one denomination for not having standards acceptable to the other."

(6) *Porto Rico*.—There is a plan in operation for the orderly exchange of church membership, acted upon by all except the Baptists, Episcopalians and Lutherans.

## CHAPTER VI

### INTERDENOMINATIONAL CONFERENCES AND CONVENTIONS

#### I. THE VALUE OF SUCH GATHERINGS ON THE MISSION FIELD

It was early discovered in the movement towards co-operative action between the denominations that no one measure was more helpful than to bring into each other's presence for friendly discussion, persons accustomed to divided activities and to differing positions and modes of thought. A common forum for discussion is essential, if a mutual understanding it to be had. In all the home base lands, interdenominational conferences and conventions of varied types, purposes and scope, have long been held. Their number would seem to have increased in late years in a geometrical ratio. Even denominations most hesitant with reference to the broader fellowships between Christians of varying names have been ready to take some part in these and to acknowledge their value.

If thus useful where churches are numerous and strong, the need for such conferences is far more imperative on missionary fields where denominational fellowship is infrequent and difficult, where new problems are constantly emerging, and where the isolations, and often the deprivations, of missionary life increase the hardship and limit the efficiency of service. If apostles needed to get together for spiritual help and brotherly

encouragement before going forth to encounter the coldness and active opposition of a pagan world, quite as much do they of modern days, going forth to a world indifferent if not hostile, and equally needy, require the inspiration of united intercession and the encouragement of comradeship in common tasks. The Edinburgh Commission on Cooperation and Unity gave frank expression to this need. "A conference or association of however limited powers serves an end of inestimable value, if it brings into fraternal association and mutual acquaintance, into an atmosphere of common aims and interests, into a realization of a unity that underlies and transcends all differences, those whom our unhappy divisions would otherwise keep sundered, if not estranged." The five years which have passed since then have witnessed in all parts of the world a growing tendency among active missionaries to unite for the cultivation of common sympathies, hopes and purposes, for the development of common plans, for the study of common problems of united service, and for prayer for divine guidance.

## 2. TWO CLASSES OF CONFERENCES

Such conferences fall naturally into two groups: conferences which specialize on some phase or phases of church work, and conferences which pertain to the whole range of such work. Most of those which have been held thus far in Latin America belong to the first group.

### *a. Conferences on Some Special Phase of Work.*

(1) *Argentina.*—There has been established a Conference of Christian Workers for the Deepening of Spiritual Life, which is an organization principally for workers in Buenos Aires. It avoids dealing with methods and controversial questions, especially those which might be interpreted as detrimental to the Roman Catholic Church. Concerning this conference one of our correspondents writes: "This conference appointed a committee some years ago consisting of one representative from practically every one of the religious agencies at work in the Argentine Republic. This committee



was empowered to elect a new representative when the original or subsequent member for any denomination leaves the country. Thus the committee continues to be complete all the time, but the authority which it has is purely indirect and personal. It has, however, been found to be extremely useful. For instance, an evangelist offers his services. No denomination likes to invite him, but the committee meets and in the name of the conferences gives an invitation and appoints a subcommittee to facilitate the campaign. Similarly this committee has very carefully dealt with the subject of a depot for religious literature in various languages. Nothing has come of it, but the subject has been so thoroughly examined that we know now that until some new force appears we cannot do it. This committee met and took up the question of the regional conference that is to be held here following the Panama Congress. It will not be responsible for that conference, but it authorized its officials to call together a meeting of all evangelical workers. Thus it has been the means of 'getting a move on' frequently, when, without it, nothing would have been done. There has been the most delightful cooperation of all bodies in the work of this committee."

(2) *Brazil*.—Conferences have been held from time to time in the interests of work cared for by the Young Men's Christian Association, the Christian Endeavor Union, the Sunday School Union, the Woman's Christian Temperance Union and the American Bible Society. When Dr. Francis E. Clark was in the country in 1907 he held local conferences in Rio de Janeiro, Jahu, Rio Claro and Campinas; and, in São Paulo, an all-South American convention, the attendance, however, being largely from Brazil.

(3) *Cuba*.—There was held at Cienfuegos in 1902 a general missionary conference attended by nearly all missionaries at work in the island with the exception of the Episcopalians. A number of other conferences of similar nature were held in later years. They finally developed into a National Sunday School Association and an

association of young people's societies which hold annual conventions. The work of the organizations is carried on by unpaid district secretaries who arrange district and local conventions, rallies, etc. The National Sunday School Association has, through its departments, attempted the preparation of teacher training literature in Spanish, the stimulation of "cradle rolls" and home departments and the grading of schools. Last year the annual convention met at Santiago and was more of an institute than a convention. The needs of the churches have been always uppermost in the minds of the prime movers in these gatherings and the changing forms of the meetings have been attempts to answer the new demands that have come as the work has developed from year to year.

(4) *Mexico*.—An annual convention of Sunday schools and young people's societies has been held since 1895, when Dr. Francis E. Clark visited Mexico and led in a Christian Endeavor convention. These conventions meet generally in July and continue for five days. One day is given to the Sunday-school work, another day to the young people's societies, another day to temperance, and other parts of days to medical work, literature, school work, and so forth. Sectional meetings are generally held by the editors, the medical workers, the school teachers, the Epworth League workers and the Christian Endeavor leaders. At this time officers are elected for the Mexican National Christian Endeavor Union and the national Epworth League. The last few years, as a by-product of this convention, an organization of all the teachers in the Protestant schools of Mexico has been developed. These teachers have endeavored to conduct investigations concerning education and have thought of planning some summer school work. The officers of the convention with a local committee of the city that is to entertain the convention prepare the program of the annual meeting. Thus it appears that this convention takes on many features of a general convention of the evangelical forces in the republic. However, its name indi-

cates its primary purpose and it is not composed of delegates from the Churches as such.

The history of interdenominational conferences in Mexico is summarized by Dr. John W. Butler as follows: "We have had many interdenominational conferences in the past. Those held in Mexico City, Guadalajara, Puebla, San Luis Potosi, Monterey and Torreon have been largely and enthusiastically supported. Beside these which have had a national character, there have been many local conventions. We have had at least two evangelical assemblies with delegates from nearly all the evangelical bodies of the country. In most of the larger cities, where two or three such bodies are working, we have a preachers' or pastors' association and generally a monthly alliance meeting."

(5) *Uruguay*.—These gatherings were confined in their scope and representation to particular countries. The only gatherings which were planned for a large group of Latin-American countries were the Christian Endeavor convention at São Paulo, referred to under Brazil, and the Conference of Secretaries and Physical Directors and the First Continental Convention of the Young Men's Christian Associations of South America held in Montevideo, Uruguay, May 29-June 9, 1914. While these last two gatherings belong to the class of specialized conferences, yet they partook of some of the characteristics of a general conference of Christian workers, inasmuch as a number of missionaries and church officials, in addition to the Young Men's Christian Association workers, were invited to be present and complied, taking an active part in the discussions and conclusions. The following brief summary of these two gatherings shows that they were epoch-making in character:

"This was doubtless the most representative interdenominational and international gathering of Christian leaders ever held in Latin America. The nature of the subjects to be treated led the committee to invite, in addition to the secretaries and physical directors with their wives, a number of the leaders of the different Churches

and Societies represented in South America. A few of the friends thus invited were prevented from attending, but there were present fourteen leaders of eight denominations and five representatives of interdenominational or undenominational Societies. The Rev. S. G. Inman, of Mexico, at that time visiting South America in the interests of the Board of the Christian Church and of the Committee on Cooperation for Latin America, was also present. Special mention should be made of the presence of Mr. Emmanuel Sautter, General Secretary of the World's Committee of Young Men's Christian Associations, of Geneva, Switzerland, and Mr. Gilbert A. Beaver, of the International Committee of Young Men's Christian Associations, of New York, both of whom travelled to South America expressly to attend this meeting and the Continental Convention which followed it, and both contributing largely to the success of the Conference. There were present twenty-three secretaries, sixteen wives, fifteen church leaders, and six other leaders and laymen, making a total of sixty, not including occasional visitors invited to certain sessions.

"Eight commissions were appointed several months before the conference met. Because of the great distances, no effort was made to have these commissions meet before the conference convened, but the members were requested to gather through interviews, correspondence and study, such information as would be useful to their respective commissions. The work of the commissions as such was done during the eight days of the conference. In the conference the subject of each commission was given a general preliminary discussion before the commission met, and another general discussion took place as each commission presented its report. This plan worked admirably and made possible the accomplishment of an extraordinary amount of work in the allotted eight days."

When President Clark was in South America in 1907, in addition to those already spoken of in Brazil, he held conferences at Montevideo, Uruguay; Buenos Aires, Ar-

gentina; Valparaiso and Santiago, Chile; Arequipa, Peru; and La Paz, Bolivia.

*b. General Conferences.*

(1) *Brazil.*—Interdenominational conventions do not seem to have been much in evidence. There are only two examples of this kind. One is the Sunday-school convention, which meets triennially and is participated in by all denominations; the other is the local organization of the Evangelical Alliance, whose usefulness is limited to holding an occasional inspirational meeting and the observance of the Week of Prayer. The Sunday-school convention is showing in a splendid way what can be done, and is unquestionably preparing the people for a broader application of the principle of cooperation.

(2) *Central America.*—A gathering is regularly held of great value, the Central American Missionary Conference. It has for its main object the bringing together of all the missionaries throughout Central America for mutual help and edification and for a cooperative solution of the special problems of the Central American field. This conference has been established for some six years. Four groups of evangelical missionaries besides independent workers have been represented at its sessions. The committee consists of the Rev. William B. Allison, a Presbyterian; Pastor E. A. Bishop of the Central American Mission; the Rev. James Hayter of the American Bible Society, and Mr. Caspar Wistar, Secretary. All live in Guatemala City. In 1914 the conference was attended by about thirty missionaries, some of whom travelled four and five days on muleback in order to be present. For two successive years the conference has been entertained in the girls' school of the Presbyterian Mission. The conference generally lasts for eight days and is held in English. It was for a time combined with a native conference, but for various reasons that arrangement failed. Some of the subjects treated last year were, "Unity and Cooperation," "Organized Sunday-school Work," "The Press

and Literature," "Personal Work Among Women," "The Training of a Native Ministry."

A hopeful indication of the extent to which desire for this form of cooperation appears in *Mexico* lies in the fact that the following interdenominational conventions have been held: local Sunday-school conventions; the annual conventions of young people's societies and of Sunday schools; the conference held in Monterey, under the auspices of the Young Men's Christian Association; a series of meetings under the leadership of D. L. Moody, some years ago; the general missionary conference held in Mexico in 1888, and the conference held in Cincinnati in 1914. All of these, except those in Mexico City and Cincinnati, were largely inspirational in character. Delegates as a rule are selected by the local Sunday schools, societies and churches. In addition to these there have been many local conventions, but these are now suspended on account of the disturbed condition of the country.

(3) *Porto Rico*.—There is a Federation of the Evangelical Churches with a general assembly and a representative council meeting every two years. It is both inspirational and advisory, and has been of considerable value in promoting cooperative effort in various church enterprises.

It is the conviction of this Commission that such interdenominational conferences should be held in every republic, not only for fellowship and inspiration, but more especially for the careful study of the whole field of missionary and evangelical endeavor. Such conferences should be, when practicable, officially representative of the Churches at work in their region. It is better to hold them as unofficial gatherings of individual workers than not to hold them at all, but a truly representative group is more likely to be able to secure an adjustment of mission procedure to group convictions and is also more likely to be continuously and unceasingly influential simply because of the accumulation of experience and tested wisdom.

Each sectional conference following this Congress

should result in permanent organization of the forces for united advance. Naturally in the end there will be an organization in each country. While the workers are few it may be sufficient for the present in case of small contiguous countries, as for example in Central America, to have an organization covering a group of countries.

In regions where these do not already exist and where they do not arise at once as an outcome of this Congress and its following conferences, the Committee on Cooperation in Latin America should take early steps to secure the convening of national or group meetings for the purpose of organization.

## CHAPTER VII

### COOPERATION WITH OTHER RELIGIOUS FORCES IN THE FIELD

The most delicate, difficult and important matter we have had to consider pertains to our attitude toward, and our relations with, the people in Latin America in regard to their inherited faith.

#### I. THE INDIVIDUAL AND COMMUNITY NEED IN LATIN AMERICA OF EVANGELICAL PRINCIPLES

The peoples of the north of Europe, the British Isles, the United States of America and Canada, as a result of the Reformation, their access to the open Bible, the tendencies toward democracy in church and state, and the interplay between the scientific and ecclesiastical movements have come to have views of the Christian faith and the Christian life which have proved to be truly formative in the individual and social expression of religion. It is confidently believed that these views would be of large value to the peoples of Latin America, and this belief is held without the denial of the presence of much essential truth in the ancestral faith of the Latin Americans. Clearly that faith has had moral and spiritual values of large benefit to those who have received it. But it is confidently believed that in the providential trend of the events which brought about the settlement of America, the purest streams of thought and life flowed along the northern parallels. We have had



the full benefit of the movement in Europe which delivered people from rigid formalism in religious life and from despotism in national life. This inheritance was denied to those republics which found their historic origin in the monarchies of southern Europe. We are persuaded that the truths and principles thus gained should be shared with our neighbors, who are rich in so many gifts and graces. Historically those truths belong to democracy. The brave republics of Latin America, many of which have fought their way to an acknowledgement of popular rights and government, are entitled to a share in those doctrines which everywhere have inspired such rights and have been the guardians of such government.

## 2. COOPERATION WITH INDIVIDUAL ROMANISTS DIFFICULT BUT POSSIBLE

A religious approach to Latin America by evangelical forces, just to the degree of the cogency of its justification, is likely to find cooperation with our Roman Catholic brethren difficult, for every approach on our part is likely to be met by churchly conservatism and exclusivism, and not infrequently by aggressive opposition. Nothing should be imposed upon these peoples, but they should be given an intelligent opportunity to exercise freedom of choice in the forms of religious faith. To withhold from them the fullest knowledge of evangelical principles would be to deny them their rights.

On the other hand, the religious and social needs to be dealt with are so wide-spread, so complex and so deep seated that the evangelical forces must have the help not only of each other, but also of all those individuals and groups, hitherto acknowledging allegiance to the Roman Church, who recognize these needs and are ready to take any step whatsoever towards cooperation with others of a different faith towards bringing about a better day.

(1) *Argentina*.—We are often told that, while cooperation cannot be expected on the part of the Roman Catholic hierarchy, it is probable that there are many

individuals, nominally Roman Catholics, who will be found willing to aid in enterprises for social betterment and education. A correspondent writes: "I am not willing to give up the attempt at cooperation, for I believe we should gain far more by developing a friendly spirit between their best leaders and ourselves than we could possibly lose; we should then hold as sympathizers and helpers a great many men who are not in sympathy with their own Church and who are in danger of becoming haters of religion, but who resent any implications against that same Church by evangelicals."

(2) *Brazil*.—A large cooperation may be brought about, especially with reference to general movements relating to social uplift, between the evangelical forces actively at work in Brazil and the German Evangelical Lutheran leaders who are seeking to provide spiritual ministries for German colonists.

(3) *Mexico*.—While the general opinion prevails that we can hope for no recognition from the Roman Catholic Church, yet it is thought there might be cooperation on the part of individual Romanists in Young Men's Christian Association work, in the promotion of sanitation and, to a certain extent, in school work.

(4) *Peru*.—The distinction is recognized between the Church as an institution and people in that institution who hold more liberal views. There are many who believe that the Roman Church itself will be best served by the growing up at its side of a strong and pure evangelical Church.

(5) *Porto Rico*.—It is reported that one of our missionaries is now giving the people an opportunity under very favorable circumstances to cooperate in united charities. The result of this experiment will be watched with deep interest.

As an indication of the fact that we can have cooperation on the part of Roman Catholics with certain features of evangelical work, it should be stated that some are serving on the directorates of Christian Associations, others as advisory counsellors for evangelical educational institutions. Not a few journalists and writ-

ers are champions of physical education, Bible instruction, and all kinds of social betterment institutions. Many prominent members of the Roman Catholic Church consent to preside at evangelical school commencements and to deliver addresses at banquets and at other functions when the great enterprise of Christianity is presented; hundreds of sons and daughters of prominent Roman Catholic families are in attendance at mission schools. Some Roman Catholic priests encourage young men to become members of the Young Men's Christian Association. Some deplore the lack of spiritual interest and life among the people, and ask about methods by which more may be brought to recognize their obligations to God and His kingdom. It is evident that in many parts of Latin America the cooperation of Roman Catholic people may be expected in great moral reforms. The activity of missionary leaders in combating gambling, graft and drunkenness is arousing the attention of Roman Catholic clergymen; they are discovering that business and professional efficiency require clean living; the economic aspects of morals and religion are, therefore, compelling the people to promote Bible study, to preach sermons that deal with life, to promote better housing conditions for the poor and to champion the cause of industrial education of the Indian and of immigrant people. If missionaries will demonstrate the effectiveness of moral and religious activity, many in the Roman Catholic Church will follow their example. It is in a position to provide substantial backing and equipment for such work.

## CHAPTER VIII

### COOPERATION WITH GOVERNMENTAL AND OTHER AGENCIES

#### I. MISSIONS AND THE VARIOUS GOVERNMENTS

The most hopeful outlook for cooperation is in the increasing liberality of the governments of Latin America. This will appear as we consider problems of larger cooperation.

(1) *Argentina*.—The government substantially aids the work of education in the schools which are conducted by Rev. W. C. Morris.

(2) *Bolivia*.—The only cases of cooperation with governments mentioned are at two points, namely, at La Paz and Cochabamba, where schools of the Methodist Episcopal Church accept government subventions. The government, however, is liberal, looking with favor upon evangelical educational work and on every effort for work among the Indians.

(3) *Brazil*.—There is reason to believe that cooperation of the most hearty and profitable character can be had with governmental and other secular agencies. Cooperation has been sought in school and other educational work, in playground and athletic activities as well as in work maintained by secular charitable organizations. Much cooperation of the kind indicated above has been organized in Rio de Janeiro and São Paulo. In Pernambuco a beginning has been made in a significant way in cooperation with the Federal Law Academy in which

the Young Men's Christian Association promotes lectures from time to time. A notable instance of governmental cooperation is in connection with the "People's Institute" in Rio. Moreover, grants of land have been given for schools in various places. For example, in Bello Horizonte, the capital of Minas Geraes, subsidies have been granted in small municipalities where the mission schools were the best or the only educational agencies.

(4) *Chile*.—The government assists the schools for the Araucanian Indians.

(5) *Cuba*.—In this republic it has been difficult to get the cooperation of the government and other agencies.

(6) *Mexico*.—There is general agreement that much cooperative work can be developed in connection with schools and charitable or social agencies. Even where programs for such activities are far beneath Christian ideals, yet participation in them often gives an opportunity for improving government standards. Something in this direction has been accomplished. Some of the mission schools use the government curricula. In Chihuahua the secretaries of the Young Men's Christian Association taught English in government schools. This opened a channel of influence which resulted in the putting in of a physical director, and also in the opening of a class for the discussion of Christianity. The majority of the students were thus interested in the Young Men's Christian Association.

The government has often shown itself very willing to cooperate. In 1912 President Madero sent a friend to the National Convention of Christian Workers to inquire how he might best help the evangelical Church in its work. The State Congress of Coahuila subsidized several mission schools, without any restrictions whatever as to religious teachings. A unique cooperation has been worked out through several years at the People's Institute at Piedras Negras, which was founded with the purpose of forming a point of contact between evangelical Christianity and the higher classes of Mexico. The

laying of the corner-stone and the dedication were both official acts, carried out with full military and civil ceremonies. A subsidy was granted by the state, and the municipality shows it many favors. The official programs of national holiday celebrations are sometimes given in the Institute. Government officials appear on its lecture courses. Its director serves on the municipal board of education and has a place assigned him among government officials at public functions. In relief work, the government has placed its resources at the disposal of the Institute, and consults the director in regard to law enforcement.

(7) *Paraguay*.—A most interesting example of governmental cooperation is that described by Mr. W. B. Grubb in the Report of Commission I, pages 34 and 35.

(8) *Peru*.—Any profitable cooperation with governmental agencies, even in social or in charitable work, would probably be impossible, because of the opposition of the Roman Catholic Church which seeks to exclude evangelical influence from every public institution. Whatever has been done in any of these directions has been only through the influence of Christian people acting privately.

(9) *Porto Rico*.—A union with governmental agencies in sanitary and antituberculosis movements is believed practicable; also cooperation through local and police courts against local nuisances and immoralities. In many cases, where moral and social interests are involved, the initiative can be taken by the evangelical interests. In San Juan a better mutual understanding between missionaries and school teachers in the Department of Education has been secured. The governor and mayor have agreed to back united charities. In at least two cases municipalities have granted buildings or land for orphanages. The head of sanitation has agreed to cooperate with a district nurse to teach mothers how to care for children, etc.

(10) *Uruguay*.—The physical director of the Montevideo Young Men's Christian Association has also become the technical director of the Uruguayan National

Committee on Physical Education, a committee named by the president of the republic and responsible for the promotion of physical education throughout the country. The government has placed at the disposal of the committee fifty thousand dollars a year. The committee has established several modern playgrounds in the city of Montevideo. A correspondent remarks: "These playgrounds are exceedingly popular. In them children are taught North American games. The results are highly beneficial to the physical and moral life of the city."

## 2. THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS AND THE GOVERNMENTS

There are striking examples of government action in assisting educational institutions founded and conducted by missionary Societies, notably in Bolivia, Chile, Argentina and Brazil. Much interest is being aroused in the educational needs of the Indian. Pioneer efforts of missionaries in this respect have called for approval and interest from Latin-American governments. The important work of the Salvation Army in certain cities has been greatly facilitated and strengthened by municipal action. Almost without exception the beneficent efforts of medical missionaries and nurses with their dispensaries and hospitals make a powerful appeal to government officials, with the result that substantial support has been gained in several instances.

Several of the governments have accorded support to student camps in a remarkable way. An annual international camp at Piriapolis, Uruguay, has four times brought together delegations of university men from different countries. From the start in 1911 the movement has had hearty government cooperation, and, during two years (1913 and 1914), the governments of Brazil, Chile, Argentina and Uruguay paid the travelling expenses of their delegates. The last named loaned materials from the Department of War to equip the camp and in many other ways rendered every possible help to make it a success. Moreover, the diplomatic representatives of other nations in Uruguay and various cabinet ministers

of Uruguay have repeatedly made official visits to the camp and have given their unreserved endorsement to the movement. Among the diplomats have been the ministers of Argentina, Chile, Brazil, Great Britain and the United States. This government cooperation and official recognition have brought to the movement a prestige and importance that, combined with the program and motives of the camps, give large promise for the future. These student gatherings are under the direction of the Young Men's Christian Association, and seek to emphasize the importance of Bible study and communion with God in character building. The basis of the remarkable interest of governments in this enterprise is undoubtedly to be found in the recognition of the need of friendly international relationships, and in the large influence which students will wield in determining the attitude and character of national life.

A large majority of the leaders in governmental affairs of Latin America recognize the necessity and importance of high moral character in their people; unfortunately, only a minority believe that the desired character can be achieved by means of the Christian religion. Not a few stoutly contend that religion leads to immorality. Evidence is not wanting that cooperation will be given by governments and officials to any agency that demonstrates its desire and ability to meet the physical, intellectual and moral needs of the people. Several governments are active in campaigns for sanitation, for better housing of the industrial classes, and for the reception and assimilation of immigrant people. The activity of missionaries in these directions has stimulated municipalities and governments to make appropriations and to appoint commissions for the extension of such betterment.

Departments of education of various Latin-American republics have given hearty support to the Young Men's Christian Associations' plans for opening hostels as social centers for students in Buenos Aires and Manila. Secretaries of the University of Buenos Aires Christian Association have visited the leading secondary schools of



Argentina at government expense with a view to relating school boys to the program of the Christian Association when they enter the universities.

### 3. MISSIONS AND OTHER AGENCIES

#### a. *The Pan-American Union.*

Chief among the Pan-American agencies with which there are large possibilities of cooperation, is the Pan American Union in Washington, D. C. The officers of this Union are in sympathy with any well organized effort to improve moral and religious conditions in Latin America. The palatial home of the Union affords a splendid social center through which one may become acquainted with official representatives of the Latin-American republics; its well-stocked library is accessible, and will richly reward the investigator. The *Bulletin of the Pan American Union*, an illustrated monthly magazine, has repeatedly made favorable mention of certain phases of missionary work; its pages are disseminating valuable information regarding all the American republics throughout North, South and Central America and the rest of the world. The director and his associates are tireless and efficient in their propaganda of pan-Americanism. Through addresses, counsel and contributed articles, these officials can render service to all agencies seeking to cooperate with the people of Latin America in accomplishing their part of the world's work. The Pan American Union is in a position to receive and impart information which will prevent misunderstandings, correct wrong impressions, and give proper interpretations regarding delicate relationships and problems which vitally concern the Americans. Missionary agencies should avail themselves of the help to be gained through the Pan American Union, and also through the Pan American Society of New York City, especially with reference to proposed conferences and conventions, and the reception of distinguished persons and commissions from Latin America. It will be discovered that an increasing number of visitors will come to Europe and North America who are interested in the application of

Christianity to the problems of society. By cooperative effort their study of colleges, schools, hospitals, playgrounds, charitable institutions and Christian associations can be facilitated. Through these Pan-American societies specially prepared booklets of information concerning the social betterment institutions of the United States, Canada and Europe might be distributed.

*b. Conferences Interested in Latin America.*

The Pan-American division of the American Association for International Conciliation is appealing to the more thoughtful leaders of all these nations through its publications and through the visits of its representatives. Missionary agencies should be familiar with such publications, and should know of the visits of those who represent such agencies, in order that they may be introduced to the work of missionaries. There can be no more effective campaign for international conciliation than the international student conferences of Latin America, which are being conducted by the Young Men's Christian Association. More publicity should be given in missionary circles to the annual conferences on Latin America held at Clark University, Worcester, Massachusetts, also to the Pan-American section of the conference of the American Academy of Political and Social Science, as well as to the conferences held annually at Lake Mohonk, New York, and to the annual conferences of Latin-American students at Lake Geneva and Northfield. At these gatherings there are notable discussions of economic, political and social phases of American life. A study of their published proceedings will acquaint one with much helpful information, and more of the ablest missionaries should attend and be heard at such gatherings.

*c. Student International Organizations.*

A most cordial and friendly relation exists between the World's Student Christian Federation and Corda Fratres and Cosmopolitan clubs. There is an interchange of publications; fraternal delegates attend the

conventions; and the officers are in frequent consultation. The motto of Corda Fratres is "Above all Nations Humanity"; that of the World's Student Christian Federation is "One in Christ." Latin-American delegates who attended the last conference of the World's Student Christian Federation at Lake Mohonk are to-day wielding a powerful influence toward the realization of unity in Christ in their own nations. It would be difficult to overemphasize the importance of the most hearty cooperation of all organizations interested in promoting friendly relations among Latin- and Anglo-Americans. Let each and all frankly admit imperfections and vices in the respective civilizations, but let us also discover and reveal the best, and having done so, let us share it with others.

## CHAPTER IX

### COOPERATION IN MINISTERING TO ANGLO-AMERICANS

The mission Boards have long recognized the importance of fostering Christian work among foreigners in mission lands. One of the hindrances to foreign mission work has been the influence of travellers and residents from Christian countries. As elsewhere, the need of making available a Christian ministry to foreign residents is recognized by the Societies doing work in Latin America. As a result not only have services been maintained by missionaries from Europe and America, but often there has been cooperation in union church services. Sixty years ago Dr. David Trumbull made a successful attempt to unite in one religious center all English-speaking evangelicals in the city of Valparaiso. That work continues. Another conspicuous example in Chile of successful union work is that of the Union Church in Santiago of which the Rev. Dr. Lester is the present pastor.

There have been many notable and successful efforts by single denominations to reach all the denominations represented by the English-speaking community of large Latin-American cities. Among these might be mentioned the Methodist Episcopal Church and the Scotch Presbyterian Church in Buenos Aires, which are nominally sectarian but are really interdenominational. It might be said that in all the cities where there are no

churches for English-speaking residents alone the denominational English service conducted is practically always really union in its nature.

In the interest of such interdenominational services for English-speaking communities throughout the world, the Foreign Missions Conference of North America has constituted a Committee on the Religious Needs of Anglo-American Communities Abroad. Under the auspices of this committee pastors are sent to these churches abroad and their work is subsidized until the communities can care for it entirely themselves. At present there are three churches in Latin America with which the Anglo-American Communities' Committee is in touch.

In the City of Mexico there is a Union Church. It had reached the stages of self-support and of large influence in the capital of Mexico, when the national unrest compelled it to seek financial aid again from the committee. In 1914 another evangelical English-speaking service in Mexico City under the care of a Methodist denomination joined with the Union Church, so that now the work represents practically a union of all the evangelical denominations in the city. The Union Church of Rio de Janeiro, Brazil, is of more recent growth. In the spring of 1914 the Rev. Herbert A. Manchester, D.D., formerly of East Boston, Massachusetts, took charge of the work of the Union Church. He reports encouraging progress. The Union Church of the Canal Zone is the most recent of all such organizations in Latin America. It is having an interesting development and meets an important need.

Plans should be devised for work among sailors in various ports as yet unprovided for.

## CHAPTER X

### NATIONAL IDEALS AS A UNIFYING MOTIVE

Any survey of the forces making for unity in Latin America would not be complete without taking into account the strong nationalistic spirit of these countries. That this feeling will be active in the evangelical Churches in the future is inevitable, especially with the example before them of the Roman Catholic Church which, though its several orders differ as widely as do evangelical denominations, yet wields over all a single authority. As Prof. Giovanni Luzzi says, "Accustomed as they are to the great idea of the unity of the Church, they have no sympathy with our accentuated denominationalism."

#### I. THE STRONG NATIONALISTIC FEELING AMONG THE CHURCHES

Probably in no other country except Japan have the missionaries encountered so strong a nationalistic feeling as in some Latin-American lands. It is one appeal that can always be counted on everywhere to bring a sympathetic response. It would seem that the countries in which it has shown itself most strongly in connection with the evangelical Churches are Brazil, Chile, Porto Rico and Mexico. If well trained leaders are gradually developed and put in control, it may fairly be expected that larger advances will be made and that a stronger Church will develop, even though for a time schismatic tendencies might show themselves during the period of immature church consciousness.

In fact, a desire to secure eventually a national Church to which all the evangelical Christians shall belong is discernible in parts of Latin America, just as it is in China, though less organized. Porto Rico seems to be the leader in this matter. Mr. J. E. McAfee writes very strongly on the possibilities and tendencies as he saw them: "I plead for the earliest practicable organization of an evangelical Church on the island, which shall draw into one organization the churches of all the evangelical bodies. This organization need not completely obliterate distinctions between the denominational forces sent into the island from the religious bodies in the States. It should, however, be so compactly formed that every evangelical church member would feel himself more a part of the one evangelical Church of Porto Rico than an adherent of a denomination which may have historic distinction and value to a resident in the United States, but which, in the nature of the case, can have only an artificial importance in Porto Rico. There is already a disposition among the more intelligent native evangelical leaders to move in this direction. They will sooner or later demand a union of their forces, and certainly those who have gone to the island to carry the evangelical message should not be in the attitude of blocking or hindering such a reasonable and wholesome tendency. They should rather be forward to promote it, encouraging every movement among the Porto Rican people in this direction, and guiding their counsels so that the initial errors, otherwise inevitable, may be avoided."

Another confirmation of this underlying desire among the Latin Americans for national evangelical Churches is found in Mexico. A movement of independence from foreigners and missionary support was begun by preachers who had been previously employed by mission Boards, some of them from the United States, but most of them Mexicans. They refused to have anything to do with mission Boards, identifying them with a foreign invasion. They appealed particularly to the patriotism of the people, and naturally to their prejudices. At one

time in the Mexican churches in San Antonio, Texas, there was such a strong movement that the denominational churches were practically depopulated, and all the Mexicans came together in an immense "Iglesia Evangélica Independiente." This movement grew very rapidly for a while. The pastors received no stated salary. It was largely wrecked on the financial rock, though there are still some strong congregations existing and doing good work. While it seemed to the missionaries that the whole movement was selfish, yet its great temporary success showed the strong appeal nationalism makes and the tendency among all the people to unite in a national Church which refuses to recognize the differences which exist in the United States.

## 2. THE USEFULNESS OF THIS FEELING

The nationalistic spirit is found more largely among the better-educated people. Where the churches are made up of classes not accustomed to think for themselves this question does not appear. The great problem for those who are interested in the development of evangelical Churches in Latin America is to use this ever-present feeling of nationalism to develop unity in the Church and not to destroy it. By making this feeling a cause for division between missionaries and national workers, as it often proves to be, all thought of unity ceases. If missionaries can see that inevitably other nations, when given the privilege of interpreting the Bible, will take the same liberty that we have enjoyed, and when, without trying to force our denominationalism on them, they use this spirit of national pride as an incentive toward a united Church, self-supporting and self-propagating, with liberty of thought, yet united with Christ, they shall have rendered a great service for these nations which will react in a most beneficent way on the Churches at the home base.

Evidences multiply in many fields that if the appeal were made to loyalty to the Word of God and to the nation rather than to the denomination, probably many strong men would accept the chal-



lenge. One who has had large opportunity of receiving the confidence of the educated classes in Latin America says that it is a constant surprise to him to find how many of these men are reading the Bible, praying and taking Christ as their example, while yet looking upon the denominational Churches as foreign organizations with complicated differences which they cannot understand and in which they have little interest. They believe they are Christians without making a choice between these foreign expressions of theology and church organization. One such young man, who has gone so far as to hold evangelical meetings in theatres and churches, having prayer-meetings with the workers before each gathering and after-meetings with inquirers, recently said, when asked how he could so fully break with his old Church and yet not join any evangelical Church, "I feel that it would narrow my influence, if I joined any one of the denominations. But just organize a national Church and I will be the first to join."

### 3. DANGERS TO BE AVOIDED

Undoubtedly there are great dangers in using nationalism as an incentive to build up the Church. Unduly emphasized, it means the exclusion of sympathy with any except the Latin-American peoples, and a refusal of that world-wide fellowship and interdependence which is one of the strongest powers of the church militant. This kind of division and distrust would be worse than the old divisions of denominationalism. Just after the Reform laws were given to Mexico, in the time of Juarez, there was a wide feeling among the liberal Mexicans that they should help to build a national evangelical Church, much as they wished to encourage Masonry, in order that this might be a strong opposing movement to the clerical party. With such a purpose, no strong spiritual movement could be developed. Yet, most certainly, this deep spirit of nationalism and patriotism, so overpoweringly felt, should be most carefully considered and utilized in the wisest and largest way in the developing of unity in the evangelical Church in those lands.

## CHAPTER XI

### COOPERATION AT THE HOME BASE

It would seem to be axiomatic that there must be a synchronous development in cooperative methods among the Churches at home and among those workers who represent them on the field. Cooperation at the home base demands cooperation on the field and *vice versa*. It is therefore quite important that we should remind ourselves of what has been already accomplished at home and to note especially those methods which are particularly applicable to possible plans in the work in Latin America.

Speaking generally it may be said that in Europe and North America the Churches have passed through the stage of debate as to the desirability of getting together and have entered upon the stage of experimentation. The last decade has seen the formation of a large number of cooperative agencies for carrying on mission work and the cordial acceptance of these agencies as effective instruments in the prosecution of their work by most of the mission Boards.

Conspicuous among these efforts and as an illustration of what has been done, note the attempts with reference to educational movements. Manifestly there has been a tremendous waste when each denomination was forced to develop a system for acquainting its home constituency with the situations in foreign countries. The background of national history and the development of national life was the same in every case. The underly-

ing problems were the same, the great outstanding needs were the same, and it was only in the comparatively limited sphere of each denomination's own work that there was differentiation. More than that it was plainly manifest that no mission could do its work effectively without some acquaintance with what other denominations were doing. What could be more natural than that a single agency should be devised to study and furnish information that would be used by all the Boards. In North America the Missionary Education Movement has incarnated this idea and its effective work has received the approval of both home and foreign mission Societies and through what is called the Committee of Twenty-Eight, this movement has, to all intents and purposes, become a part of their organizational machinery.

As the result of this experiment in missionary education, other phases of the work in which there is a common denominator for all the Boards are demanding similar treatment. Why should not the publicity side of mission work be carried on cooperatively, a bureau having the responsibility for keeping missions before the churches through missionary magazines, charts, leaflets, stereopticons, maps, costumes, plays and exhibits? Other fields, such as the development of adequate methods of church support, the cultivation of individual givers, methods of securing legacies, annuities, etc., suggest themselves and, perhaps most important and vital of all, is the need of perfecting the methods of recruiting candidates. Not only must workers be discovered but those of high qualifications must be sought. Nor is it beyond the scope of the ideal that there should be some plan of exchange and transfer of candidates when there is an oversupply of applicants in one Board and a scarcity in another. It is a matter of the greatest encouragement that in all these fields a beginning has been made to accomplish these purposes. The natural expression of these needs is found in the conferences of Mission Boards and Societies which are held annually in Germany, in Great Britain and in North America; the Bible and Tract Societies; the Board of Missionary Study, in

Great Britain, and the Board of Missionary Preparation, in North America; the Student Volunteer Movement; the Laymen's Missionary Movement; and like organizations having a national or an international scope.

Is it not well also to remind ourselves that the most conspicuous illustration of this spirit of cooperation yet attempted was the World Missionary Conference at Edinburgh, which has perpetuated itself in its Continuation Committee and that the spirit there aroused has made it inevitable that the Panama Congress should be held? What Edinburgh did for the non-Christian world, Panama may fairly be expected to do for Latin America.

It is not beyond possibility that just as Edinburgh marked the beginning of a broad consultative cooperation with reference to the non-Christian world, Panama might mark a still closer cooperation of the interested Boards and Societies, a cooperation bearing somewhat more intimately on administrative problems and executive processes. The experience of Edinburgh is behind us and the values growing out of its work and that of its Continuation Committee have emerged sufficiently to give confidence and courage. The Boards and Societies at work in Latin America are not so numerous or so widespread as to bases as were those interested in Edinburgh. The areas within which cooperation might be attempted are not so great as in the case of the non-Christian world. Inter-Board experience in cooperative matters at home and abroad is much richer and more varied than in 1910. The conviction of home base constituencies with reference to the need for and the value of cooperation has been growing apace during the last half decade. A world war has driven home most poignantly the demand for a triumphant Christianity as the bulwark of civilization itself. Finally, in such an organization as the Committee on Cooperation in Latin America there is already a beginning of an agency which can be made to give expression in vital and effective ways to purposes and plans which may eventuate at Panama and to which the administrative agencies may subsequently give their approval.

## CHAPTER XII

### THE CASE FOR COOPERATION STATED

#### I. THE NUMBER OF AGENCIES NOW AT WORK IN LATIN-AMERICAN COUNTRIES

The number of sending Societies at work in each of the Latin-American areas (exclusive of the women's auxiliary Societies and the Latin-American sending Societies), as shown by the directory of missionary agencies in the appendix to this volume, together with the population of these various areas as given in the Statesman's Year Book for 1915, is shown in the following table. In explanation of these figures it should be said that many of the Societies here listed are small and represent a very inconsiderable work. Some of them pay only passage way for their few workers, leaving them afterward largely to make their own support. Thus Central America, with fourteen Societies, has actually only three strong Boards capable of supporting more or less expensive educational work. Venezuela has only one such Board:

	Societies	Population
Argentina .....	19	7,467,878
Bolivia .....	7	2,520,540
Brazil .....	15	24,308,219
British Guiana .....	13	304,149
Central America, Panama and Canal Zone ..	16	5,287,339
Chile .....	9	3,505,317

Colombia .....	3	5,101,101
Cuba .....	12	2,469,125
Dutch Guiana .....	2	86,134
Ecuador .....	6	1,500,000
Haiti and Santo Domingo	8	3,100,000
Jamaica .....	13	864,864
Lesser Antilles and Ba- hamas .....	12	1,315,411
Mexico .....	17	15,501,684
Paraguay .....	8	850,000
Peru .....	7	4,500,000
Porto Rico .....	16	1,118,012
Uruguay .....	8	1,279,359
Venezuela .....	7	2,755,685
Totals .....	65	83,834,817

After making all due allowance for the varying strategic importance of these republics, one has only to ponder on these figures to reach the conclusion that the present distribution of the mission forces has been determined by some other factor than the needs of the fields. It is hard to see why Porto Rico, with 1,118,000 people, should have sixteen Societies, and Brazil, with 24,308,219 have fifteen, or Venezuela, with 2,755,685 only seven, or Colombia, with 5,101,101, only three, or why Mexico, with 15,501,684 or Argentine with 7,467,878, should have more than Brazil. Granting that the desire of so many Societies to enter this field is an indication of religious zeal and consecration, we cannot avoid the conclusion that it is zeal without knowledge and a campaign lacking strategy.

## 2. CONFUSION, ENTANGLEMENT AND WASTE IN THE NATURE OF THE WORK

There is also an almost hopeless confusion and entanglement in the nature of the work carried on which involves unnecessary expenditure of time, men and money. For example: Each mission is left to itself in the matter of periodicals, there being six in Argentina, one in

Uruguay, three in Chile, two in Porto Rico, five in Cuba, eleven in Brazil, nine in Mexico, two in Peru, four in Central America. As there are only two languages, Spanish and Portuguese, which suffice to cover the whole of South America apart from the Indian tongues, the needlessness of this situation is apparent. For any one of these countries to divide its strength in the production of literature seems well-nigh inexcusable. The same infelicitous condition appears when we consider higher education. In place of strong, adequate, influential institutions we find them small and struggling, inadequately staffed and poorly equipped, absorbing the energies of many men who might, under a proper organization, be released for evangelistic work.

### 3. THE RECOGNITION OF THE PROBLEM BY MISSIONARIES

One is interested to note, however, that there seems to be among the missionaries themselves a keen sense of the need of cooperation and a very real willingness to bring it about. The response which was received to the circular letter sent out February 14, 1914, by the Committee on Cooperation in Latin America indicates this, and Mr. Inman's report of his visit to the fields in July, 1914, confirms it.

Neither the missionary Societies nor the missionaries working in Latin America should dare to close their eyes to the need of cooperation. It is demanded in the interest of economy and efficiency, but even more because of the moral effect it will have upon the people. "Too long," writes a worker from Cuba, "have evangelical missions in these countries been scoffed at because of the enormous number of 'sects' existent in Protestantism," and this is confirmed by another missionary leader who has written as follows of the moral effect of evangelical cooperation: "There is one point which it seems to me is not adequately treated in our discussion of cooperation, and that is the moral effect upon the people. I cannot help thinking that, particularly in Latin America, where the Roman Catholic Church makes so much of its unity as against the divided forces of Protestantism,

this is a point of special value and might be investigated and discussed as a separate topic. For instance, to know what is the consensus of opinion on the part of the missionaries and what are the views of the natives on the subject would go far towards convincing the skeptical. We are far from having unanimous backing for cooperation even among the ecclesiastics of our Churches."

This idea cannot be too strongly emphasized and should be brought to the front in any discussion of the topic. If constructive work is to be done in Latin America it must be accomplished in the face of two great obstacles. As in other portions of the world it is confronted by the moral inertia which is imbedded in every human life, but in Latin America it is also confronted by an age-long and accepted ecclesiastical *idea* which finds expression in a unified Church. Instead of challenging this idea, the evangelical forces should make it an ideal and utilize it for their reorganization. It is not wisdom to spend time combating what can be utilized, or refusing an ideal simply because it has been abused or is associated with teaching with which we cannot agree. In this respect Latin America would seem to present a field peculiarly ripe for an experiment in united work. Its languages are few, its people homogeneous; its ecclesiastical history, though sad, is suggestive.



## CHAPTER XIII

### FUTURE COOPERATION

#### I. PROBLEMS INVOLVED IN COOPERATION

If cooperation in principle and in practice with reference to Christian work in Latin America is to come to its widest and best expression, this will have a bearing on the activities both of the Boards and Societies at the home base and of the evangelical forces on the field. Some problems will have to find their solution mainly at the home base, some mainly in the Latin-American countries and some must wait for the correlation and interrelation of both home and field forces.

##### *a. The Attitude Toward the Historic Church.*

Perhaps the most important, because the most difficult, of all these questions relates to the attitude which the missionary Societies and the forces on the field should take toward the Roman Catholic Church. Face to face with abuses which have grown up through centuries, it is not surprising to find a practically unanimous opinion and unbroken front on the part of the missionary body as to the impossibility of cooperation with the Roman Catholic Church. Even non-missionary writers cannot avoid calling attention to the extent to which the ideals of Christianity have been blurred by the prevailing type of religion. Professor E. A. Ross, in his recent book, after speaking of the Roman Catholic Church in as kindly terms as possible, cannot refrain from expressing his

own sense of shock at the prevailing irreverence, and gives some startling examples.<sup>1</sup> Many missionaries and other evangelical Christians feel themselves bruised in spirit and goaded to what they deem is righteous indignation by such irreverence and by obstructionist and obscurantist movements and tactics on the part of the dominant ecclesiasticism as well as by the ignorance and superstitions which have been allowed to continue largely unabated among the lower classes. These evangelicals feel the summons to a militant type of evangelism which does not shrink from controversy and which perhaps can rouse the people from indifference on the one hand and free them from the over-weening and rigid control of the prevailing priesthood on the other, if only the burning message can find an adequate hearing. These doughty knights errant feel that if only the administrators and members of mission Boards and Societies at the home base could experience the field situations as these really are, the militant type of evangelism would be seen to be inescapable and efficacious. On the other hand, the administrators and others who are choosing the missionaries, who supervise and support their work, and who live in the mere equable atmosphere of the home base lands, while deprecating in the extreme the conditions which give pain to the evangelicals in many of these fields, yet feel that a constructive message, delivered in the spirit of unconquerable good will even though in the atmosphere of hostility, will surely in the long run accomplish the greater end. There can be little doubt that this Christian consciousness in the home base lands is increasingly insistent that on the mission fields the workers shall find well-wishers and friends for their work wherever and whenever this can be done without the disavowal of fundamental principles. In a word, it is believed that the time has come for cooperation wherever this may be had. Complete agreement in doctrine or polity should not be required in these lands of Latin America for cooperation, for instance, in spheres of moral and social uplift.

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<sup>1</sup>E. A. Ross, "South of Panama." 304.

*b. The Distribution of Fields and Forces.*

A question to be decided mainly at the home base relates to the distribution of the fields and forces among the Societies wherever practicable. The conditions in Latin America demand that Boards should be willing not only to enter new fields, but also to consider withdrawal from districts now overcrowded. Such withdrawal should be in every case simply a transfer of forces to more needy territory, and should not be regarded as in any sense a relinquishment of interest and responsibility with respect to the field as a whole.

*c. Adjustments of Denominational Activities.*

A third question pertains to the delicate adjustments that are called for which will enable the various evangelical Communions at work in Latin America so to relate their activities each to the other that a united front may be maintained on the field, while keeping full faith with the politics and doctrinal standards of the supporting constituencies. No finer thinking is being done, no nobler achievements are coming to pass, in any field than those which relate to such adjustments. A way can be found for all evangelical forces to exhibit their unity with respect to the fundamental tenets and spirit of the evangelical faith and still maintain the right of denominational judgment, conviction and practice. The discovery of these unifying processes will be of surpassing value. Everything done cooperatively, however insignificant in itself, is a step towards the larger end.

*d. The Organization of Cooperative Agencies.*

It would seem to be important that any organizations on the field formed for the prosecution of the work under closer cooperation should correspond to those at the home base and have as their main object the carrying out of policies generally agreed upon. As rapidly as the missionary Societies can get together, provision should be made for conferences or combinations on the field to carry out the ideas suggested.

2. COOPERATIVE PLANS FOR EACH LATIN-AMERICAN  
COUNTRYa. *In Argentina.*

A correspondent suggests three distinct opportunities.

(1) *A Union Press and Depository for Literature.*—“It is a pity that we now have five small presses and depositories, each cared for by one or more otherwise overworked workers and none reaching a really high point of efficiency. A really up-to-date union press would have enough patronage from the missions so that its energies would not have to be given to printing catalogues to pay expenses. I believe such a press would greatly relieve several of the organizations now trying to carry on their own presses at great sacrifice and would give for our whole cause a much greater and richer product than we now have.

(2) *A Union School and College.*—“Surely a union (and consequently better grade) school and college work in the Argentine would greatly strengthen our cause. It would hold many of the children of English-speaking families who are now lost to us by the associations of schools they must attend at present. It would give us a better educated constituency from which to get our native and Anglo-Argentine ministry. It would surely attract to us and educate effectively the children of many leading Argentine families who feel greatly the shortcomings of their own educational system.

(3) *Union Evangelical Churches for Student Classes.*—“The educated young men and influential men in Argentina are not ready to respond to the call of sects. They are rather repelled by anything which looks to them like dogmatism. An *Iglesia Evangélica* (Evangelical Church), would have in its freedom from sectarianism an immediate appeal to them. The time is ripe for such an undertaking in Buenos Aires.”

b. *In Brazil.*

For Brazil the following suggestions have been made:

(1) *A Committee of Cooperation.*—The duties of this committee should be defined in regulations adopted

by the denominations operating within the territory. In general, the duties of the committee should relate to the supervision of all union features; the constant study of conditions and needs and the recommendation from time to time to an interdenominational legislative body of definite policy and procedure; and the calling of and preparation for a periodical convention, representative of all agencies working in the district, the object of said convention being the consideration of methods and policies; legislation within defined limits, and the election of all union officers.

(2) *Educational Work*.—The management of a theological seminary and one or more training schools, of a system of secular education covering primary, intermediate, superior and college grades, and of an adequate printing plant and depository of books to furnish for the district Sunday-school and other technical literature, and a Christian magazine. Within the control of this union management should also be a non-sectarian Christian church for students in each large student center, and hospitals and relief work.

(3) *The Division of Territory*.—A division among the agencies now at work and such others as can be induced to cooperate here, with a view to the adequate covering of the whole district without overlapping. This would be made still more effective if a non-denominational name like the Brazilian Christian Church could be used for all churches.

(4) *The Lavras Plan of the East Brazil Mission*.—As indicating the trend toward union in school work, the following plan, submitted by Dr. Gammon, President of the Evangelical Institute at Lavras, and adopted by the East Brazil Mission of the Southern Presbyterian Church, is worthy of consideration:

“Whereas the principles of union and federation are being largely exemplified in many departments of Christian activity, both in the life of the Churches in the homeland and in institutional work on mission fields, and,

“Whereas the maintenance of a number of schools of higher grade necessitates larger expenditure of money

and effort that might be used more efficiently in perfecting the work of a smaller number of institutions,

"The East Brazil Mission, having under its care the Evangelical Institute, located at Lavras, in the State of Minas, would respectfully consult its sister missions interested in similar work, asking a careful consideration of the following questions and a candid expression of opinion in reply thereto:

"(1) Would it not be feasible and advisable to take steps looking to the outlining of a uniform course of study, or of courses guaranteeing a uniform degree of mental equipment, to be adopted by the schools under our care, and looking to some form of federation among them that would prevent the heavy outlay in men and money necessary to maintain the present number of schools undertaking to do work of college grades?

"(2) Would it not be possible, under such a plan, for some of the schools now carrying fuller courses of study to suppress that part of them corresponding approximately to the last two years of the old *Gymnasio Nacional* course, and send their students who may desire to do further work in the preparatory schools to one or another of those more favorably situated for maintaining advanced classes of study?

"(3) Would it not be possible to apply this same principle to the professional courses that are organized, or in course of organization, in two or three of the schools? Granbery offers courses in dentistry, pharmacy and law; Mackenzie offers a course in civil engineering; and Lavras maintains an agricultural school. Could not these centers, or others, be used for the development of two additional courses—one in medicine and one in pedagogy?

"(4) Would it not be possible, in harmony with this idea of federation, to organize our schools into a Protestant University, under a large Board of Curators, composed of representatives of all the Protestant bodies working in Brazil, having a uniform course of study, or standard of preparation as above indicated, with uniform examinations prepared and judged by a central

committee of capable men, thus insuring a uniform standard of scholarship in all the federated schools?

"(5) Could not the system be made sufficiently flexible to admit other schools to the same privileges and fiscalization, and to permit all schools to add new courses and to enlarge their scope, so making it capable of indefinite cooperation?"

*c. In Central America.*

The need for cooperative effort in Central America is particularly urgent, where there are so many small missions, mostly independent movements, and the territory is so very poorly occupied. One of our correspondents would like to see the Boards now represented in Central America get together with one or more of the most experienced missionaries from each mission to plan some definite scheme of cooperation for the whole of Central America. The scheme of cooperation that is suggested is as follows: (1) That proper and adequate occupation of all large towns and cities and provinces be planned for. (2) That at least one great annual convention be held at the most convenient centers, not only for missionaries, but also for native preachers, teachers and colporteurs. (3) That cooperation be arranged with reference to one great evangelistic campaign all over Central America, and especially at great cities and centers, and to be financed by all Boards and missions interested. (4) That a college or Bible training school for native preachers and other workers, and a school for the training of day-school teachers for the children of evangelicals be established entirely on undenominational lines. (5) That there be cooperation in the circulation of the Holy Scriptures, in all translation work and in publication work.

*d. In Chile.*

In Chile, missionaries of the Methodist and Presbyterian churches have suggested a plan of cooperation in the most important matters. It involves: (1) The organization of a National Evangelical Alliance or

Federation to which can be intrusted certain powers to treat of matters of common Christian interest through a standing committee or council. (2) A plan for the better occupation of the territory. Such a division is feasible if the plan includes provision for readjustment within comparatively short periods of time. (3) An understanding as to the exchange of members of the Churches or missions who enter into the Alliance. (4) An agreement as to the recognition of church discipline. (5) An understanding concerning the transfer of paid workers from one mission to another. These and other matters could be carried into effect by the Council of the Evangelical Alliance. (6) The use of the common name, "Evangelical Churches," a common hymn-book, one common ritual, a common prayer calendar, one theological seminary, common Sunday-school helps to be published on the field, and one depot for evangelical literature. (7) The founding of a great central Christian hospital, designed especially for the Chilean people. This would not exclude other hospitals, such, for instance, as that of the South American Missionary Society in Temuco for the Araucanian Indians. (8) The relating of one Bible Society to the country, or else an understanding between two or more in regard to the sales of the Bible and the covering of the territory by colporteurs. (9) The holding of an inspirational Christian convention to be held once in three or four years under the auspices of the Evangelical Alliance. Practical questions might be discussed at the same time or immediately before or after by chosen leaders. (10) The establishment of three zone Sunday-school associations to cover the territory now occupied by the numerous Sunday schools in existence and yet to be formed. (11) Occasional evangelistic campaigns to be carried on as a union effort, as Providence opens the way. (12) The coordination of the educational work of those missions which adopt the plan.

*e. In Cuba.*

The Presbyterian superintendent in Cuba suggests the following plan of cooperation in that republic: "I would



have executive commissions appointed representative of the various missions which should formulate and recommend, after careful study, working plans for the establishment and maintenance: (1) Of at least three properly distributed high (boarding) schools; (2) of a union press and paper, with sections for special notices of each mission; (3) of a theological seminary, providing for special courses to explain and accentuate denominational beliefs and practices, making attendance upon such courses optional; (4) of evangelistic effort, such as street preaching and other agencies adapted to bring the gospel in contact with the masses, who from indifference or misrepresentation are disinclined to enter our churches. Given the hearty desire in the interest of united effort, increased efficiency and reduced expenditure, I can see no real obstacle to the realization of cooperative work."

The bishop of the Protestant Episcopal Church, in substantial agreement with the preceding, suggests the following: "I would like to see a joint Christian university established in Havana, in which all the evangelical Churches might be interested, and having the power to grant degrees. At this university each Church might have a college, where the young men could live under proper conditions and receive such definite church instruction as could not be given in the university. In connection with the university there should be a secondary school or schools managed on the same principle. I think we might also unite to advantage in a joint theological school, and I hope the Panama Congress will urge such joint action." He also suggests the following practical steps toward cooperation: (1) An understanding that in small towns not more than one Protestant mission shall be established; (2) joint action in translating and publishing literature; (3) joint action in establishing educational institutions; (4) a greater degree of willingness on the part of all to work together; (5) joint action in bringing the importance of the work in Latin America to the attention of the Church at home.

*f. In Mexico.*

A correspondent in Mexico suggests, as practical steps toward cooperation, the following: "A better understanding in reference to the occupation of new territory; more cooperation in the general propaganda; a united educational work; the consolidation of our publishing houses and more frequent councils or conferences of the workers of the different Churches now working in Mexico. There is general agreement that the plans proposed at Cincinnati are feasible not only for Mexico but for Latin America generally. As a step thereto a triennial conference for all evangelical Churches of Latin America has been suggested."

Another correspondent, considering practical steps for cooperation, writes: "I would like to see: (1) Strong educational centers created where young people may receive the best possible training for citizenship, and where a large constituency of capable Christian leaders may be prepared. I would like to see one great union educational plant and one theological school in each country; one or more high, normal or industrial schools in every zone of responsibility, supported by the Church to which the zone has been assigned; a primary school located near every evangelical church or chapel outside of these centers. (2) Practical unity and cooperation in publishing and distributing evangelical literature in the Spanish and Portuguese languages. (3) Denominational names made secondary and all evangelical Churches called 'The Evangelical Church in ——' (Cuba, Mexico, Brazil, etc.) (4) Hospitals multiplied and each field cultivated intensively along all lines of Christian endeavor."

*g. In Peru.*

Correspondents in Peru have outlined in a fine spirit the practical steps for cooperation which they would like to see grow out of the Panama and sectional conferences: (1) The establishment of a union theological seminary at some convenient point for training the native ministry, for Argentina, Bolivia, Chile, Paraguay, Peru and Uruguay, to which the students could be sent

for one or two years to complete their studies, after a standard or evening class course in their home districts. (2) The appointment under the cooperating Societies of a capable evangelist, with a perfect command of the Spanish language, a master of his Bible, and prepared to do his work entirely without denominational bias, to travel throughout the field conducting special evangelistic missions and spiritual life conferences, giving sufficient time to each place to do effective work. (3) The maintenance of a good homiletic review. (4) A distribution of the field between the Bible Societies for colporteur work. (5) The formation of a Latin-American Tract and Book Concern, well backed up financially by all denominations. (6) The holding of a Latin-American missionary conference every ten years to discuss the problems of the field.

More definitely, these correspondents in Peru have proposed, as to the occupation of the territory: (1) That the cooperating Societies agree not to plant work in any coast center already occupied by another cooperating Society, apart from the capital, as long as other coast centers of two-thirds of the population remain unoccupied; and likewise in any "sierra" centers so long as any "sierra" centers of two-thirds the population remain unoccupied. (2) That exceptions to this rule be admitted, if from any such centers an appeal be made to another Society, signed by not less than thirty resident believers and inquirers, and accompanied by a solemn undertaking to meet at least the local expenses of the work, *i. e.*, rentals, etc. Exceptions to this rule are admitted by mutual agreement. (3) That for the consideration and friendly arrangement of all questions arising out of this, or any other agreement, a cooperating missions committee be constituted in the capital, composed of representatives of all cooperating Societies.

As to the training of a native ministry, they propose that a union training course by evening classes for native workers who give promise of fitness for the ministry and for Sunday-school teachers, be established under the direction of the cooperating missions; and that as soon as

the number of students warrants the step, each of the Societies assign a competent member, or members, of its staff to conduct a theological course. This could be developed into a national union theological seminary. The governing body of the seminary should include representative natives. The Cooperating Missions Committee might be the finance board at the beginning. They find also a very urgent need for some kind of practical scheme for colportage. Peru offers an extensive and fruitful field for evangelical work in this direction. They recommend also that the evangelical bodies at work in Peru be known as the Evangelical Church of Peru, with the special name of the denomination following this common designation within brackets if desired. They recommend also agreement as to the amount of salaries of native workers, and that a member of a given Church be not received as a member of another mission at least until the pastor of the body from which he is retiring be consulted.

If these intelligent and comprehensive plans for cooperation are carried out, Peru will furnish an outstanding example to all Latin-American republics of the possibilities of united work.

#### *h. In Porto Rico.*

One of our correspondents in Porto Rico, summing up the general opinion of the workers, says the most important cooperative measures would fall under three general divisions: direct evangelizing agencies, educational work and publications. Fundamental principles of cooperation underlying all activities would effect the desired results in each one of these departments mentioned. There should be, first of all, a definite policy outlined and adhered to in the Boards' offices. This would be understood and subscribed to by all men sent out by them. Each Board either of itself or through the local organization should appoint a representative who would be a member of an executive commission on cooperation on the field. Special cooperation committees for the three departments mentioned above should meet every three

months at least. In the case of evangelistic work, there should be an evangelistic committee composed of members of all Churches. The practical results of cooperation which are desired are: (1) more and better literature in Spanish; (2) better means of distribution; (3) the training of the ministry in the native language, and (4) combined Sunday-school publications.

The following steps are proposed to secure this wider cooperation: (1) A representative commission to prepare books or translations and tracts which treat of practical problems and questions, and to manage a central depository for all evangelical literature in Spanish. (2) Better cooperation and preparation of Sunday-school lesson helps and teachers' manuals. (3) Cooperation in establishing centers of evangelical education and theological training in the Spanish language.

A constitution has been proposed for the federation of the evangelical Churches in Porto Rico, the essential elements of which are as follows: Its object shall be to manifest the unity of evangelical Churches, to cultivate the spirit of fraternity and fellowship, and to seek the cooperation of all evangelical Churches in the island in all that is related to the evangelization of the island, as well as to the civic, social and moral progress of the people. Its members shall consist of evangelical Churches that accept the doctrine of the Holy Trinity, and that by organization of their representative bodies seek admission to the federation. It provides that any Church may withdraw at any time when action to this effect is taken by the representative body. Any Church may be eliminated from the federation when a just cause exists for such action, but only by a two-thirds vote. It provides for a Federation Council which will represent the federated Churches, this Council to be composed of three delegates from each denomination and one delegate more for every two hundred members. The Council shall meet regularly every two years. The Council shall have the following permanent committees: an Executive Committee to attend to all business during the interval between the

sessions of the Council; a Committee on Christian Literature and Tracts; a Committee on Temperance; a Committee on Sunday Observance.

The possible inclusiveness of the union movement is indicated by the suggestions made by one correspondent: (1) Union papers to include all evangelical Churches in their clientele and management; (2) union theological seminaries to include all denominations of evangelical Churches; (3) central depositories for books and united efforts in translation and publication; (4) union efforts in training missionaries (women) on the field for the field; (5) the general name, Evangelical Church of (the name of the country), with the denominational name in parentheses, as in Mexico.

### 3. THE DESIRABLE OUTCOME OF THE CONGRESS

An answer to the question, "What would you like to see as the result of the Panama Congress?" was thus given by one correspondent: "I would like to see cooperation which would do away with sectional denominational lines—a cooperation that would teach these people a strong and firm faith in the essential things of Christianity and in the Bible as the only rule of faith and practice. I would like to see a general scheme for salaries adopted by all the missionary agencies working in Latin America, leading up to self-support within a short period, say, ten or fifteen years. I believe that a great mistake is being made in the missionary work in Latin America in not making the churches responsible for the native workers' salaries from the beginning. I would like, therefore, to see united efforts made for the independence of the native churches as soon as possible from all financial aid from the mission Boards.

"I would like to see a strong evangelical school where such young candidates for the ministry might, without receiving aid from any denomination, work for their education and learn how to maintain themselves without depending on anyone else, and at the same time become acquainted with their helpmates who will go out with

them as fully prepared intellectually and spiritually as the preachers themselves. As long as the seminary is set upon a hill in Tierra del Fuego for the education of young men to carry the gospel news to Latin America, and a Christian girls' school is on Mt. Popocatepetl for the training of young women in Christian life, we shall have our young women married to non-Christian business men, and our trained young ministers married to untrained and oftentimes unchristian wives. It is therefore necessary to have a coeducational school, and that school to be made strong so that both men and women may stand with their feet firmly upon the solid rock of earth's truth, their heads lifted above the clouds of earth, and their faces radiant with the sunshine of God's presence. We can thus and only thus have efficient ministers and progressive evangelical work. In this coeducational school the English language might well be mastered in order that Christian workers may have easy access to the literature that is inexpensive, extensive, and exceedingly valuable to a greater degree than in other languages, especially for modern, progressive ideas.

"I would like to see cooperation in the matter of translating from the English, or from whatever language may be necessary, of the very best literature into Spanish, this literature to be sold at a reasonable price."

## CHAPTER XIV

### PRAYER AS A UNIFYING FORCE

#### I. THE IMPORTANCE OF EMPHASIZING THE ELEMENT OF PRAYER IN COOPERATION

It is peculiarly important that prayer should be emphasized by the Commission that discusses cooperation and unity, for it is in the spiritual realm that men most easily agree. We do not, for example, hesitate to sing "Lead, Kindly Light," in evangelical churches, although we know it is the cry of a soul that found rest in the Roman Catholic Church, nor do we criticize evangelical denominations because they include in their hymn-books words written by John Greenleaf Whittier, a Quaker who was sympathetic towards the Unitarian Church. In the same way a great catastrophe unites men in prayer. A common need drives them to a common throne. This is being significantly illustrated in the universal calls for prayer that have been issued by the nations engaged in the present titanic war. It was emphasized at the time of the election of a president of the Chinese Republic when the Christian world was called to prayer by the Confucian provisional president of China. A sudden call for sympathetic service will draw men into unified action. America's desire to serve the starving populations of Europe finds Jews and Christians and men of Eastern faiths working side by side in the gathering and in the distribution of funds. There are numerous particular reasons why there should be a united call to prayer in connection with the Panama Congress:



## 2. REASONS FOR URGING UNITED PRAYER

a. *Its Effectiveness as an Agency.*

We should join in united prayer because we claim it to be the most effective agency we know for accomplishing the purpose which we have in mind. The history of religion and its testimony to the power and influence of prayer are so eloquent that, even though involving a mystery, prayer cannot be disregarded as a possible factor in the working out of God's plans. It would be a tragedy if after all the plans had been laid for the welfare of the Latin America work and the machinery had been efficiently set up, we should find ourselves lacking the one factor essential to their success. Prayer is such a mighty force that we urge all interested in Latin America to manifest their unity in a common and earnest prayer life. For has not the Spirit said, "Ask of me and I will give thee the nations for thine inheritance."

b. *The Delicacy of the Contemplated Task.*

We should join in united prayer because of the exceeding delicacy of the task. It would be hard to conceive of an enterprise more sensitive or one fraught with greater difficulties than that which is involved in this Congress. The problems in Latin America are of a most delicate kind. (1) We must remember that a form of the Christian religion has been the nominal religion of Latin America from its earliest recorded history. The people have been under its sway, and have felt its power. At times this influence has been exerted for good, at times for evil. The result in some cases has been fanaticism, in others, spiritual atrophy; often it has led to agnosticism, running sometimes to atheism. Christian work is therefore under the calcium light of observation and criticism. (2) Latin America is peopled by a proud race. The Latin Americans have much to warrant this self-esteem, and it would seem from present-day history that they are moving on towards larger achievement and greater leadership than ever before. The slightest tendency on the part of Christian workers from other lands to patronize or look down upon Latin-American civ-

ilization would be rightly resented. (3) The missionary force has had to work in an environment which was constantly suggesting the need of a more vital interpretation of religion. It has been a question for many years whether the Latin-American republics themselves, in the exercise of their newly acquired liberties, would be satisfied with state Churches governed from a distant center. Some of the republics have answered this question by legislation hostile to a state Church. The spirit of liberty and freedom which is rapidly permeating South American life, naturally pauses before an ecclesiastical control which is in a sense monarchical. It would be easy for this Congress to fall into the attitude of hostility to an ecclesiastical system. This would wreck the enterprise. (4) There are large numbers of people who would not hesitate to criticize the missionary Boards severely if they felt that they were in any way abandoning the foundations of their faith in order to work cooperatively with other denominations. We should not be so eager for unity that we are ready to give up everything worth standing for. (5) We must not forget that even among the missionary Societies themselves there are sensitive points and differences of view as to both organization and work. With all these delicate adjustments and danger points there must be great reliance on the power of prayer and all that true prayer involves. Everyone involved in this Congress should take time for quiet retirement and careful thought and communion with God.

*c. Its Apparent Insurmountableness.*

We should join in united prayer because of the apparent insurmountableness of the task. When we think of the desired goal we might well draw back questioning how we can be sufficient for the task which is before us. It towers in our way like a great mountain with inaccessible peaks. We dare not shrink back, but like Caleb of old, we can only cry unto God: "Give us this mountain." Though we see not how the conquest can be accomplished, we must feel that even the least of those

engaged in this task is chosen of God as an instrument through which He will work. It is just because we are facing a great difficulty that we must throw ourselves on God, keeping ourselves such open channels for His Spirit that He and not we shall accomplish the task.

*d. The Clarified Atmosphere Created by Prayer.*

We should join in united prayer because of the atmosphere which prayer creates. As we enter upon this work we come upon difficulties of many kinds, perplexities practical and personal, and problems intricate and complex. Unfortunately, we can work only with the equipment which we have, and all men are not free from temper, suspicion and sensitiveness to slight and hurt. Men also have longer or shorter vision, greater or less capacities, higher or lower ideals, and a thousand other subtle diversities which must be taken into account. Prayer not only accomplishes purposes, but it creates an atmosphere. Without prayer we walk as men through murky and miasmatic swamps. Walking with God we pass on out of the valleys and shadows to clearer summits where we see things truly, because, like the disciples at the Transfiguration, we see no man save Jesus only. It is the part of the workers of this Conference to create this atmosphere by uniting in intercessory prayer.

*e. Its Reflex Value.*

We should join in united prayer because of its reflex action on those who are engaged in the task. Prayer is powerful, but prayer is transforming as well. We are steadied by communion with God. Our patience is lengthened. We are able, though we do not see the end, to go forward in the assurance of faith with a strength that has resulted from conversations with our Father. For this reason, therefore, we should pray.

It would seem proper that we should not only recognize the great need of prayer in this matter of unity, but that definite suggestions should be made which would not only fit us for the task which is immediately before us,

but which would also become a permanent part of the missionary procedure. We would therefore suggest that a permanent day for united prayer for Latin America be selected and a program suggested by which similar observance should be held every year throughout the whole of Latin America, looking towards the safeguarding of the work and the bringing about of unity and cooperation. The churches of North America and of Europe should be asked to join in this intercession. This day and program could be arranged either by a permanent committee or by a special committee.

## CHAPTER XV

### REVIEW AND FINDINGS

Reviewing now the road that has been travelled, the deepest impression is that of the common desire for unity which inspired the calling of this Congress. This desire more than any achievement of cooperation is ground for devout thanksgiving to Almighty God. The Church universal is beginning to feel the drawing of Christ's last prayer. It is expressing its life through many separate organizations, but it feels the pull of the divine love and lifts all its diverse forms of thought and service on the common tide of that great prayer, whose refrain is "That they all may be one." We hope for many good results from this Congress and from the Conferences that follow, but for even more from the uplifting of aspiration and hope that inspired them.

Only less important than the fact of this Congress is the opportune time at which it meets. Latin America in all its republics is ready for a great forward movement. Fifteen years ago Cuba and Porto Rico shook off the ties that had bound them to Spain and became, one an independent republic, the other a part of the United States. Their new life has made them peculiarly responsive to our approach. Now that Mexico seems to be reaching more settled conditions, a united Church would have an unusual opportunity to impress herself on that republic.

Central and South America are feeling the impulse of new commercial activity through the opening of the

Panama Canal, and through a larger recognition of their own natural resources. Throughout those republics there is a quickening of thought and activity and a forward look, as they that wait for the morning.

If we have a message that is worth the speaking, now is the time to proclaim it. And if to people accustomed to a united Church we can show a faith which through all its diversity has attained the higher unity of love, yet still maintaining liberty of thought, we shall speak to sympathetic ears and shall find the way to open minds and hearts.

#### I. THE OCCUPANCY OF THE FIELD AND DELIMITATION OF TERRITORY

There is found a general disposition throughout the mission field to accept those principles of comity which happily have now become the heritage of a large part of the Christian Church. There is little evidence of desire on the part of any Communion to make gains in any field out of the weakness or inefficiency of another. Both at home and abroad there is less of a purpose to serve merely denominational ends. The way is thus clear for a more statesmanlike view of missionary responsibility; for the considering of the entire field in the supreme interest of the Kingdom of Christ. This has already led in some areas to an allotment of primary responsibility for the missionary occupation of particular districts and in other areas to readjustments where districts are already occupied by two or more missionary agencies. The result has been a marked increment of economy of effort and energy in the matter of bringing the whole available evangelizing force to bear on the whole population to be reached.

Cooperative advance in winning the world for Christ must be along positive rather than negative lines. Allotments of responsibility are inclusive rather than exclusive. In our age of freedom no wall can be built, or ought to be built, for the purpose of shutting any body out of any field of usefulness where duty calls. At the same time no portion of the human race should be

left outside of the field of explicit responsibility on the part of someone. Cooperative arrangements recommended by this Congress are not for the purpose of limiting activities but on the contrary for the purpose of increasing and intensifying activities. The aim is not restrictive, but altogether and only constructive.

In the occupation of new territory delimitation is easily accomplished. This has been achieved in the Philippines and Porto Rico, and to some degree, in Mexico. Since much of the missionary advance in Central and South America is yet in the future, this Commission earnestly commends to Boards and to the mission field this application of one of the highest principles of interdenominational relations. Those on the field, having close and full view of the waste and harm of missionary competition, should foster and promote this ideal in every possible way. It is for the home base, by conference and planning, to make it effective.

## 2. THE PRODUCTION OF LITERATURE

Our correspondents give general assent to the proposition that the use of literature in the mission field is a prime subject for conference and action. It is generally agreed that the literature is inadequate, that much of it is unsuitable and unappealing; and that the ways for getting it to the people are wasteful and ineffective. Further, it is not believed that the remedy is to be found in denominational activity. The essential missionary literature is that in which all Communion can unite. So far as Societies regard it important that converts should be established in the tenets of a particular form of faith, it will of course be necessary for such Societies to publish and further their own particular messages. It is worth considering, however, whether this should not be but a small proportion of the literature for which mission fields call. The bulk of it should proclaim and illustrate the great fundamentals of that common faith in which all the evangelical Churches unite. For such literature there should be preparation by men jointly chosen by cooperating Boards, and distribution should be secured by some common comprehensive plan.

### 3. EDUCATION

There is much unanimity of opinion that there should be a closer coordination of all educational plans. Especially in the higher schools and colleges, efficiency demands more cooperation than has yet been secured. The expense of installing and maintaining collegiate instruction is usually beyond the power of a particular Society. Since such education is wholly undenominational there would seem to be little reason why the mission forces should not unite in supporting and directing the institutions for higher learning.

At the apex of the Christian educational scheme stands the theological seminary. A large majority of the answers to the questionnaire advocate union in this respect. There is a lamentable scarcity of students for the ministry and the possibility of training them in a well-equipped seminary, at some central point, is alluring. Even were the Boards compelled to defray the expenses of student travel to a somewhat distant point, it would probably be an economy. The dream of two or three splendidly equipped universities with their coordinated graduate schools is one which should be turned into realization. Many advocate also the employment of a superintendent of education in each country in sympathetic collaboration with other existing educational agencies, serving unitedly all of the missions of that area, especially by coordinating courses and by building the systems into a cooperative whole of high educational and moral efficiency.

### 4. UNION EVANGELISTIC WORK AND MORAL CAMPAIGNS

A fruitful field awaits a cooperative effort in evangelism. This could be done: (1) by an annual evangelistic campaign in each of the several fields, and (2) by union meetings for the college students and by lectures in the state universities, arranged possibly through the Young Men's Christian Association. It is also important that a distinct effort should be made to reach the young people of the educated classes, and that some provision be made, especially in great centers, for shep-



herding these students and relating them to the churches. They hesitate to join the mission churches as now constituted and they ought not to be permitted to drift.

#### 5. THE EVANGELICAL CHURCH

It seems imperative to many of us that notwithstanding the enormous difficulties, an effort should be made to face the possibility of bringing together just as far as practicable the divided sections of Christ's Church in South America. Could this be accomplished it would immediately settle many questions that are now frictional, such as a uniform salary for native workers, a common discipline, and the orderly transfer of communicants from one Church to another.

While it may not be possible to accomplish this end for years, the vision of *one* united evangelical Church, strong in faith, efficient in organization, under the leadership of a competent native-born ministry, should ever be before us. The different denominations might well count as the measure of their highest success their final identification with such a unified Church.

#### 6. CONFERENCES AND CONVENTIONS

Usually the first steps toward any form of cooperation are marked by the coming together of workers for conference. At home and abroad the policy of aloofness is a policy of division and alienation. The Home Missions Council of North America has proved in a conspicuous way the value of conferences in the assembling of missionary leaders in certain western states with secretaries of the various denominations to map out territory, to learn conditions and to formulate plans for preventing overlapping and overlooking. The kindlier feeling, the better knowledge, and the cooperative purpose thus secured, will be evoked on any mission field by similiar procedure. Such conferences should be stately held in Latin America, be officially representative, and provide programs covering all the interests of the mission field. It need scarcely be added that they should be occasions for deepening the spiritual life, for

Bible study and for united intercession. Pentecost was not chiefly an occasion for deliberation. It was a time for heart searching and for the Spirit's outpouring.

#### 7. COOPERATION WITH OTHER RELIGIOUS FORCES IN THE FIELD

There are many individuals now in the Roman Catholic Church, or in a hereditary way affiliated with it, who believe that there is a valuable message for Latin America which can come through the evangelical Church, and that there will be found cooperation on the part of many who, though still holding the faith in which they have been trained, count it not fully adequate to the awakening life and pressing needs of Latin America, and who are prepared, therefore, to give this new message a hearty welcome. They believe that especially in matters of civic reform and of social betterment there is large opportunity for a union of all who have supremely at heart the good of the nation.

With respect to these two views, it need only be said that the moral and religious conditions and needs of Latin America are too overwhelming for us to hesitate to cooperate with those who are working for the evangelization of Latin America or to fail to go any fraction of the mile with them. And it would seem wise that, in the prosecution of constructive and definite plans, workers should not be diverted to attacks upon and controversy with other forms of faith.

#### 8. COOPERATION WITH GOVERNMENTAL AND OTHER AGENCIES

As to cooperation with agencies of government or with other forces of social and moral reform, the inquiries made show an encouraging chance to cooperate with these forces in some phases of our great program. The Young Men's Christian Association agencies which are measurably free from any suspicion of sectarian propaganda have special opportunities in schools and colleges and social centers for the inculcation of essential

gospel truth and for the advancement of its practical application.

#### 9. THE FINDINGS

Finally, the Commission suggests the following movements and methods of cooperation, these to be put into effect wherever practicable:

##### *a. Division of Territory*

It is clearly an opportune time for mission Boards to consider the division of territory in new fields and its adjustments in old fields. It is hoped that the British and American Bible Societies may divide Latin America between them and arrange for the interchange of their publications at cost price.

##### *b. Cooperation in Literature.*

Central publishing plants, a general editorial board, central depositories for literature, and union church papers, in accordance with the recommendations of the Commission on Literature seem advisable.

##### *c. A Publicity Bureau.*

The Boards which have interests in Latin America would do well to organize a publicity bureau for keeping the claims of Latin America before the Christian world.

##### *d. A Joint Educational Survey.*

A survey is needed of the educational conditions of each field, to determine the number and grade of institutions, denominationally and interdenominationally needed in each; coordinated courses of study, jointly supported colleges and theological seminaries for contiguous districts, as suggested by the Commission on Education.

##### *e. Annual Inter-Mission Conferences.*

Annual conferences should be organized in mission districts with officially appointed delegates and with programs covering cooperation and other questions. The deputations attending the sectional conferences following the Panama Congress, to take steps to inaugurate these.

*f. The Formation of Rules of Comity.*

The study of already approved and accepted rules of comity under which some Boards are working in countries at home and abroad, with reference to such matters as salaries, exchange of members, and discipline, and the adoption of similar policies by the missionary Societies operating in Latin America seems advisable.

*g. Cooperative Evangelism.*

Missions and cooperative evangelistic movements should be held annually or at longer intervals in the respective missionary districts of Latin America, the mission agencies and Churches in the various republics assisting each other in the conduct of these movements.

*h. Campaigns Among the Educated Classes.*

A direct attempt to bring the knowledge of the gospel to students in Latin-American colleges and universities, by student leaders especially appointed by mission Boards, always working in harmony with the existing agencies, should be regularly made.

*i. Fraternal Relations.*

The cultivation of the spirit of brotherhood and the maintenance of fraternal relations with those of any form of Christian faith who are striving for the uplift of the people, even in the face of the peculiar conditions which missionaries find in Latin America, is commendable.

*j. The Training of Candidates in Cooperation.*

All candidates should in the future be prepared for the mission field by a systematic course in the principles and practices of cooperating agencies to organize and execute their work in the spirit of these principles.

## APPENDIX A

### THE CORRESPONDENTS OF THE COMMISSION

#### ARGENTINA

- The Rev. Charles W. Drees, D.D. (Methodist Episcopal Church), Buenos Aires.  
The Rev. Robert F. Elder (Evangelical Union of South America), Tres Arroyos.  
The Rev. J. W. Fleming, D.D. (Pastor Scotch Presbyterian Church), Buenos Aires.  
The Rev. Robert M. Logan (Southern Baptist Convention), Buenos Aires.  
The Rev. Homer C. Stuntz, D.D. (Bishop for South America, Methodist Episcopal Church), Buenos Aires.  
The Rev. W. C. K. Torre (The British and Foreign Bible Society), Buenos Aires.

#### BOLIVIA

- The Rev. A. G. Baker (Canadian Baptist), La Paz.

#### BRAZIL

- Mr. Myron A. Clark (Young Men's Christian Association), temporarily in Coimbra, Portugal.  
The Rev. J. H. Haldane (Evangelical Union of South America), Recife.  
The Rev. Robert F. Lenington (Presbyterian Church in the U. S. A.), Curitiba.  
The Rev. Eduardo C. Pereira (Pastor Igreja Presbiteriana Independente), São Paulo.  
The Rev. W. A. Waddell, Ph.D., LL.D. (President Mackenzie College), São Paulo.  
Mr. John H. Warner (Young Men's Christian Association), Recife.

#### CHILE

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

Mr George E Schilling (Methodist Episcopal Church), Santiago.  
 Mr. A. R. Stark (British and Foreign Bible Society), Valparaiso.  
 The Rev. W. H. Teeter (Methodist Episcopal Church), Santiago.  
 Mr. A. E. Turner (Young Men's Christian Association), Valparaiso.

## CUBA

Mr. J. E. Hubbard (Young Men's Christian Association), Havana.  
 The Rt. Rev. Hiram Hulse, D.D. (Bishop of Cuba, Protestant Episcopal Church in the U. S. A.), Havana.  
 The Rev. J. Milton Greene, D.D (Presbyterian Church in the U. S. A.), Havana.  
 The Rev. Juan McCarthy (American Baptist Home Mission Society), Manzanillo.  
 Mr. R. C. Raup (Presbyterian Church in the U. S. A.), Havana.  
 One unknown contributor.

## GUATEMALA

The Rev. James Hayter (American Bible Society), Guatemala City.  
 Dr. Carlos F. Secord (Independent Baptist Missionary), Chichicastenango.

## COLOMBIA

The Rev. Thomas H. Candor (Presbyterian Church in the U. S. A.), Bogota.

## MEXICO

Professor Robert A. Brown (Presbyterian Church in the U. S. A.), Saltillo.  
 The Rev. John W. Butler, D.D. (Methodist Episcopal Church), Mexico City.  
 Sr. Vicente Mendoza (Methodist Episcopal Church), temporarily in Fillmore, Calif.  
 The Rev. J. A. Phillips (Methodist Episcopal Church, South), San Antonio, Texas.  
 Miss Lelia Roberts (Principal Colegio Normal, Methodist Episcopal Church, South), Saltillo.  
 The Rev. William A. Ross (Presbyterian Church in the U. S. A.), Matamoras.  
 The Rev. R. Solomon Tice (American Friends' Board of Foreign Missions), Victoria.  
 Mr. W. E. Vanderbilt (Presbyterian Church in the U. S. A.), Mexico City.  
 The Rev. William Wallace, D.D. (Presbyterian Church in the U. S. A.), Coyoacan.  
 Miss Jennie Wheeler (Presbyterian Church in the U. S. A.), Saltillo.  
 The Rev. Alfred C. Wright (American Board of Commissioners for Foreign Missions), Chihuahua.

## PERU

- The Rev. P. Hayes Archerd (Methodist Episcopal Church), Callao.  
 Dr. Robert M. Fenn (Evangelical Union of South America), Cuzco.  
 The Rev. W. H. Rainey (British and Foreign Bible Society), Callao.

## PORTO RICO

- The Rev. A. G. Axtell (American Missionary Association), Santurce.  
 Miss Wood, Bayamon.  
 The Rt. Rev. Charles B. Colmore, D.D. (Bishop of Porto Rico, Protestant Episcopal Church in the U. S. A.), San Juan.  
 The Rev. Philo W. Drury (United Brethren in Christ), Santurce.  
 The Rev. J. W. Harris (Presbyterian Church in the U. S. A.), San Germán.  
 The Rev. J. A. McAllister (President Theological Training School), Mayaguez.  
 The Rev. Edward A. Odell (Presbyterian Church in the U. S. A.), Mayaguez.

## SALVADOR

- The Rev. William Keech (American Baptist Home Mission Society), San Salvador.

## OTHERS

- The Rt. Rev. William Cabell Brown, D.D. (Bishop Coadjutor of Virginia, Protestant Episcopal Church in the U. S. A.), Richmond, Virginia.  
 The Rev. J. L. Bruce (formerly missionary in Brazil), New York City.  
 The Rev. Benjamin M. Gemmill, Ph.D. (Pastor Presbyterian Church), Ivyland, Pa.  
 The Rev. H. S. Harris (Pastor North Presbyterian Church), Elmira, New York.  
 The Rev. George C. Lenington (Pastor Brighton Heights Reformed Church), New York City.  
 Mr. J. E. McAfee (Secretary Board of Home Missions, Presbyterian Church in the U. S. A.), New York City.  
 The Rev. Ward Platt, D.D. (Board of Home Missions and Church Extension, Methodist Episcopal Church), Philadelphia, Pa.  
 Professor Eugene E. Vann (formerly missionary in Brazil), Leland Stanford University, Calif.  
 The Rev. G. B. Winton, D.D. (Board of Missions, Methodist Episcopal Church, South), Nashville, Tenn.

## APPENDIX B

### QUESTIONS SENT TO CORRESPONDENTS

1. Are there any announced principles of comity between the different missionary organizations in your field?
  - (1) As to the occupation of territory: Has there been any distribution of territory among missionary organizations looking to the adequate occupation of the whole field?
  - (2) In the matter of the publication and distribution of literature, has there been anything done toward:
    - a. Publishing general lists of available literature?
    - b. Establishing some central depository for literature?
    - c. Cooperating in the matter of translations?
    - d. Aiding in meeting the initial expense of publication of necessary books?
    - e. Promoting the union of missionary publications or presses wherever advisable?
  - (3) As to educational work: Are there any plans looking to a union in
    - a. Academic and industrial education?
    - b. Theological education? There are many union theological institutions in Asia. Might such cooperation be even more practicable and desirable in Latin America?
    - c. Religious education, particularly in the Sunday school?
  - (4) Is there an understood attitude toward dismissed agents?
  - (5) Is there a general agreement in regard to church discipline?
  - (6) Is there a general agreement as to the scale of salaries desirable for missionaries and teachers?



- (7) Is there any plan for the exchange of church membership?
2. So far as any of these cooperative plans have been tried out, will you indicate:
  - (1) The success that has attended them.
  - (2) Any failures—and if so, the reasons.
3. What agencies seem to have the greatest difficulty in co-operation, and why?
4. How far do you think the plans suggested for Mexico by the Cincinnati Conference would be feasible or desirable for your field? Generally speaking, where is the need of cooperation most deeply felt—among the foreign or the native workers?
5. Will you outline a feasible plan for cooperation in the most important things in your field?
6. What interdenominational conventions, conferences or councils have been held in your field? Are these simply of an inspirational character, or do they study the practical problems of cooperation, and are they constructive in recommending definite action in missions and Churches? How are delegates to such conventions selected? Have you any suggestions as to the improvement or enlargement of these valuable agencies?
7. In what respects can we expect cooperation with the Roman Catholic Church?
8. What profitable cooperation can we develop with governmental agencies, schools, city play-grounds, charity and other moral and social agencies in your field? What has been done so far?
9. What practical steps for cooperation would you like to see in Latin America as a result of the Panama Congress and Sectional Conferences?

## APPENDIX C

### CONSTITUTION OF THE EVANGELICAL UNION OF PUERTO RICO

ARTICLE I. Name. The name of this organization shall be "The Evangelical Union of Puerto Rico."

ARTICLE II. Object. The object of the Evangelical Union of Puerto Rico shall be to promote cooperation among the various evangelical denominations represented in Puerto Rico in every form of Christian activity, and wherever desirable and possible, to promote organic union.

ARTICLE III. Membership. The Union shall be composed of the evangelical denominations embraced in the "Federation of the Evangelical Churches in Puerto Rico" and such other bodies as adhere to the Scriptures as the Word of God, to the scriptural doctrine of the Trinity, manifest the spirit of Christ, and seek to apply His principles to their lives and to society, so far as these bodies may desire to enter the membership of the Union, and the Central Conference Committee, by a two-thirds vote, receives them.

ARTICLE IV. Officers and Committees. 1. The administration of the Union shall be in charge of a Central Conference Committee, representing the various denominations of the Union.

2. The Central Conference Committee shall consist of one member for each constituent denomination and one additional member for each 700 members in full communion or major fraction thereof, who shall be appointed by their respective denominations.

3. The Central Conference Committee shall elect the following officers: President, vice-president, and secretary and treasurer, who shall perform the duties corresponding to their positions and who shall be considered the officers of the Union.

4. The Central Conference Committee shall appoint sub-committees composed in part of its members and of such other persons as the Central Conference Committee may appoint. Among

these sub-committees there shall be the following: Committee on Christian Education, Committee on Christian Literature, Committee on Evangelism, and Committee on Social Reform. These committees shall present written reports annually, reviewing the work of the past year and presenting recommendations for the new year.

ARTICLE V. Meetings. The Central Conference Committee shall meet the first week of December of each year, at such time and place as it shall determine, or on call of the Secretary on advice and consent of the President and two other members.

ARTICLE VI. Dues. The administration expenses of the Union shall be met by an annual assessment of two dollars for each unit of representation in the Central Conference Committee.

ARTICLE VII. This Constitution may be amended at any annual meeting of the Central Conference Committee by a two-thirds vote of the constituent members.

## APPENDIX D

### CONFERENCE OF MISSIONARIES AND MISSIONARY BOARDS WORKING IN MEXICO, CINCINNATI, OHIO, JUNE 30-JULY 1, 1914

In view of the fact that almost all the missionaries at work in Mexico were present in the United States and that they and the Boards which they represented felt the urgent need of common counsel that the work might be reorganized in the best possible way after the disturbances of the last two years, a Conference on Missions in Mexico was called by the standing Committee on Cooperation in Latin America. The Conference convened in the rooms of the Methodist Book Concern, Cincinnati, on June 30th, 1914, at 10 A. M. The following Boards were represented: American Baptist Foreign Mission Society, American Bible Society, American Board of Commissioners for Foreign Missions, Christian Woman's Board of Missions, American Friends' Board of Foreign Missions, Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, Board of Foreign Missions of the Methodist Episcopal Church, Board of Missions of the Methodist Episcopal Church, South, Board of Foreign Missions of the Presbyterian Church in the United States of America, Executive Committee of Foreign Missions of the Presbyterian Church in the United States, International Committee of Young Men's Christian Associations.

The Conference lasted two days and in the spirit of prayer, in the spirit of unity, and in the spirit of hope and courage which prevailed, it was felt by all those present to have been one of the most notable gatherings they had ever attended, and as they have looked back over it since, it seems to them that it marked the beginning of a new era of true missionary cooperation and efficiency of administration.

Maps and tabular statements had been prepared furnishing each delegate with information regarding all the work which the missions were doing in Mexico. After a full preliminary

discussion, the five following committees were constituted, each made up of representatives of all the missionary agencies composing the Conference, and every member of the Conference being assigned to work on one or more of these committees: (1) Press and Publications; (2) Theological, Educational and Training Schools; (3) General Committee on Education; (4) Territorial Occupation; (5) General Committee on Mexico to consider all questions not included in the above four. These Committees, meeting separately, studied thoroughly the subjects assigned to them; then the whole Conference reconvened and the various reports were taken up one by one, fully discussed and amended, and then adopted as follows:

*Committee on Press and Publications.*

Present conditions in Mexico make opportune a readjustment of the work producing an evangelical literature in the Spanish language. Every indication points to a greatly increased demand for such literature in the immediate future. The newly and deeply aroused minds of the people of that country will insist upon something to feed on. The pabulum which is supplied them, the reading matter which is disseminated through the country, will have much to do with the future welfare of that Republic. Here is a wide-open door for the gospel.

In the past our activities in producing Christian literature, conducted as they have been largely along independent lines, have been attended by much duplication of effort and consequent waste of resources. This is not necessary. In perhaps no other department of our work is cooperation so easy as in this.

The production of literature involves two branches of labor, the editorial and the manufacturing. The literature itself also naturally falls into two classes, books and periodicals, the permanent and the temporary—including tracts and leaflets with the periodicals. In no department of this work is cooperation impossible. In some, as for example in manufacturing, it may perhaps be accounted difficult. Yet we believe that the difficulties involved even in the community ownership and direction of publishing plants are by no means insurmountable. Certainly there should be no serious obstacle in the department of editing. Our denominational beliefs are sufficiently near to identity with each other and the taste of Mexican readers so indifferent to the distinctions which may still persist among us, that authorship and supervision by those of one Church for readers of another offer no obstacles that need give us pause.

In view of these considerations your Committee on Literature and the Press offer for your approval the following recommendations:

- (1) That a joint depository and selling agency be established at Mexico City.
- (2) That all the present church papers be united into one.

- (3) That an illustrated young people's paper be established.
- (4) That a joint publishing plant be established in Mexico City on the basis of a proportionate sharing of expenses by the denominations. This enterprise we should expect to be under the direction and control of a joint board, the members to be named by the cooperating Churches.

## 2. *Committee on General Education.*

This Committee recommends:

- (1) That domestic and manual arts be taught in all schools, as far as practicable.
- (2) That an elementary school be carried on, as far as possible, wherever there is an organized congregation, and in the larger places that there be added the fifth and sixth grades, so that pupils may be prepared for admission into the higher institutions.
- (3) That there be high schools established, at least one for boys and one for girls, within each mission territory. The course of study in these schools should include vocational training.
- (4) That the various missions working in Mexico appoint a Committee on Education, the committee to be composed of one person representing each mission, to be appointed as the mission shall determine. It shall be the duty of this committee to study the question of education and make suggestions for the curriculum, conduct and correlation of our schools.
- (5) The consolidation of the higher grades of the primary schools in such places as are occupied by two or more denominations.
- (6) That a union college for men and women be established at some central place, and that in connection with this college there be established normal, industrial and kindergarten training schools.
- (7) The Committee also recommends the consolidation of normal schools where two or more exist in one center, and that where only one normal school exists, the question of its continuance or discontinuance be left to the discretion of the denomination concerned.
- (8) The Committee recommends the appointment of a Committee on Ways and Means for the founding of the college and affiliated schools, this committee to be composed of two members representing each denomination, to be appointed as each Board or denomination may determine.
- (9) The Committee recommends the appointment, either by the Committee on Ways and Means or by the Boards, of a financial agent for the union college and affiliated schools.

## 3. *Committee on Theological Education.*

Your Committee found that the way had been prepared for a unanimous report in favor of the establishment of a union theological school and of its feasibility in the immediate future;

not only has it been recommended by the Committee on Cooperation representing the principal Boards working in Mexico, but it represents a wide-spread and growing sentiment among missionaries and native workers in that land. The practicability of such an institution has been amply demonstrated in other mission fields. In view of the difficulty involved in properly financing and staffing a second theological school with any available resources, the Committee suggests that the consideration of this project be deferred to a later period.

The Committee is therefore glad to report that the following recommendations have been drawn up with absolute unanimity and represent the desires of missionaries working in connection with the following Churches: Methodist Episcopal; Methodist Episcopal, South; Northern Baptist Convention; Presbyterian, North; Presbyterian, South; Associated Reformed Presbyterian; Congregationalists; Disciples and Friends. We recommend:

(1) The establishment of a Bible institute and theological seminary to be known as the Bible Institute and Theological Seminary of the Evangelical Church in Mexico (Instituto Bíblico y Seminario Teológico de la Iglesia Evangélica en México).

(2) The school shall be under the control of the board of directors, elected by missions or Churches that cooperate in its support.

(3) The board of directors shall have control of the property and funds contributed to the support of the school, shall elect the members of the faculty with the approval of the various missions or Churches, and shall discharge the various duties that ordinarily correspond to the directorship of such institutions.

(4) The school is expected to furnish: (a) a complete course of theological instruction for candidates preparing for the ministry; (b) courses in Bible, music, methods of church work, for those who wish to serve as evangelists, Young Men's Christian Association and Young Woman's Christian Association secretaries, deaconesses—in general, for lay workers of both sexes.

(5) Opportunities shall be provided for instruction in the distinctive principles of the cooperating organizations.

(6) We recommend that the school be located in Coyoacan, D. F., and that arrangements be made for the purchase of the property now used by the Presbyterian mission for its college and seminary.

(7) We recommend the appointment of a Continuation Committee which shall have the matter under its immediate responsibility and correspond with the Boards and missions.

#### 4. *Committee on Territorial Occupation.*

The Committee on Territorial Occupation brought in a revised plan for the division of the country, including the follow-

ing resolutions regarding missions at work in the two states of Nuevo Leon and Tamaulipas:

It is recommended that the State of Nuevo Leon be granted to the Northern Baptists, with the exception of the present holdings of the Disciples in the City of Monterey and the holdings of the Southern Presbyterians in this State, and the future conduct of these missions to be subject to future adjustment by the Boards concerned.

It is further recommended that in view of special conditions in the State of Tamaulipas, the following plan be approved covering the work already established in that State: In municipalities of 10,000 people or less, where more than one Board is at work, all are to withdraw with the exception of one Board, priority of occupation to be given first consideration. In municipalities of 20,000 people, when occupied by more than two Boards, all are to withdraw with the exception of two, priority of occupation to be given first consideration. In all new territory assigned to a single Board, all other Boards are to refrain from entering.

On the understanding that these resolutions met with the approval of the Conference, the following report of the Committee as a whole was accepted and adopted:

(1) The Committee is deeply impressed with the inadequacy of the missionary force available for the evangelistic, educational and other forms of missionary effort through which we are seeking to help Mexico. There is an average of one foreign missionary, including wives, to 70,000 of the population. Fourteen of the States of Mexico, with a population of over 5,000,000, or one-third of the entire population, have no resident foreign missionaries.

(2) The Committee believes that there should be a great increase of the missionary staff to cooperate with the loyal and capable ministers of the Mexican Churches, and that as soon as possible the force of missionaries should be increased at least fifty per cent.

(3) The Committee believes also that there might be a more effective distribution of the present missionary forces than that which has come about in the natural development of the work hitherto. In some states there is one missionary to each 12,000 people and in others there is not one to more than 1,000,000. There are thirty-nine mission high schools in fifteen states, while the other fifteen states, with a population of 6,000,000, have no such institutions at work for their people. We would accordingly urge upon each agency at work in Mexico the earnest consideration of the location and distribution of its forces, so as to avoid duplication and overlapping and to secure the occupation and evangelization of the entire field.

(4) It is not within the province or power of the Committee to indicate any withdrawals or transfers which might be made by particular agencies and we recognize that there



are denominations which do not feel free to share in any plan of territorial assignment of responsibility; but we recommend that in the development of the work in Mexico and in the effort to provide for the occupation of the whole country the following denominations be regarded by this Conference as primarily responsible for the occupation and missionary cultivation of the states indicated:

*Congregationalists:* Chihuahua, Sinaloa, as far south as Sinaloa River, Sonora and Lower California.

*Baptist:* Coahuila, Nueva Leon, Zacatecas, Durango, Mexico, Federal District and Aguas Calientes.

*Disciples:* Coahuila (from Piedras Negras south along the line of International R. R. to Monterey and to Torreón, whence north to Jiménez, including Sierra Mojada), Nueva Leon.

*Friends and Southern Presbyterians:* San Luis Potosí, Tamaulipas, Nueva Leon.

*Methodists:* San Luis Potosí, Guanajuato, Jalisco, Colima, Mexico, Federal District, Hidalgo, Pueblo, Querétaro, Tlaxcala, Michoacán, Tepic and Sinaloa as far north as Sinaloa River.

*Associated Reformed Presbyterians:* Tamaulipas, Vera Cruz and Eastern San Luis Potosí.

*Presbyterians (North):* Mexico, Federal District, Morelos, Vera Cruz, Campeche, Guerrero, Oaxaca, Chiapas, Tabasco and Yucatán.

(5) The Committee believes that the earnest effort of the denominations named to care for the territory designated will make possible a more efficient development of the work in each part of the country as well as the occupation of the entire field. Special responsibility for contiguous territory will enable the missions to arrange for regular and frequent conferences and institutes of workers, both preachers and teachers, and will prepare the way for such an intensive development of their work and such harmony of relationships as will best advance the cause which we all seek to serve of the evangelization of the whole land and the moral and spiritual progress of its people.

##### 5. *General Committee.*

(1) *Message to the Mexican People.*—We recommend that the Committee calling this Conference be requested to appoint a committee of five, of whom four shall be missionaries at work in Mexico, to whom shall be assigned the task of preparing a paper to be entitled "A Message to the Mexican People." We suggest that there be added, as Chairman of this Committee, Mr. Robert E. Speer, the Chairman of the present Committee of Arrangements of this Conference. This message to the Mexican people should set forth in brief but comprehensive language the fundamentals of the Christian faith and life as

held throughout the centuries, laying special emphasis on general principles of Christian living growing out of a living union between the individual and Jesus Christ as Divine Lord and Master. We would call especial attention to the admirable paper on this general theme issued by the Christian Literature Society of Japan and signed by 700 Japanese missionaries and circulated broadcast over the land. While the message to the Mexican people must of necessity be adapted to the present needs and conditions of the Mexicans, we believe that the message to the Japanese people contains the substance of what should be inserted in the message to the Mexican people, with possibly particular emphasis being placed on the relation of the individual to society and the state. While this message should be simple, yet it should be made very clear that it is our profound conviction that only through personal discipleship to Jesus Christ are the moral and spiritual problems of Mexico both individual and national to be solved and the expectations of every heart satisfied. We would further recommend that great care be taken in the translation into the Spanish language of this message and that the best native help available be secured. The Committee is of the opinion that the money to defray the expense of issuing and distributing this message can be raised by private subscription.

(2) *The Mexican Church—Its Life and Growth.*—The various evangelical bodies of Christians at work in Mexico, while retaining each its own denominational heritage, yet agree in the great doctrines of their holy faith; and, to set forth this basal unity, they desire that henceforth they may all be known by the common appellation of "The Evangelical Church of Mexico" with the special name of the denomination following this common designation in brackets, when necessary, *e. g.*, "The Evangelical Church of Mexico" (Presbyterian). When statistics are used, it is advised that whenever possible and convenient the whole body of the evangelical Church be counted with the number of the special denomination following in brackets, *e. g.*, Sunday-school Scholars: "Evangelical Church of Mexico" 10,000 (Methodist Episcopal 4,000).

In view of the proposed distribution of territory, the probable transfer of membership from one Communion to another and the constant moving of the people of Mexico from one province to another, your Committee recommends the following form of letter to be used between the churches making the transfer:

This certifies that..... is a member in good and regular standing of the Evangelical Church (.....) in..... and we earnestly commend..... to the fellowship and Christian watchful care of..... Church.

..... Pastor  
..... Church

Realizing that the permanence of a congregation and its thorough establishment in the Christian faith is most surely indicated by its becoming entirely self-supporting and realizing that the future life and growth of the Evangelical Church in Mexico wait upon the time when the native members shall be able to stand by themselves, we recommend that the strongest possible emphasis be placed upon the matter of self-support, that all existing congregations be brought to that standard as soon as possible and that all new congregations be started only upon the basis of a diminishing scale of subsidies.

We recommend to the missionaries and native Christian leaders of Mexico the appointment as soon as practicable of one month each year to be observed as a simultaneous and nation-wide season of special prayer and evangelistic effort.

We recommend to evangelical Christians in Mexico the observance of a period each year when work shall be done throughout the country for the promotion of Christian education and for the presentation of the need of community betterment and the practicable ways by which it may be attained.

(3) *Medical Missions.*—Believing that the long period of strife and civil war in Mexico will leave behind it a country in great need of medical advice and help and that Christian service is never more spiritually serviceable than when conveyed by the kindly ministrations of medical missionaries, your Committee urges that special emphasis be placed on increasing the number of medical missionaries and the establishing of well-equipped hospitals at strategic points, not only for the relief of the suffering, but for the training of native physicians and nurses who will thus be enabled to make their contribution to the health and social uplift of their countrymen.

(4) *Missionaries and their Preparation.*—The large areas in Mexico yet unoccupied and the striking conditions under which we shall reenter our work in that troubled land, call for special consideration of the qualifications and training needed by all new missionaries. Mexico calls for the best we have, for men and women of the finest preparation and of the best native quality, of tact, insight, sympathy and a ready perception of the possibilities that lie concealed in peoples of other training and surroundings. They will be called upon to deal with difficult and delicate questions and to exhibit large constructive ability in situations of which their home experience gives them no knowledge. Above all else should they be men of abiding faith in God and filled with the love which constrains a man to lay down his life for his friends.

It is recommended that no missionary be permitted to reach his station, to engage in actual work, without such previous preparation in the Spanish language as will enable him to use it with a fair degree of proficiency. At least six months of distinctive language study, either in this country or in Mexico, should be required of each missionary before beginning work.

(5) *Home Publicity*.—It is recommended that the representatives of the denominations attending this Conference publish in the various church papers and in the secular press information concerning the proposed program of missions in Mexico, based on the official minutes of this Conference, setting forth especially the reasonableness of a union or correlation of the work of the various Churches in that country. These published articles should emphasize the enlargement of work made possible by this method, the spirit of the Master shown in adopting it and the power that will come to the Churches by thus answering His prayer that we may all be one.

(6) *Permanent Field Committee*.—It is the judgment of this General Committee that there shall be constituted a permanent Committee of Reference and Counsel on the field. This committee to be composed of missionaries representing the several denominations affiliating in the proposed cooperative movement in Mexico.

We recommend that each Board entering into the plan be requested to appoint one representative and alternate.

We recommend that the duties of this committee shall be:

(a) To carry into effect as far as possible the plans of cooperation and unity, to consider all proposed interdenominational policies and to make recommendations to the Boards concerned. (b) To consider all further questions of cooperation and unity and to make recommendations to the Boards concerned. (c) To arbitrate differences which may arise between church bodies in putting into effect policies of cooperation and unity when requested. (d) To consider all matters of common interest which may be referred to it for counsel or direction. (e) To promote and oversee the creation of a Christian literature suitable to the needs of the people and to secure its distribution. (f) To give special attention and care to the securing of adequate titles to all mission properties.

Mr. John W. Wood gave the following statement with reference to the reason why the Episcopal Church could not officially cooperate, though deeply concerned in the vital work of the mission in Mexico:

"It has been a satisfaction to be here and to note the spirit of cordial cooperation expressed in the Conference. On several of the most important questions I have refrained from speaking or acting because they dealt with subjects upon which the Board of Missions of the Episcopal Church is not prepared to act. For instance, in the matter of territorial occupation, I have explained to the Committee, through one of its members, that our Board has nothing to do with territorial jurisdiction. Jurisdiction is determined by our General Convention and is committed to the bishop elected for the field. The General Convention is, therefore, the only body in our Church which could deal with this subject. Moreover one of the most important features of the work of the Episcopal

Church is ministrations to the English-speaking residents in Mexico. Prior to its revolutionary troubles this work was carried on in widely scattered parts of the country from the Isthmus of Tehuantepec to the extreme north. With the coming of peace and the return of foreigners, this work, it is expected, will be reestablished. For similar reasons our Board does not find it practicable to agree to union educational institutions or to advise our mission to discontinue the publication of the papers issued for many years by the Mexican Church. So far as the name by which the non-Roman Christian organizations in Mexico shall be known, I would point out that our Mexican congregations several years ago, by their own action, selected the name 'Iglesia Catolica Mexicana.' That name has been recognized by our General Convention and our Board would not feel free to recommend that the Mexican Church should adopt any other name. In spite of these very large reservations, I hope the members of the Conference will believe that the Episcopal Church is deeply concerned about the vital subject of Christian reunion and desires to share in cooperative efforts whenever practicable."

It was voted that in transmitting to the Board of Missions of the Episcopal Church the recommendations of this Conference there should be added a request that the matters contained in the recommendations, over which the Board of Missions has no control, be laid by it before the General Convention of 1916.

It was recognized by all that it was indispensable that the plans should have the approval and support of the leaders, both men and women, in the Mexican churches.

## APPENDIX E

### THE CONSTITUTION OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Plan of Federation Recommended by the Inter-Church Conference of 1905, Adopted by the National Assemblies of the Constituent Bodies, 1906-1908, and Ratified by the Council at Its Meeting in Philadelphia, December 2-8, 1908

#### PREAMBLE

*Whereas*, in the Providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them, the delegates to the Inter-Church Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

#### PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.  
The Free Baptist General Conference.  
The National Baptist Convention (African).<sup>1</sup>  
The Christians (The Christian Connection).  
The Congregational Churches.  
The Congregational Methodist Churches.<sup>1</sup>  
The Disciples of Christ.  
The Evangelical Association.  
The Evangelical Synod of North America.

- The Friends.
- The Evangelical Lutheran Church, General Synod.
- The Methodist Episcopal Church.
- The Methodist Episcopal Church, South.
- The Primitive Methodist Church.
- The Colored Methodist Episcopal Church in America.<sup>1</sup>
- The Methodist Protestant Church.
- The African Methodist Episcopal Church.
- The African Methodist Episcopal Zion Church.
- The General Conference of the Mennonite Church of North America.<sup>1</sup>
- The Moravian Church.
- The Presbyterian Church in the U. S. A.
- The Presbyterian Church in the U. S.<sup>1</sup>
- The Welsh Calvinistic Methodist or Presbyterian Church.
- The Reformed Presbyterian Church.
- The United Presbyterian Church.
- The Protestant Episcopal Church.
- The Reformed Church in America.
- The Reformed Church in the U. S.
- The Reformed Episcopal Church.
- The Seventh Day Baptist Churches.
- The Swedish Lutheran Augustana Synod.<sup>1</sup>
- The United Brethren in Christ.
- The United Evangelical Church.

3. The object of this Federal Council shall be:

- (1) To express the fellowship and Catholic unity of the Christian Church.
- (2) To bring the Christian bodies of America into united service for Christ and the world.
- (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- (4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.
- (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

<sup>1</sup> These bodies were received into the fellowship of the Council under provisions stated in section seven of the Constitution.

5. Members of this Federal Council shall be appointed as follows: Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

#### OFFICERS AND EXECUTIVE COMMITTEE

9. (1) The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

(2) The Corresponding Secretary shall aid in organizing and assisting local councils, and shall represent the Federal Council in its work under the direction of the Executive Committee.

(3) The Executive Committee shall consist of one representative, minister or layman, from each of the constituent bodies, and one additional representative for every 500,000 of its communicants or major fraction thereof, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies. It shall meet for organization immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

(4) All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

(5) The President, the Corresponding Secretary, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

(6) The Vice-Presidents and the members of the Executive Committee shall be elected by the Council upon nomina-



tion by the representatives in attendance of each of their respective constituent bodies.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

THE PRESENTATION AND DISCUS-  
SION OF THE REPORT

At the Meeting of the Congress on  
Thursday, February 17, 1916

AGENDA FOR THE CONSIDERATION OF THE REPORT  
OF COMMISSION VIII

- I. Should there be a comprehensive program of cooperation in the missionary task for Latin America? If so, why? If not, why not? Should this program involve both Latin America as a whole and also separate countries or groups of countries?
- II. What should be the prominent features of such a program?
  1. Occupation of territory.
  2. Territorial responsibility.
  3. Enlistment of forces.
  4. Working plan.
    - a—Christian Literature.
    - b—Christian Education.
    - c—Evangelistic Effort.
    - d—Medical and Philanthropic Work.
- III. How may such a program be formulated and carried out?
  1. For all Latin America?
  2. For each separate field.

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

## THE PRESENTATION AND DISCUSSION OF THE REPORT OF COMMISSION EIGHT.

The Report of Commission VIII on Cooperation and Unity was introduced by the Rev. Charles L. Thompson, D.D., New York City, who said: This Congress nobly illustrates our theme today with its harmony and friendship, its blessed fellowship of the spirit and unity of feeling, its genuine freedom of utterance, yet tendency toward a very definite program. It would be my first argument for working unity. Let me begin, however, by a word about the growth of the spirit of cooperation. After the Reformation, there was a time of creed building. Those creeds were huilt like the castles which sheltered the nobles, with a trowel in one hand and a sword in the other. They were thought of as defenses of the truth. In time everyone discovered that the truth did not need any defense of that kind, that the Bible would be its own best defense. But it took a long time in addition before men realized that people of a common faith ought not to interfere with one another. Of course, on the mission field, we try not to interfere with one another, but we have tried to get there first and hold the ground.

Eventually, however, the evangelical world has come to its greatest bit of cooperation, the strengthening of the common line. We have only one purpose in this Congress—a program by which we shall be able to do something jointly for the lifting of this continent towards the kingdom of God. I think that this is the first time in the history of the world that such a plan could be seriously entertained. Think of those few people in the upper room at Jerusalem. They could not have made a program like ours. It was a time for individual heroism. The reformers had no general program for a continent or for a nation, nor did Livingston or Carey or their contemporaries. It was the individual who did the splendid and heroic thing. But now we see that such heroes should organize and line up together for the prosecution of their work, thus vastly multiplying their efficiency. That is the genuine gospel of Jesus Christ. It should bring us together, forgetting all

theological barriers, and dissolving our crystalized individual opinions in the common solution of Christian brotherhood. Our program today is to conquer not by individual heroism, but by organization. With the knowledge which we have acquired here during these days, we can frame such a program as will give solidarity and force to the body of Jesus Christ. Just before the outbreak of this war, I was in Constance. The day after we got there, the Kaiser mobilized the German army. I shall never forget that day, how quickly the soldiers rushed to the colors. We Christians ought to have some scheme for quick mobilization. That is the purpose of gathering here.

The other day we all saw the Canal, that mighty work of machinery and of men, and rejoiced that the time came for it in our day. We saw the marks of the unfinished work of the French engineers. The time was not ripe then for that achievement. Science lagged behind the heroism of the French engineers. But in time geology and mechanics and electricity and engineering and higher trained manhood, all organized together for the wonderful achievement which is the marvel of the century in which we live. And we are here to consider whether the time has not come in the providence of God and the correlation of divine and human forces for a program of combining the two Americas. Our ministry is not merely to Latin America; equally I might say, it is a ministry to North America. God Almighty said when He built this continent, "It shall be one." He meant that the Americas should have a common spiritual destiny. Our business men, our bankers and our scientists think in terms of a united continent; why then should we hesitate to recognize God's manifest plan for religious harmony. But how may this be brought about? Can any agency achieve it except the united Church of Jesus Christ? And how shall that Church go at its task? The first matter to take into consideration is, of course, its physical possession. Here is a vast continent to handle. The way is clearly not by competition, but by delimitation of territory. Delimitation may seem to be only keeping out of each other's way. But cooperative delimitation is good strategy. A couple of years ago, the Home Missions Council of North America sent a half dozen secretaries of Home Mission Boards to a number of western states to sit down around a common table to plan a cooperative program of evangelism. The organizations determined to put an end to the isolated endeavors here and there with much overlapping of effort, which had been in force and to organize for a strong interdenominational effort. The willingness to take up such a program in each state was nothing less than a clear revelation of the spirit of brotherhood and cooperation at work. It meant a joint territorial responsibility of real significance. We shall come to something bigger and richer by and by, but for the present it is welcome, better than

getting into one another's way. Keeping out of everybody's way is a great deal better than the old unavoidable friction which grew out of unrelated proximity. The time for planning effective cooperation is, I know, at the beginning of things. I shall never forget that day when four of us, representing four organizations going to Porto Rico, sat down around the table in my office with a map of that beautiful island before us and said, "Now, let us go down there to the people accustomed to one Church and show them that here is one Church going into Porto Rico." We made our locations in that spirit and have followed the agreement from then till now. Other denominations have come in, but we all have consistently maintained that primary division of the island. Christian missions is a common enterprise, not a game, and until we can recognize that fact, we are far from real cooperation. Take another illustration. Different denominations of North America are doing work among the Indians. The Presbyterians were doing work among forty different tribes or parts of tribes, the Methodists and Baptists were also doing work in many of these same tribes. The Home Missions Council got together and proposed a plan whereby different denominations assumed responsibility for whole tribes. That plan has proceeded far. Its greatest hindrance, by no means insurmountable, is the property question. When once a denomination holds a good deal of property, it wishes to hold on to it. But the exchanges have been made and the underlying principle is quite securely established. The proposed delimitation in Latin America must not be academic or theoretical, but should nevertheless be effective. It will surely mean a better occupancy of the whole field and the economical and efficient prosecution of the work.

In the second place, we recommend union literature; all can unite on all that the mission field needs to know. If any must have denomination literature, let them furnish it and pay for it; but there is no need for separate presses for the fundamental statement of the essential elements of the gospel of Jesus Christ, any more than there is need for separate presses on which to print the Bible. I heard our honored chairman say a few years ago that the time might come, a century or so ahead, when there would be no more Presbyterians. That startled me then, but as I have been thinking of it more and more, I am disposed to agree. We can unite with anyone now for devotional purposes. Gathered here we find it difficult to divide. If we can unite here, why not in producing tracts and books for the evangelization of the people among whom we are living and working.

Thirdly, we propose a unified system of education. It was the opinion of the Edinburgh Conference, as you will recall, that there was no branch of mission work where joint action

is so feasible and so desirable, all the way from the primary school to the university. In our higher education, cooperation is of supreme importance. Little colleges scattered here and there, poorly equipped, insufficiently endowed inadequately staffed, simply cannot compete with the great public universities now developing in Latin America. There are said to be fifty thousand students in Latin America, who are going to be the leaders of its life. If we want them for our service, we must afford them an adequate moral, mental and spiritual equipment. This will call for such educational plants as are beyond the power of any single denomination to furnish. It will require the union effort of bodies working in these fields to make these institutions effective. Even in theological education there may be cooperation on the main subjects of theological instruction. We have proved this in Porto Rico, and more or less, I think in Brazil and in Chile. I think that the general judgment of those who have tried cooperation in theological instruction is that it is well worth while, that no denomination loses, but that all denominations together are immeasurably the gainers. Again let us consider the enlistment of our missionary forces. We must have native leaders in Latin America trained on the field, normal teachers and other specialists.

#### THE OPPORTUNITIES AND POSSIBILITIES OF COOPERATION

REV. S. W. CHESTER, D.D. (Presbyterian Church in the United States, Nashville, Tenn.): As a member of the Commission, I venture to refer to one or two things not mentioned in the Agenda. I have been asked to describe a matter not connected with Latin America, but capable of application to Latin America or to any other land, which goes to show the extent to which cooperation between different denominations may be carried, when there is the true desire for cooperation. Our Church established many years ago a mission in the Congo State, about eight hundred miles beyond the farthest outpost of any other Church working in that region. Because it was lonely and because we were closely associated with our brethren of the Southern Methodist Church at headquarters in Nashville, and because we love them very much as brethren there at home and have entire confidence in them, we invited them to join us in that region and to establish a mission in territory contiguous to ours. The invitation was accepted and Bishop Lambuth, who is with us to-day, went out with a pioneering party, located and established the new mission. He went first of all to our headquarters at Luebo, where he conferred with our mission about the best methods to use and the best location. Before he left Luebo, Dr. Morrison of our mission made an appeal in the pulpit of the church for volunteers to go to help Bishop Lambuth establish his Methodist mission. There were fifteen members of that Luebo church, everyone of whom could

repeat the Shorter Catechism backwards, who volunteered to go with Bishop Lambuth and did go with him, being organized by him into a Methodist church, when he established his mission. Now, why did he organize them into a Methodist church? Why, of course, he did not know how to organize any other kind. He was probably willing to leave to the future, to the time when it would become practical, the question regarding the amount of Calvinism he would admit into the creed of that African Methodist Church. When the time comes to have in that part of the field one evangelical church with any denominational name, I think the problem will be very easy of solution.

While I was able to contribute very little to the preparation of this report in its original form, it was my privilege to collaborate quite extensively with our chairman and several other members of the Commission on our journey down from New York. We all became convinced that the elimination from the report of the references to cooperation with the Roman Catholic Church as an organization would be in the interest of peace and good will, as well as in accordance with fidelity to truth. If the time ever comes when the Roman Catholic Church in Latin America shall recognize our evangelical work to the extent of being willing to cooperate with us for any common end, I, for one, feel sure that by that time we shall have attained to such a spirit of cooperation as will make us ready to meet them at least half way. Meanwhile we fear that the suggestion of cooperation, coming from us, would be misunderstood, and might have the effect of defeating the irenic purpose we have in our approach towards all the individual members of that communion who are now willing to cooperate with us in any branch of our work. The number of these is already very large. All patronage of our mission schools by Roman Catholic parents is a form of cooperation. All help given by individual Roman Catholics in the establishment and maintenance of our schools and hospitals is cooperation. When I was sent to Mexico some years ago to establish a boys' industrial school, I was visited everywhere I went by deputations of prominent citizens, who in every case offered contributions in money as an inducement to locate the school in their town. The municipal government of the town we selected offered to donate us a beautiful square in the heart of the town, if we would use it for the establishment of a girls' school. The Minister of Education at the Capital assured us that he would interpret the laws affecting our work in the most liberal way possible, "for," he said, "what you are proposing to do is the thing of all others we wish to have done for our Mexican boys." These are instances of cooperation on the part of people who are Roman Catholic of a very practical kind. And if we meet such overtures in the right spirit, and if our workers continue, as they have been doing, to fulfil the law of Christ in all their



intercourse with the people of Latin America, whether Roman Catholic or non-Roman Catholic, they are as certain to win out in the long run as it is certain that "there remaineth these three, faith, hope and love; and the greatest of these is love."

REV. CHARLES S. MACFARLAND, PH.D. (Federal Council of the Churches of Christ in America, New York City). Perhaps the chief sense and consciousness of sin of our day and generation is the sense of economic and social waste; but when our political economists and social reformers began to deal with this question, they emphasized a deeper and more serious prodigality to which these things are largely due, the waste of our finer spiritual forces, of our religious enthusiasm, in large part due to our denominational caprices which we sometimes call religious loyalty. I am profoundly convinced that perhaps the greatest force that has come into our churches at home for the development of comity and federation is the reflex action that has come to us from the field of foreign missions, and if foreign missions had done nothing more than that for what they have cost, they would have been easily worth that and more. We are meeting in Latin America today, as at home, federated iniquity, federated vice, federated unrighteousness and federated injustice. We can only meet them successfully with the closed ranks of our Christian forces. A consideration of the limitations of cooperation seems to me a speculative and academic question. I have just returned from prayer and conference with our Christian brethren in the nations at war in Europe. What made the deepest incision into my soul was not the suffering, nor the widows, nor visits to the hospitals, least of all the fact that these men believe that they are giving themselves to the support of principles of the deepest concern. It was rather the fact that out of so many of our Christian brothers in Europe there has gone absolutely, for the time being, the whole spirit of love. We have the problem of recognizing the right of all people to the fullest religious liberty. The best we can do is to go ahead with a constructive program to do our work in the spirit of Christlike love. Out of some considerable experience in both interdenominational and denominational gatherings, I have discovered three rather interesting facts which I think illustrate the possibilities of cooperation. The first need is to get a body together in which there will be the most absolute harmony prevailing and which will be free from any invidious utterance. Always bring as many denominations together as you can, but remember that when you bring the people of one denomination together, there are sometimes problems and serious difficulties. The second is to differentiate between two armies and between two wings of the same army. That really gets us at the real difference between many of us. The third is a concrete program. If people are to be brought into cooperation, it will not be by asking them to discuss the question of unity; it is only when they come together to con-

sider some concrete task that you can overcome denomination-  
alism.

BISHOP LUTHER B. WILSON, D.D. (Methodist Episcopal Church, New York City): If the world is to be evangelized in this generation or in any other generation, the cooperation of all evangelical forces is absolutely necessary—in the work of education, in the diffusion of Christian literature, in the establishment and maintenance of agencies and institutions for the relief of want and suffering, in the direct work of evangelization, likewise in the creation of an atmosphere kindly to the development of social order, but inimical to injustice and hence corrective of social unrest. There must be cooperation on the field, at the home base and before the throne of grace in prayer. The expectation of success in this colossal undertaking without such cooperation is doomed to utter disappointment. Such cooperation demands a basis, I venture to say, that mere expediency or the passion for denominational efficiency must inevitably prove inadequate. A cooperation which allots and accepts field and tasks is of immense advantage, but it is not enough. A cooperation which plans for your help of me will not do; it must also plan for my help of you, and that type of cooperation demands a vital unity. If our fellowship is merely mechanical or at best superficially sentimental, we may still remain at heart critics and rivals. I am pleading for a spirit which shall make us not critics, but in the deepest sense counsellors and comrades. If we are to have the effectual impact of evangelical Christianity upon the unsaved world in Latin America or elsewhere we must have not only cooperation, but the unity of evangelical Christianity. We shall never be able to realize our dream of conquest until we are able to sing,

"We are not divided,  
All one body we."

Will there be differences? Yes. Will there be divisions in spirit and purpose? No. We cannot expect God's entrustment of power for conquest until looking up to Him in eager pleading we confess, "One is our Master even Christ and all we are brethren." One other word. We may be stimulated in our yearning for unity by the deep desire for the conversion of Latin America, but we can not set up boundaries for unity. We can not have it in and for Latin America, unless likewise we have it in and for North America, yes, in and for all the world besides. The prejudice and intolerance of Latin America have not been the only hindrance to its conquest by the gospel. We need to have the symmetry of our sympathy rounded out. To me it seems that here we approach the great problem, not primarily how we may lend a hand to one another, but how we may give a heart, give it irrevocably, give it once for all, give it love-filled and aflame. We must test ourselves. If

there are differences which today are without just cause, may we not rise above them to new levels of power and efficiency? If there are divisions, may we not, must we not seek to have them healed? With a great field before us, a great call ringing in our ears, we must look up imploring that the Spirit of God shall melt us, energize us: that the Christ who loves us with a love that will not let us go shall master us, that so with patience, gentleness, yet with courage unflinching and zeal unwearyed we go on our way of service. Truly our sufficiency is of Him who is the God of all grace, the God of all hope, the God of love. May He fuse us into oneness that we may prove His power and see the speedy coming of His kingdom.

REV. EDUARDO CARLOS PEREIRA (The Presbyterian Church in Brazil, São Paulo): This is a solemn and decisive hour in the history of both Americas. Latin America has a great opportunity; North America a tremendous responsibility. There should be a union of all the forces of both Americas to face the tremendous problems that this Congress is bringing into view. The Latin-American republics are waking from the long sleep into which they have fallen, and now are seeking a point of contact for their natural aspirations in the realization of their historic destiny. Only Christianity in its primitive purity can furnish this. What a joy it would be if Protestantism and Romanism could unite in this movement, but such cooperation is impossible. The Church of Rome does not represent pure Christianity, but something very different. It has emasculated the evangelical elements that are in the Christian Church. The whole land of Latin America is now like the valley of dry bones which Ezekiel saw. Our only hope is that the Spirit of God will summon these bones to a new life, awakening them with the open Bible and the message of the gospel.

REV. ALVARO REIS (The Presbyterian Church in Brazil, Rio de Janeiro): I would affirm most positively that anything looking in the direction of cooperation with the Roman Catholic Church in the propagation of the gospel is absolutely impossible; but I strongly affirm that cooperation between the evangelical forces in Latin America is essential. With this higher cooperation victory is certain. It will bring about great economy and increased efficiency. We need cooperation in all lines of Christian activity, especially that of the propagation of literature. We need seriously adequate literature for the purpose of propagating the gospel of Jesus Christ. One class of literature, especially helpful for that particular use, would be biography. We need a review of a higher order to meet the needs of the educated classes. We also need all kinds of books for our young pastors, for Sunday schools and for the education and development of the spiritual life of our converts. Something has been attempted by the Young Men's Christian Association and then there has been cooperation on the part

of the evangelical native forces in building a hospital in Rio de Janeiro, which has now cost about \$700,000. We should plan to build more hospitals, schools, seminaries and orphanages, in which there could be this united work. We should take our lesson from the union of racial elements in this European war. If men are willing to unite for the purpose of destroying one another, certainly there should be a willingness on the part of the evangelical forces to lay aside their differences and unite in the conquest of Latin America for Christ.

REV. A. R. STARK (British and Foreign Bible Society, Valparaiso, Chile): It is my privilege to represent a great interdenominational institution, the British and Foreign Bible Society. In what I have to say, however, I do not necessarily represent that Society. I think that some statement should appear in our report regarding our relation with the Church of Rome and will address my remarks to that theme. In the prosecution of the evangelical missionary enterprise no problem is more perplexing than the relation between Protestantism and Roman Catholicism. There can be no doubt that the relation of Roman Catholicism to the governments lies at the root of many of the most troublesome political, social and religious problems of Europe or South America. In France and Italy the antagonism between Romanism and the State menaces the very foundation of society. In Ireland for generations it has been the root of difficulties. In South America the hierarchy must be held responsible for a great deal of the bloody discord of the 19th century. It would take a volume to set forth the position of the Protestant missionary in South America towards Romanism, but we may submit a few statements: (1) Those who favor an alliance with Romanism fail to realize the importance of the religious and theological considerations which gave rise to Protestantism at the Reformation, which still divide the two by an impassable gulf; (2) Romanism is a mighty working system, a spiritual hierarchy, claiming divine authority over the souls of men; (3) Romanism has a highly organized and efficient army of priests who, by virtue of their supernatural authority, claim the right to direct the conduct of men in this life and to pronounce upon their fate hereafter. This constitutes a spiritual monarchy claiming supreme authority over men's souls; (4) It is the question of the free development of the soul of the Christian under the influence of the Word of God and applied by the Holy Spirit and the minister, or the moulding of the soul under the complete control and intervention of the priest. In all charity we are forced to the conclusion that the great differences which divide Protestantism and Roman Catholicism cannot be explained away or modified so as to admit of religious cooperation. On the contrary the antagonism is made all the more conspicuous and hopeless by the fact that approximation on the ground of learning can be

made without affecting vital differences. The principles of development and infallibility which are now at the basis of the Roman system render its position, as Cardinal Manning said, independent of the evidence of history; and, we must add, compel Protestantism to hold to the great cardinal principles of the evangelical faith.

REV. J. MILTON GREENE, D.D. (Presbyterian Church in the U. S. A., Havana, Cuba): From our standpoint as missionaries, we look first at the masses, distinguishing them from the educated classes. Among the masses of people in all Roman Catholic countries, there is a unique civilization. I contend there is nothing in all history like the social conditions that have resulted from four hundred years of Spanish Roman Catholic domination. There are four characteristics of it. First, intellectual stagnation; second, false conceptions of religious truth; third, a perverted conscience; and lastly, corruptness of life.

When I look at the classes among these people, I find them thus: First of all, the indifferent, who are the great majority of the people; then, the unbelievers, both nominal and earnest, in increasing numbers as the years go by; then, fanatics, the fanatical Roman Catholics, generally women; and finally, the misguided believers in the Roman Catholic Church, numbered by tens of thousands. I am convinced that there are many earnest souls in the Roman Catholic Church, who believe in God, and trust in Christ, who do not depend upon the officials of the Roman Church or upon visiting shrines, but who go to the chief altar and there lift up their souls, not to an image, but to God. I have had the privilege of talking to many such. It is for them God's house and they go there to worship God as revealed in Christ. And then, we have the members of our Church. They are also all imperfect yet in their knowledge and in their character. If we understand this basis clearly, we must cooperate. We know what the task is before us. It is a problem far greater than that of the Culebra Cut. I sometimes feel that some people think of Jesus Christ as the great head of our organization. But we cannot organize men into the kingdom of God. "Not by might, nor by power, but by My Spirit, saith the Lord." Then what is our duty? It seems to me to be cooperation and the use of divine power. Let us remember two or three passages of Scriptures. "We are workers together with Him." "God worketh in us, working and doing of His own pleasure." We can carry our interdenominationalism into publication, education, visitation, open air preaching and all forms of philanthropic work. Principle demands this, economy demands it and the pleasure of God working with us and in us demands it.

REV. J. C. KUNZMAN, D.D. (Pan-Lutheran Missionary Society for South America, Philadelphia, Pa.): We note the care

and goodness of God in nature and in revelation. The earth on and from which we derive our physical sustenance and the Word from which we derive our spiritual guidance assumed their present form by different stages and by varied workings. God stored in the earth and wrapped up in His Word all that is necessary for the race in all the changing ages. For both we dig. The forces of steam and electricity which have changed our modern civilization were there from the beginning, but were only discovered, because needed in our modern days. As they changed our civilization from the individualistic to the social type, so we have passed from the definition of the rights and perogatives of the individual, accented in the days of the Reformation, to the statement of the social duties and obligations, emphasized in the present age. Since mankind is no longer organized on an individualistic basis, but is forced to work together, we secure new resources from the earth and learn new truths from the Bible. The earth and the Scriptures are the same, but conditions have changed; and we must get out of the divine treasury the new truths to guide amid the new conditions. Nations no longer live in isolation, and individual Christians and denominations can no longer stand alone. Christ established but one Church and the Holy Spirit has given us but one Bible. There is but one Lord and one commission, and all who would be servants of the Lord Jesus are bound to work together in the spirit of unity and of the bond of peace. There is but one world-task, of which every community task is a part. One impulse must dominate the Church as one power dominates the universe. As the task grows larger and the contest becomes sharper, God is compelling the Church to place the emphasis on that which is essential and vital. What after all is Christianity but the unfolding of Christ in the lives of men and nations? It is not a system of doctrines or a code of morals, though it possesses the loftiest teaching and advocates lives of purest morals. Its ultimate test is not found in our Confessions, but in our lives. Not by what we say, but what we do are we judged. There must be the doing of the Father's will in heaven and that Father's will is summarized by our Saviour in His last commission, the fulfilling of which has brought us together. If socialists, liberals and conservatives, if Catholics, Protestants and Jews can without changing their views fight side by side to destroy men's lives in Europe, why cannot we be true to our special convictions and still map out a common program to save the unsaved in Latin America?

REV. IRA W. LANDRITH, LL.D. (United Society of Christian Endeavor, Boston, Mass.): I was riding along on horseback in Tennessee some years ago. As I approached a grocery store I read a sign, perhaps two feet long and four inches wide, which, when I first saw it, read, "It floats." In front of this

store I looked again and now the sign read, "Ivory Soap." Glancing back over my shoulder to look at it as I rode away, it read, "99 9/10% pure." If I had been three men looking at that sign I could have started an interdenominational war in three minutes. What I needed was to ride down the whole length of the sign and read it as I went. That is what we need to do in the Church. If we but acted in this way, the questions of comity would be settled right away. I have been studying the geography of Panama for two blocks. On one corner there stands a church, a block away from there you find another of the same persuasion. Two blocks away, you find still another, and by walking quite a distance one finds a fourth church of the same name. This of itself illustrates the need of cooperation in Latin America.

REV. JAMES I. VANCE, D.D. (Presbyterian Church in the United States, Nashville, Tenn.): How fine it would be if this spirit of unity and cooperation so manifest here in this conference could be carried back, so that the heart-beat of this conference might become the pulse-beat of the churches which we represent. There is no subject about which we preach so well and practice so poorly as this question of church unity and cooperation. There is no field in which prophetic purpose is so large and the actual results so meagre. But we must get together. We must do less denominational preaching and teaching on our mission fields and less of it at home. If we are ever to have an evangelical church far Mexico, we must put the emphasis at the right place, which is neither on polity nor on theology, but on the possession of the Spirit of the Lord Jesus Christ. On the Erie Railroad is running today the Matt H. Shay, the most powerful locomotive in the world. It pulls five miles of freight cars. It is really three engines packed into one. What a lesson for our spiritual life. Why should we be afraid of cooperation? It will only enable us to pull greater loads. I heard of an Irish sergeant who was ordered to take a religious census of his company and he did it in this fashion: He drew them up in line and then announced: "Roman Catholics to the right, Church of England men to the left, all fancy religions to the rear." That is the way they regard us; we are all classified alike as nothing in particular. God help us then to speed up our schemes of church unity and cooperation until we get evened up with our preaching.

MR. JOHN R. PEPPER (Methodist Episcopal Church, South, Memphis, Tenn.): The subject of cooperation is the one in which I feel most at home. I have been in active business for about forty years and very deeply interested in the on-going of the church. Nothing has cheered my heart more, in the last year or two, and since I have been here, than this note of earnest, sensible, sane cooperation on the part of Christian churches. I think that Jesus Christ, our Master, wants us to

do the work of the Church in the most sensible and business-like way. Business men get together when there is any great interest at stake. I am definitely in favor of territorial division in our mission fields and of the heartiest cooperation on the part of our churches in the foreign field and at home also. Two or three results would follow, I am sure. First of all, it will greatly hearten our workers in the foreign fields themselves to know that there is a great pulse beat in common among the churches. Again, it will greatly help the spirit of the Church at home to feel that we have a great common interest in all of these fields, and are working to one common end. A third important consideration is that the practice of cooperation will stimulate giving on the part of business men and women who are both devoted and businesslike. They wish to see affairs conducted economically and carefully and wisely, and will stand back of such plans.

MR. FLEMING H. REVELL (Presbyterian Church in the United States of America, New York City): In the commercial world, the extreme folly of expensive and destructive competition has been felt increasingly during these last years as the days have gone by. Not very long since, there was a conference of great iron workers in the city of Washington. Representatives were there from Germany, from France, from Belgium, from Austria, from England and from some other lesser nations. They were gathered there to find out how they could best foster the interests that they represented. They determined that it would be wise to adopt some emblem that would portray their purpose and they adopted a double one, one to indicate the past, the other to indicate their purpose for the future. The first emblem was a melting pot in which were some rifles with crossed bayonets, over which was written, "Might is right," and under it the word, "Competition." The second emblem was a melting pot in which rifles were stuck with reversed bayonets. Over that was written, "Right is might," and under it, "Cooperation." Are the men of this world wiser in their generation than the children of light? Where contentions do arise among the fellowship of the evangelical churches, may we not learn the lesson from that true Christian, our own ex-Secretary of State? When a contention arose between our country and a foreign nation, and the diplomatic representatives seemed to have reached a point where it seemed nothing more could be said, the representative of the foreign nation said, "I suppose Mr. Bryan, this is the final word." He responded in a sentence which deserves to be engraved in granite, "There is nothing final between friends." Christian consistency demands a friendly combination of all Christian men and Christian women. We must persist until it is gained.

MR. J. H. WARNER (International Committee of Young Men's Christian Associations, Recife, Brazil): I have time only to



speaking concretely. Permit me to use as an example the vast territory overlooked in the apparently comprehensive survey of last Friday. I refer to North Brazil, the great neglected heart of the Southern continent, three-fourths of the Brazilian Republic. Its omission is evidence of our astonishing lack of a thorough knowledge of Latin America. This evidence is still more convincing when we think that among the speakers of the day were two secretaries of great missionary Societies, each notable as a world traveller and each advocating a continental policy, yet neither made the slightest reference to the seven millions of needy souls who passed from his horizon when he took his journey across the Atlantic from Bahia. No less astonishing was the fact that a Brazilian who knows this territory could make a touching appeal for Brazil and make no reference to these great unoccupied states of the republic. The territory to which I refer is that portion of Brazil lying north and west of the Rio Francisco and comprising the states of Alogoa, Pernambuco, Parahyba, Rio Grande do Norte, Ceara, Piahy, Maranhao, Para, Amazonas and the district of Acre. Ten divisions ranging in size from that of New Jersey to four times that of Texas, and aggregating a territory equal to more than three-fourths of the United States of America. Two-thirds of this section are occupied by virgin forests whose twilight trails are known only to an unknown number of savages, whole tribes of whom the white man has never seen. Outside the forest scattered over more than a thousand miles of Atlantic littoral and along more than ten thousand miles of navigable waterway in the Amazon valley are 7,000,000 of as excellent people as ever bore the proud name of Americans or the prouder name of Brazilians. In the interest of these millions are operating four Societies and one self-supporting missionary. There are in all twenty-nine missionaries; thirteen men, thirteen wives and three unmarried women. If other parts of the world were served by missionaries according to the proportion of missionaries to population that holds in North Brazil, the number of China's missionaries might be reduced to one-half her present number, those of India to one-third, those of Japan to one-fourth, and those of Korea to one-sixth. Of the twenty-nine missionaries, however, twenty-three are in one state, four in another and two in a third. Seven states ranging in population from that of Maine to that of New Jersey, have not a single resident missionary. One missionary resides in Para and is also responsible for Manaos, a thousand miles up the Amazon, farther than from New Orleans to St. Louis. One man and his wife live twenty-five days by river boat and mule trail from the nearest port, and these two are the only missionaries in a state as large in territory as New York with a population as large as that of New Hampshire. Side by side with the twenty-nine missionaries of North Brazil labor thirty-

four of Brazil's most faithful native workers, of whom eighty per cent. are in two states. These sixty-three people are theoretically responsible for a territory three-fourths as large as the United States, and infinitely more inaccessible, with a population of seven millions, and in addition, the churches of this district have sent two of their young men as missionaries to Portugal. Three special phases of need here simply cry aloud for cooperation and a carefully planned advance: First, physical needs. This entire territory lies north of the eighth degree of south latitude. No portion of India proper comes within this distance of the equator. In the major part of the district the grim enemy of human kind claims half the children before they are two years old and disease in the most hideous form stalks like a shadow on the trail of man. One medical missionary conducts a hospital and dispensary in a single state. Pilgrimages are made across five states to reach this man of God. When he travels by train his coming is heralded from station to station and the needy throng him at every stop. What consideration compels us to deny to other states a like ministry? No less insistent is the intellectual need. Throughout the northern districts, eighty-five percent. of the population can neither read nor write. The government is working valiantly to overcome this terrible handicap for democracy. But it will be decades before an impression can be made. The importance of the opportunity to establish here a great university, which will train many of the leaders in the educational movement, cannot be exaggerated. The missionary bodies confine their efforts to help in this great task to two states and not an evangelical institution of college grade exists north of the São Francisco. Third, there is the need of Christ among the educated classes. Do not think that these do not know Christ. There He stands on the Andes, a majestic figure in bronze; with outstretched hands and eager face He pleads for peace among the nations. But sinful men may pass this Christ, if they but lift their hāt; for the Christ of Latin America has lost the power that once prostrated men in the dust at His feet. In a great church in Pernambuco hangs the Christ with a pierced side. Men confront this Christ with arms crossed in homage to the great Galilean sage who died for no fault of His own, but the power to draw all men unto Him is no longer His. In the church of São Francisco in Rio de Janeiro lies the Christ in a gilded casket. Men kneel about the casket and weep, then they go away with the cloud of black despair unlifted; for the Christ of whom they think is a dead Christ. Thoughts of Him no longer awaken hope in the human heart. So it happens that reasonable men are losing their grip on the great truths of religion and Christianity is relegated to those who ask no reason for their faith. And no insistence of ours on our useless denominational differences will ever enthrone the living Christ in

the heart of the educated man. If we are unable to give up our indefensible private notions about this detail and that, can we not at least leave them at home, where people who have grown accustomed to our whims will make allowance for our deficiencies, while we on the field unite to present to reasonable men the only Son of God?

#### COOPERATION IN PORTO RICO

REV. PHILO W. DRURY (United Brethren in Christ, Ponce, Porto Rico): I desire not only to indicate what has been done in Porto Rico, but also to present some of the plans in mind for the future. From the beginning of occupation there has been some understanding with reference to the division of territory, and with the coming of other denominations, later on, at least a tacit understanding quite faithfully adhered to. The first conference of evangelical workers on the island, held with a view to promoting cooperation, convened in 1905. Three years later, in 1908, the Federation of the Evangelical Churches of Porto Rico, composed of nine out of the ten denominations then at work in the island, was organized.<sup>1</sup> A closer cooperation along publishing lines was inaugurated in 1912, when the Presbyterian, United Brethren and Congregational churches united in the publication of *Puerto Rico Evangelico*. In July of last year the Baptists and Disciples joined the others, the paper then becoming the official organ of the five denominations mentioned. These same denominations are joint owners of the printing plant from which the paper is issued. *Puerto Rico Evangelico* is a bi-weekly publication, with twenty pages and a cover. Its annual subscription is fifty cents. It has been possible to furnish the paper at this price because of the large degree of cooperation. The average number of copies issued is 4,300. It is doubtful whether any other paper in the island has a larger circulation. A Porto Rican, who belongs to the Baptist Church, is the present editor of the paper. So far none of the many predicted difficulties in the way of a union project of this character has seriously affected the paper, while on the other hand there have been many distinct gains. In 1914 the Presbyterians and United Brethren entered upon a plan of cooperation in the preparation of young men for the ministry. At that time the Presbyterian Training School, established in 1906, became El Seminario Teologico Portorricense, to be operated by the two named denominations. At least two other denominations have sent students to this seminary. At the last meeting of the Board of Directors of the seminary it was decided to ask representatives of all the denominations at work in Porto Rico to give careful consideration to the es-

<sup>1</sup> In March, 1916, at the regional Conference held in Porto Rico, the Evangelical Union of Puerto Rico took the place of this Federation. The Constitution of the latter body is to be found in the Appendix to this Report.

tablishment of a truly interdenominational enterprise. In 1915 the depository of evangelical publications was opened under the auspices of the committee on Literature of the Federation. Through this depository books to the value of more than \$100 have been distributed monthly during the past few months. This same committee has also made a beginning in the publication of tracts, employing Porto Rican writers, and seeking to adapt the tracts to the immediate needs of the people. This depository, and also the main depository of the American Bible Society, are located in connection with the printing plant of *Puerto Rico Evangélico*, making three interdenominational enterprises all under one roof and under one management. Mention should be made of the Polytechnic Institute, an institution on the order of Park College. This school, just in its beginnings, is being conducted by the Presbyterian Church, yet it is interdenominational in its work, and it is looked upon as a very important factor in the evangelical work. It is not at all improbable that this school, in the near future, may become an interdenominational institution.

At the annual gathering of one of the denominations working in Porto Rico, the following statement of principles, revealing a spirit of hearty cooperation, was unanimously approved: "It is our profound conviction that in order to bring about the speedy evangelization of this island there is an imperative need for a closer and more effective cooperation on the part of the evangelical forces. Therefore we most cordially support every movement that tends to this end, such as an interdenominational paper, an interdenominational theological seminary, an interdenominational evangelistic campaign, and other like enterprises, as we believe that these will bring about a greater unity, economy and efficiency in the work. Furthermore, it is our conviction that for the good of the work it would be advisable for the churches operating in the island to reunite under the common name of "The Evangelical Church of Porto Rico." And in order that these principles may be put into effect we declare our readiness to accept any arrangement that may be deemed necessary for the good of the common cause." In this connection I might add that a number of the representatives of other denominations have manifested a like disposition. The chief barrier to a larger cooperation of this kind is, as a rule, the missionary. A questionnaire was sent out recently to both Porto Rican and American workers in which the following question was asked: Do you believe that it would be advisable to organize the Evangelical Church of Porto Rico in which denominational distinctions would be eliminated? In the twenty replies received, twelve from Americans and eight from Porto Ricans, there were four negative replies, all from Americans who represent three denominations. The presence of so many denominations in Porto Rico, with

the consequent accentuation of denominational differences and conservation of a denominational spirit wholly foreign and meaningless to the average Porto Rican, causes endless confusion and affects the work, especially in view of the size of the island. It seems essential for the general welfare of the evangelical cause that this problem shall be solved either by the withdrawal of some of the denominations occupying a small territory, and the enlargement of the territories of the missions that remain; or by a cooperation so real that denominational lines are obliterated. The latter solution will make possible undertakings not yet attempted, and will infuse a new spirit into all endeavor and improve its quality. It will make the whole work throb with new aspirations, thus engendering new power, enabling Porto Rico, either by the release of some of its existing religious agencies or through the energy of the united Church, to extend its help and sympathy to Santo Domingo, the neglected neighbor island only fifty-five miles distant, where already the Bible Society has prepared the way by sowing the seed of divine truth.

#### A COMPREHENSIVE PROGRAM OF COOPERATION

MR. HARRY WADE HICKS (The Missionary Education Movement, New York City): Let me take as my text the remark on page 71: "The conviction of home base constituencies with reference to the need for and the value of cooperation has been growing apace during the last half decade." We must not overlook the significance of this discussion to the supporting constituency. At the home base, there is in progress a rapid growth of conviction regarding the evils of non-cooperation at the home base in the occupation of home base territory. I have been studying carefully the attitude of the churches of all denominations for nearly fifteen years and I am clearly convinced that most of them agree that non-cooperation at the home base must at any cost be avoided. Their liberal support for the future is dependent upon this very point. Such a conviction does not signify any lessening of belief in denominational institutions; on the contrary it means devotion to them. And added efficiency in cooperation invariably means enlarged efficiency in denominational service. We are increasingly expected to adopt scientific methods in the administration of missionary work. It will stir the churches which are about to unite for the study of Latin America next year, if there goes out from this Congress a word on cooperation which shall be clearly in favor of seeking the largest possible united action in the extension of our work. Among the men and women of our churches there is a rapidly expanding knowledge of Christian missions, which of itself is giving them a confidence in the interdenominational cooperative approach which is both new and attractive. We may secure their generous financial cooperation

and a large volume of intercessory prayer, by presenting a broad practical united program which will satisfy their judgments and stir their sympathies.

#### FACTORS PROMOTIVE OF UNITY

REV. L. B. WOLF, D.D. (General Synod of the Evangelical Lutheran Church in U. S. A., Baltimore, Md.): In all that was said this morning I failed to detect a single expression that did not emphasize the desirability of greater cooperation and of promoting unity as far as possible. This is a distinct gain over the discussions which took place some years ago at another conference at which we gathered much larger numbers than this one, but which lacked its spirit of unity. I do not think, however, that we have quite sufficiently stressed the great fundamental experience that must underlie unity. We cannot get together by simply walking together, although much can be learned that way. Far deeper there lies the great fundamental conception which must animate us. It must be the spirit of the living God that must fuse together by His mighty working those elements out from which will grow Christian unity.

THE RT. REV. WILLIAM CABELL BROWN, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): While listening to the discussion this morning and thinking of the subject under consideration in this report, anxious to do everything in my power for cooperation, willing and ready to do anything in my power to promote unity, there has been this thought with me that in all our thinking and planning and purposing we should be careful never to say about anybody what we would not be willing to say to him. Mark the implication, brethren! Let no citizen of the United States say about the Brazilians what we would not be willing to say to the Brazilians. Let not an Episcopalian say about a Baptist or a Presbyterian what he would not be perfectly willing to say to the Baptist or to the Presbyterian. And finally let no one say about Roman Catholics what he would not be willing to say to a Roman Catholic. Let me illustrate. Suppose I were talking to a Roman Catholic face to face. You know how kindly and considerate I would be to him. I would not desire to offend him or drive him away. I should seek rather to speak the truth in love, and if possible to lead him into the full knowledge of the truth as it is in Jesus. But I have read addresses delivered by missionaries in the United States which would have done incalculable harm if spoken in the presence of the people among whom they were laboring. We cannot take too much thought in this matter. Each one should look to the Lord and judge in the light of His spirit his own methods and words.

## THE SUBSIDIZING OF CHURCHES DN THE FIELD

REV. ED. COOK, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): The ultimate aim of our effort in the field is the native church. Our funds ought to be so applied as to promote its development of self-maintenance and independence. Can this be done without some unified policy among the Boards? Whenever an administrator of mission funds realizes that in one of these great Latin fields his Board has been so subsidizing the churches as to hinder the development of a spirit of independence and an ambition for self-support and begins to tighten up the screws a little, there are always pastors who immediately move over into another Communion, perhaps of the same faith and order, where the pasturage is a little better. When that Communion in turn puts on the screws, they simply move on again. This is a condition with which we all have to deal. I remember one instance when some of the brethren of this type passed from one branch of Methodism to another that was a little more liberal in subsidies, then to the Presbyterians and finally to the Baptists. Nobody seemed to know where they went after that. We are face to face with the absolute necessity of a common policy of cooperation in such a matter as this founded on a thorough understanding between the different bodies of the same Church and between the different Churches. Another sort of experience makes a friendly cooperation equally imperative. A promising young man in one of our mission schools, having taken whatever we can give him in the way of theological training, develops into a most promising man for the work of the pastorate. But the salary of the native pastor is small and the struggle to maintain and develop the little church is continuous and hard. A large girls school offers him two or three times as much pay, which he accepts and leaves the pastorate. One after another, often, such promising men are taken because there is no fixed principle in this matter, no common policy.

## THE OCCUPATION OF TERRITORY

REV. EUCARIO M. SEIN (Methodist Episcopal Church, Los Angeles, Cal.): Although I have been absent from Mexico for the last three years, I am profoundly interested in the work there, having been connected with it for many years. The Cincinnati Conference, described in Appendix D to this report (pages 111 to 120), seemed to me to be providential in character. The more I think of the situation, as I have seen it while traveling throughout the Republic of Mexico for eight years as a representative of the International Sunday School Association, the more I wish to express my strong sympathy with the plan suggested. Naturally there will always be perplexing problems involved in the aggressive occupation of that whole country. Counting all the Christian forces which have

been at work there for the last forty-five years, only about one-fifth of the Republic of Mexico has been touched, four-fifths being wholly without the evangelical message. Wise territorial reconstruction will require keen judgment, broad sympathies and a willingness to sacrifice in order to make the needed readjustments, but in the end there will be great advantages to the whole missionary enterprise. In some states of Mexico there is one missionary to every twelve thousand. In others the ratio is less than one to a million. There are thirty-nine mission high schools in fifteen states with a population of nine million, while in the other fifteen states with a population almost twice as large there is no such institutional work at all. The country is now undergoing a process of reconstruction, political, social and intellectual. Will the missionary forces fail to meet their great responsibility for the evangelization of Mexico in the next generation? It is a call which far transcends any denominational appeal.

REV. JOHN W. BUTLER, D.D. (Methodist Episcopal Church, Mexico City): When in the providence of God one branch of the Church evangelical is led into a certain district to do missionary work, it thereby assumes a certain responsibility for that district. If, afterwards, several other denominations go into that same district, passing by other large, unoccupied districts, then they, it seems to me, assume a responsibility of a very different character. It is perfectly possible to adjust problems of territorial occupation. Ten or twelve years ago the Methodist Episcopal Church was occupying certain territory in the north which adjoined Presbyterian territory. The Presbyterians were occupying territory in the coast region by Vera Cruz, five hundred miles south, down next to some of our territory. The two denominations got together like common-sense Christians and readjusted the territories. The Methodists gave their territory in the north to the Presbyterians, who, in turn, gave their territory in the south to the Methodists. The adjustment worked out all right. We have since gone through practically the same experience with the Methodist Church, South. Of course perplexing questions arise in regard to property. I am persuaded that the very best thing that missionaries and nationals alike in Mexico today, could do would be to adopt the Cincinnati plan, or something like it. If it has imperfections, then let them be removed; but on the whole, I do not see any substantial improvements. The adoption of some such plan will set forward the kingdom of Christ in Mexico by a whole generation.

#### THE ENLISTMENT OF FORCES

REV. VINCENT RAVI (The Waldensian Aid Society of New York representing the Waldenses of Uruguay and Italy, Cambridge, Mass.): I am not a Waldensian minister but the pastor of a Congregational church in Cambridge, Massachusetts. I



have been asked by its executive committee to represent the Waldensian Aid Society. It has been borne in upon me with growing force at the Congress that the world needs men, "strong minds, great hearts, true faith and ready hands." They must be men of intellectual and moral power. If the Christian message is to be received by Latin America sympathetically, it must be presented very largely by men in whose veins flows Latin blood. But how many generations does it take to make a thorough-going Protestant, whose ethics and religion are one and the same? Occasionally, a man of moral and intellectual strength comes out of the Catholic Communion to take up the work in our evangelical churches. We have looked upon the faces of such men in this Congress, but for every such man, there are dozens who are intellectually brilliant but morally weak. Where then, are we going to find men of the requisite moral strength? I say without hesitation that we can recruit a large number of such men from the ranks of the Waldensians. There are twenty thousand of them in the Alps. There is a large colony in Uruguay. There are thousands of men with eight centuries of Protestantism back of them. Four hundred years before Luther they were Protestant. They preferred death and hunger and thirst and cold among the eternal snows, rather than to betray the faith which they believed to be the true expression of the will of the Eternal. I believe that within five or ten years our missionary Boards represented here could secure a large number of recruits for Latin America from these Waldensians. Let us send forth an appeal to those in the mountains of Italy, recalling their heroic past and urging the present need. It will surely bring recruits who must, however, be trained for their work. Let various Boards assume the responsibility of the collegiate and theological training in Latin institutions or in North America of those whom they enlist with the understanding that these men agree to serve their respective Boards for a period of twenty years in Latin America. The Waldensian field is limited by its lack of resources. A large number of these men, strong in intellectual and moral power, drift into the secular professions or into business, but they can be secured for sacred service, too. Heretofore denominational considerations have blocked the way of such a plan as this, but in the future it will make far less difference whether a missionary is a Waldensian or a Presbyterian or a Baptist. He can make a good leader in any battalion of the Lord's army.

CHRISTIAN LITERATURE AS RELATED TO THE WORKING PLAN

REV. H. C. TUCKER, D.D. (The American Bible Society, Rio de Janeiro, Brazil): I think it has become very clear to us, as this Congress has proceeded in its discussion, that the Latin-American mind is awakening to a realization of its conditions of darkness and ignorance and is turning away from that disappointing dogma of the infallibility of the Church; it is look

ing for reality, searching for truth. Even the open Bible needs interpretation. Hence under the most favorable conditions there is needed wholesome, helpful literature to guide these Latin minds in their search. The Anglo-Saxon mind in matters of religion occupies an attitude of research. It looks forward to fresh comprehensions of truth. The Latin mind, having awakened from its slumber and beginning to look out after truth, tends to look backward for truth that has been hidden. We must exercise some patience and be ready to unite all in guiding this Latin mind in its sincere search after truth, whereby it seeks to get back to Christ and to primitive Christianity. We shall need to use every educational process to give to the Latin mind a clear conception of fundamental truth. Good literature will be notably useful. Much has been said about the awakening of the Latin mind to service. I believe that through the influence of the teaching of the doctrine of the meritoriousness of good works, there has been produced in the Latin mind a genuine thought of service. If there can be some way of laying hold upon that conviction and of using it I am sure that we will be able to develop splendid plans of organized social service in Latin America, for these warm-hearted, loving people have an instinct amounting to genius, for doing good.

REV. JOHN FOX, D.D. (The American Bible Society, New York City): I believe in cooperation theoretically and practically. I have been taught it almost from my cradle. I have preached it and practised it. I have invited a Roman Catholic priest to speak in my pulpit, although, to my great regret, his bishop would not allow him to accept. I recognize the great value of much said in this report and personally sympathize with many of the suggestions which have been made here. I cannot give my assent to all of the principles which underlie the report. I naturally endorse Mr. Stark's remark that Bible Societies are proof of the possibility of cooperation. The American Bible Society has a Quaker president, it has Congregational, Methodist and Presbyterian secretaries and the oldest member of the Board is a Baptist. Its affairs move harmoniously and with efficiency. I think that the report has too little regard for the history of the Church, especially during the last four hundred years. Our churches are Protestant churches. One of the most eminent of them is called the Protestant Episcopal Church. The rest do not put that word into their official name but they all are Protestant. Our missionary policy should enable the growing congregations, and especially the young men in training for the ministry to be indoctrinated in the history of this controversy. The Protestant reformation is not finished. It was well begun four hundred years ago. It must be continued until Latin America shall be led back to the simple gospel. The chairman of the Commission in his remarks contrasted the missionaries of today with those of the past. There were heroes

then as well as now and they had their full meed of troubles. It would be worth our while to study their lives. Had I time I would read an extract from Luther's famous commentary on the Epistle to the Galatians. Discussing Galatians 4:12, "Become as I am," he appealed to all pastors to bear themselves with sympathy and fatherly affection toward those in their parishes who had erred and were in opposition to them, seeking neither redress nor penance, but only a real repentance. The extreme bitterness of the Galatian opposition to Paul Luther declared to be paralleled by his own experiences, and as being due merely to the natural fanaticism of those who, having once known the pure truth, permit themselves to be seduced into disbelief, a bitterness which all must expect who stand for the truth. Such splendid passages give us an idea of Luther's own methods and make us more inclined to revere the leaders of old.

REV. CHARLES CLAYTON MORRISON (The Christian Century, Chicago, Ill.): I think we all are conscious of the difficulties in the way of Christian unity on the mission field, though I think we are also perfectly sure that we absolutely must make some progress toward a real cooperation in the matters of publishing literature, allotting and redistributing territory, and of promoting education. I profoundly believe, likewise, that there is among us a unanimity of sentiment with reference to the actual interchange of membership in the mission field where the churches and the opportunities for Christian fellowship are so few as they now are. The difficulties are very great, but there is an irresistible trend towards the unity of the Church of God on the mission field and an equally irresistible trend towards the unity of the Church of God at the home base. As we shall find it necessary to unite on the foreign field it will be absolutely inevitable that we shall find it necessary to unite in the home churches. Whatever takes place in the mission field will even more effectively influence the life of the home field. In this movement for the unity of the Church there are gathered up all the other great motives of our modern age, the new moral idealism, the new social imperative, the new missionary motive, the new comradeship of scholarship in the fields in which modern scholarship is working. All these are only allies of the movement for the bringing together of the people of God who have been scattered and divided by considerations that no longer have meaning, that seem to some of us to be even impertinent and irrelevant in the work of the modern church. The movement for Christian unity must therefore probably pass through three phases in order to become a reality and to reach its consummation. The first phase will be the creation of a Christian union conscience. This idea of unity must be brought down from the rarer atmosphere of sentimentalism and be brought home definitely to the individual consciences of the members of the Church of Christ. I must learn to feel and you must learn

to feel that it is nothing short of sin to have Christ's body so divided. Each man who strives to be loyal to his Master must be made aware of the sinfulness of his share in blocking the way of that unity to which Jesus Christ himself looked forward.

The second phase of the Christian union movement is the overcoming of denominational inertia. When all has been said about our conscientious differences, the deeper fact remains that we are divided primarily not because of conscientious reasons, but just because we are! It is sheer, sordid inertia that keeps us apart. Denominational pride, property investments, tradition, a religious press that depends for its very life on sectarian clannishness—these are the things that keep us apart.

The third phase of the movement toward unity is the transcending of conscientious differences. There are differences, and they are conscientious, but they do not strike down into the deep soil of faith and loyalty. They are capable of being reconciled on a higher level, from a higher point of view, and it is our duty to find that higher level, that higher point of view.

MRS. KATHERINE S. WESTFALL (Northern Baptist Convention, Chicago, Ill.): I feel very strongly that in this matter of cooperation, both at the home base and among the Boards and missionaries on the field it should be agreed that the same form of work is not to be duplicated at any one locality. Such a covenant may seem unnecessary to many of you in the great Latin-American centers, where the work is so very limited. But in many North American fields we have found identically the same kind of educational work being done by several organizations. How much better it would be if all Boards before undertaking any new work should make a survey to know what is being done, so as to decide fairly what form of work is most needed. It is equally necessary that missionaries should take care to make a careful study of their whole field and of all the agencies at work so that their recommendations will truly represent fresh contributions to Christian activities and not mere rivalry. It is well worth while, as we have recognized, to give women the opportunity for a well-rounded education. Therefore, the different Boards should make the effort on the fields to share in this provision. In a good many of our Latin-American fields we need kindergarten training courses. One Board could offer such training for a large district. There is also much call for nurse's training courses, and one Board could provide that for several denominations. Such correlated action would prevent any waste of our very inadequate funds or of effort. At the same time we would give to these Latin-American countries educational developments covering all the fields.

## EDUCATIONAL COOPERATION

REV. SAMUEL R. GAMMON, D.D. (Presbyterian Church in U. S. A., Lavras, Brazil): There are a large number of our schools in Brazil doing primary and grammar-school work. They are not coordinated, but should be. For their coordination we greatly need the cooperation of all engaged in educational work. We have eight or ten, possibly eleven, schools for girls that are doing work that may be characterized as high-school work minus, not quite so complete a work as that done in the high schools of the better grades in the United States. We have also from eight to ten schools for boys, the work of which might, perhaps, best be characterized as grammar school plus. These schools are preparing for the professional schools of Brazil and for our theological seminaries. All such schools of each denomination need coordinating and standardizing, which means cooperation. We also need in Brazil one of the universities demanded for Latin America to afford the training needed by the classes who are going to occupy the places of influence and control in the affairs of the nation. We already have schools doing professional work in civil engineering, pharmacy, dentistry, agriculture and commerce, and we have five or six or seven groups of youth in training for the study of theology. Our desire is to organize all these courses for advanced study as well as the schools of secondary learning, and to bring them together under a Board representing all evangelical education, thus forming the basis for an evangelical university with its professional schools.

MR. MARSHALL C. ALLABEN (Presbyterian Church in the U. S. A., New York City): There are two distinct impressions that I shall carry away from this Congress: first of all, the magnitude of the task which confronts us in Latin America, and secondly, our own unfitness. But we are considering practical situations and must do our best to meet them. The Commission on Education in its report on page        remarked: "We devoutly hope that no new institution of higher grade will be planted by any mission Board without due consideration as to whether it should not be a union enterprise." I am connected with a Board which is just now planting a new enterprise for the island of Cuba, and I come here today to challenge the other forces at work in the island of Cuba to consider whether the enterprise shall be a union enterprise or not. It is to be a normal school. Its value as an evangelizing agency cannot be overstated. It will send out hundreds of teachers to live Christian lives in community centers. No teachers in Cuba, except those who have attended a university, have had any training above that of a secondary school, and few university-bred men adopt the teaching profession. We need a teacher's college with strong courses in teacher training, manual training, in physical training, in domestic arts and sciences, nurses' training and all that. No

such school as that required can be had without cooperation, administering it by a joint board of directors representing all the evangelical agencies at work.

#### TEACHING EFFECTIVENESS

PROF. WILLIAM ADAMS BROWN, PH.D., D.D. (Presbyterian Church in U. S. A., New York City): I wish to speak to one single phase of cooperation in theological education, and that is making possible the periodical release of some member of the teaching staff for special study or special literary production. Two great advantages might result from such a course as this. In the first place it would make possible that frequent access to the most recent sources of knowledge which we have learned by experience to be the necessary condition of permanent effectiveness in the teacher's work. On my way down to Panama I read the report of the Rockefeller Foundation with reference to its plan for medical education in China. It contemplates the establishment in certain convenient centers in China of medical institutions equal to any in the world. But it further proposes to correlate these central institutions with other promising ones in that great republic, and to bring there to them each member of the teaching staffs of those institutions for three months every year, so that they can be kept in touch with the last word of medical science. The evangelization of the world is a more urgently important task today than the perfecting of the world's health. Are we willing to set standards for the teachers of our preachers on the mission field less exacting than those now set for teachers of medicine? A second effect of such a program would be that we could bring back home from time to time men who are familiar with the conditions of Latin-American fields to put us in touch with those conditions, enabling the home base to cooperate intelligently in preparing its missionary candidates for service in Latin America, as they ought to be prepared. Our own conception here of the importance and character of this task has been radically altered by our first-hand contact with those in the field. Why should not leaders be continually coming back from Latin America to tell us what really needs to be done! A third result of this plan would be to bring about acquaintance between those who are to be the future leaders in the different Communion, making them conscious of that common evangelical Christianity which we have all agreed is the supreme need of the Church, not in Latin America only, but throughout the world. The evangelical ministry must be trained in theological thinking, every phase of which was born out of a living conviction rooted in religious experience. Our sectarianism arises out of the fact that such thinking has been separated from experience and propagated by those to whom doctrine is one thing and experience another. The theological student must not depart from

actual life experience. How can he better realize it than by our bringing together in one institution those who represent the great common Christian traditions as well as different phases of Christian truth, that as they worship and pray and study together they may learn to understand one another and to take over from one another fresh aspects of religious truth, so as to build a theology as broad as the mind of God, as deep as the life of God? On such a foundation those must be rooted who are to successfully propagate Christianity against so highly organized a system such as that in the countries represented here.

REV. FREDERICK T. PARKER (Wesleyan Methodist Missionary Society, Colon): Those who have any acquaintance with the Methodist Church to which I belong will appreciate an incident related of a candidate for the ministry who was being examined. The presiding examiner asked the candidate how he would deal with a skeptic. His answer was that he would put his arm through the arm of the skeptic and take him for a ride on the tramear. He, too, placed experience above theology! On this subject of cooperation and unity we have surely acquired a large volume of experience. Here in Panama is much overlapping as Dr. Landrith remarked, but I wish to bear testimony to a general cooperation in union evangelical work. About three years ago, on the basis of the circular issued by the Evangelical Union, the Baptist minister and myself in Colon agreed to hold union services during the first week of the year. In the following year this union was increased by another denomination and in this present year the churches represented in the union included practically all the evangelical churches in Colon. There was a certain feeling of inspiration and awe under the circumstances of our meeting so that the moral effect was great. They were held in different churches. The results were not only direct conversions in greater numbers than otherwise would have been the case, but a marked influence upon our own people. A growing unity of the work on the field will help to develop a spirit of unity at the home base.

MISS RUTH ROUSE (World's Student Christian Federation, London, England): Just a word to supplement Mr. Hurrey's appeal on behalf of students going to North America. He explained the fine scheme organized in North America for welcoming Latin-American students who plan to study there. We in Europe are trying to do exactly the same thing for the students who come there to study. In Switzerland, for example, in connection with the Student Christian Association we carry on a work for students of different nationalities, helping them get settled down in the universities. In Great Britain also we have such a work, in London and other centers. It has been developed also for the students who attend the universities of Belgium. Many of the students there come over from Latin-American countries. In all these different centers we are doing

what we can to make these students feel at home. If ever any of you know of Latin Americans who are to study in Great Britain or in any other European country and will inform me regarding them as fully as possible, I will utilize such information as wisely as possible to help them begin and carry on their studies under the best possible auspices.

#### UNION ACTIVITIES

REV. WILLIAM FLAMMER (Mission Board of the Christian Church, Balboa Heights): I come with a very deep conviction of the importance of the unique movement among the evangelical denominations of the Isthmus which I represent. Our work is confined wholly to Americans. The union idea on the Isthmus originated chiefly among laymen. A little nucleus of men and women from the States believed that the largest interests of the Kingdom made it not only desirable but necessary to abandon denominational lines and beliefs on the zone and to emphasize the fundamentals of the religion of Jesus Christ. Out of that conviction developed the present scheme for unity and cooperation among the American Christians on the Isthmus. As an organization we are aiming to conserve the interests of the various Churches of the States. We are holding the Christians of different Communion together and seeking to keep their faith alive and active. There are large possibilities here of people getting away from God forgetting their church relationship and drifting, until the finer side of their natures has become paralyzed. By getting hold of these people promptly, because of our attractive fellowship, we cultivate their religious life and retain them as good church members. When they join our church organization they do not cease to be members of their home churches, but enter into a temporary connection, to last while they are at the Zone. If each denomination tried to maintain a church here, not one could be effective and appealing. United in this way the Union Church attempts to maintain a strong community Christian life.

#### COOPERATION WITH GOVERNMENTS

REV. JAMES H. McLEAN (Santiago, Chile): One century ago when these new republics felt the throb of freedom, the doors of Christian opportunity were swung wide open. James Thomson, a representative of the Bible Society, had an opportunity so large that had it been promptly seized Latin America might have been well evangelized ere now, but God's missionary agencies failed to cooperate with the willing governments and a promising opportunity was lost. Those familiar with the beginnings of evangelical work in South America know how great a factor has been the friendly relations of missionaries with governments. The history of pioneer effort registers incident after incident, where gospel agencies were introduced into the



various republics in response to a definite official invitation. The man of Macedonia who cried, "Come over and help us," was a real live Latin American who spoke Spanish and Portuguese and met the missionary at the entering port and offered him in every emergency loyal and courageous support. In Guatemala, Colombia, Argentina and Bolivia missionary work was undertaken at the solicitation of the officials of those republics. Men who recognize the impotence of formal ecclesiasticism and the sterility of irreligion are ready to meet with us, not to consider the causes of moral evil, but the remedies. Whenever the evangelical Church has an advanced program and develops a Christianity which touches social, intellectual and religious problems, the laity of Latin America offer active cooperation. The missionary ought never to be less than a spiritual plenipotentiary. He ought ever to hold free from political intrigue and the streams of his life ought to refresh the society which surrounds him. His attitude towards life ought to be that of whole-souled friendship, wherever possible. Certainly he makes no gain by isolation and antagonism; much less by competition. In many of these republics the chief obstacle to progress comes from the opposition of individuals. Whether we are invited to cooperate in education, in temperance, in social reform, in a Christian sense, where we can do it without lowering our motive or surrendering our allegiance, we ought gladly to offer our help. Thank God, in spite of racial and political barriers there is no barrier on brotherly love. Here is a wide ministry indeed into which we can enter as God gives us opportunity.

BISHOP FRANCIS J. MCCONNELL, D.D. (The Methodist Episcopal Church, Denver, Colo.): Cooperation may be significant by indirection, by the production of an atmosphere in which evils cease to live. The missionary cannot very well go into Latin America and directly attack the social evils of his time, as he can in the United States. Latin America will rightly say these matters are their own affair. Some evils can only be corrected by creating an atmosphere in which they perish of themselves. When I was a boy and got my first glimpses into geological history, I used to wonder who killed those great beasts of tremendous size and fearsome name which splashed about in the swamps. After a while I made the discovery that nobody killed them; the climate changed and they died. So with many evils in the world: they are to be overcome by a change of climate only. The only way we can produce a spiritual climate is by the dominance of the cooperative movement in the lives of the churches. You may have heard of the two men who were discussing the climate of New England and one asked the other, "What sort of climate do you have up there in New England?" "Oh," he replied, "New England has no climate—merely samples of weather." Now if in Christianity we have merely samples of

ecclesiastical weather we are not going to create the sort of climate in which evils will die of themselves. There must be all over our territory a closer coming together of Christians, which will bring some phases of activity to their best expression and other phases to extinction.

#### THE PROGRAM BEFORE US

MR. JOHN R. MOTT, LL.D. (The Advisory Committee): I think all but one, possibly two, of the eight Commission reports have made specific suggestions and even strong recommendations in the direction of the creation of some small and effective agency or committee which will enable us to complete certain work begun by this Congress and will likewise carry forward to completion the investigations instituted by the various Commissions and other bodies of problems that are pressing upon the Churches in different fields; which will give effect to the findings on which evidently the delegates of this Congress are fully agreed, and which finally, will facilitate the process of co-operation, where desired by the leaders of the agencies concerned. Your Business Committee has consequently given this matter considerable attention. Several of its members have given somewhat thorough study to a proposal which the whole committee yesterday unanimously endorsed. It is expressed in a series of resolutions, which will be brought before you in print in the bulletin tomorrow morning. These resolutions call for the perpetuation and enlargement of the work of the Committee on Cooperation in Latin America, which brought about this Congress. They likewise call for the creation of sections of this Committee, one for the United States and Canada, another for Europe. Each section will work quite independently of the other in details that concern the missionary Societies of their own countries in relation to the work in Latin America. The resolutions likewise imply that eventually there will be developed in different parts of Latin America national or international committees, each independent of any other committee or agency, even of the cooperating committees of North America and Europe. The Business Committee believes that this plan reflects adequately the mind of this Congress. Some of its members believe strongly that eventually, and perhaps in the comparatively near future, there should be established in Latin America itself an effective thoroughly representative committee with purely advisory and consultative powers, certainly having no executive function save at the unanimous request of the missions and Churches concerned. By creating such a committee we will be working in line with the best precedents in various parts of the world. I might refer to some of these. In India there is what is known as the representative council, in which all of the seven great divisions of India are represented, Madras, Bombay, the Central Provinces, the United Provinces, the Pun-

jab, Bengal, and Burma. Each of these district councils has in it representatives of all the native churches and all the missions at work in the area concerned. Each of these representative councils is independent of other representative councils. Then there is a national council in India, made up of representatives of these various provincial councils together with some coopted members. The chairman of this national council is the Metropolitan of the Anglican Communion of India. China has a similar committee known as the China Continuation Committee, made up of about fifty leaders of the Chinese churches. Bishop Roots is chairman of that committee. In Japan there is a similar committee, of which Dr. Ibuka is president. That is a similar committee in South Africa and there is a nucleus in the Levant. Other similar committees are found in Ceylon and the Straits Settlements. If we act along these lines proposed, we are merely proceeding along lines of rich and wise experience. Not one of these countries would think of reverting to the days when they were without these simple agencies to represent them in a purely advisory and representative way. I trust that you will give careful study to the proposal of the Committee.

#### THE CONCLUDING ADDRESS

REV. CHARLES L. THOMPSON, D.D.: I should be untrue to the state of mind in which the Commission approached this question and in which it has come to its conclusions, if I did not speak frankly. Because we are dealing with countries which have an older religious faith, our relation as evangelical Churches to that faith must be considered. We cannot escape this responsibility. This inherited faith is not, however, the only faith of these countries. They have Christian Science, Theosophy, Free Thought and Spiritism. In view of them all, what attitude shall we maintain? First, we are charged with a definite message. If we have no such message, we have no business in Latin America or anywhere. We must be true to our message as we understand it. Intellectual honesty is the prime requisite of a missionary. Christ required it first of all. Because it was lacking among the Pharisees, he used the searching words of the twenty-third chapter of Matthew. We must declare the truth, the whole evangelical message, the gospel of repentance and faith in Jesus Christ. This is our clarion note, which must ring out, as it rang from the lips of John the Baptist. The missionary or minister who compromises this gospel, in the face of any opposition, compromises his sacred manhood. But, in the second place, our message should be spoken positively and constructively, tenderly, not controversially. I do not say there should be no controversy, but it should not be sought. It is better with Paul to explain our faith than to attack that of others. Again, the message must not stand alone. It must have an incarnation. Those who hear the gospel must be made to feel that those

who preach it have come as devoted friends, to enter in Christ-like fashion into their lives. The gospel often finds acceptance when it weeps with those who weep, when it becomes solicitous for crushing social conditions, when it opens hospitals, schools, and sends out teachers and household visitors. Such social ministries afford an indefatigable chance for cooperation. Only common endeavors can lift communities. Union movements, in matters eleemosynary, educational, humanitarian and moral are absolutely essential. This brings me to one plain and direct word about cooperation with the inherited faith of Latin America. In expression of the general feeling of the field the report of your Commission now declares that there is not at present any hope of cooperation of any kind, or in any degree, with the Roman Catholic Church as an organization. This statement was not unanimously reflected in our correspondence, but it expresses the general testimony. We accept it as a present fact. We do not accept it as an ultimate fact. It is not even now a fact everywhere. When Cardinal Farley occupies the platform with Bishop Greer and other evangelicals in New York to promote some civic or social reform, it is a declaration that some time such a scene may be witnessed in Buenos Aires, or in Rio de Janeiro. We even dare to cherish the hope of an ultimate union of Christendom. We do not believe in the perpetual postponement of an answer to Christ's prayer. For the present we may approve the statement of the report on page

But our correspondence warrants us in saying that there is a chance now for some cooperation with individuals of any faith in Latin America. Many there are ready to say, as a South American Ambassador at Washington once said to me: "Our burdens are too heavy for us, we need your help." Our victory waits on our complete surrender of ourselves through prayer to the Spirit of God. We cannot trust our prejudiced intellects, but we can trust the spirit-filled heart. God at this Congress has wrought the impossible in answer to our prayers. There is power in united intercession which will enable us to meet our tremendous task with quiet minds and unflinching courage, giving us the vision to see and the will to act. He who handles the gospel sincerely has the dynamite of the Almighty. So with one mind, baptized into one spirit, let us give ourselves to the grandest task ever given to the Church of God, the redemption of a whole continent, the world's central continent, from materialism, agnosticism and superstition. We shall not see the consummation of our hopes. It is a long enterprise, but to begin it with a common march is glory enough for one generation. We shall be sure of God's help, and that will be enough to ward off discouragement. On the way down I saw the lights of San Salvador and thought of Columbus, as he resolutely held

the prow of his caravel towards the sunset. With persistent courage quelling every thought of mutiny, he could say in the words of Lowell:

“One faith against the whole world’s unbelief,  
One soul against the flesh of all mankind.”

Let such faith be ours, and today will initiate a progress which will never cease.

THE TRAINING AND EFFICIENCY  
OF MISSIONARIES

A Discussion by the Congress on  
Wednesday, February 16, 1916

selves. These are its particular objective. But it also holds relations to the Boards with reference to the administrative measures that have to be taken with missionary candidates. Furthermore, it comes into relation with educational institutions, since it has many suggestions to make with reference to possible courses that will help to prepare missionary candidates for their work to the best advantage. And finally, it seeks to come into relation with the young missionary in the field, at least up to the time of his first furlough and including that furlough. These four classes of interests have led the Board to take up five important types of work which perhaps I will have time to indicate briefly. Its first task has been the production of the necessary literature of information. I wonder if many of you have noted the fact, which most young missionaries realize keenly, that there has not been in existence any available documents which would tell an inexperienced candidate precisely how to begin to get ready for his work. It was a task which had to be undertaken from the beginning, so the Board of Missionary Preparation has aimed primarily to furnish in convenient form reliable, organized information such as candidates need. The Third Annual Report of the Board in 1914 consisted of careful reports covering the various types of missionary service—evangelistic, medical, educational and work for women. The proof that these were valuable reports lies in the fact that they are still constantly called for. In the following year the Board prepared a series of reports on missionary fields and the preparation for them. It found that in the missionary world there were just about six typical fields, China, India, Japan, Latin America, the Near East, and Pagan Africa. These divisions represent not merely six countries but six different types of work, each calling for quite a little specific and unique preparation. The reports concerning them are not merely the result of the work of a committee, however good. Each committee was just as strong as it could be made, but its work was checked up twice over by the experience of the missionary world, so that each report became the contribution, not of a few people, but of hundreds, each one an expert. The Board is going right on with this service which seems to be fundamental. The second task of the Board was to publish the reports and make them available. Its third aim has been to study missionary administration, the best methods of administering missions, so that young candidates will be helped to come in contact with all possible means of development. The results of this study are brought to the attention of Board secretaries or members through conferences for leisurely discussion. In the fourth place, the Board seeks to render a general service to candidates through the director, a service which is analogous to that of a candidate secretary. There are only a few Boards that have chosen a candidate secretary. The Board of

Missionary Preparation studies the interests of all Boards in the attempt to get the right candidates into the right places. Moreover the Board of Missionary Preparation has a most important, far-reaching, slowly developing task in the standardization of institutions. Very few North American educational institutions are really doing the work we wish them to do. But by organizing a conference which will bring together the type of educators concerned, and by discussing with them the vital problems at issue in the scientific preparation of missionaries for their future task, a sort of standardization is being recognized and brought about which will gradually improve the opportunities for education or for specific training afforded everywhere to candidates. Finally the Board is interested in studying the needs of the young missionary, who is the most important factor of all. It is desirable that a missionary should not stop his education, when he goes out to the field. He ought to be beginning a new phase of it. He ought to be increasing in enthusiasm every moment of his stay upon the field, seeking themes for specialized knowledge along which he seeks to become an authority and in connection with which on his first furlough he will be doing some special studying at home. That is an ideal recently formulated. Very few young missionaries have had a chance to make much progress at it, but the Board stands as the friend to all those who wish to make the most of their opportunities on the field to develop a mastery of its problems which will express itself in a wide range of influence in later years.

The Board of Missionary Preparation does not merely approach these matters theoretically. It gets its data from the field. They have been secured there just as far as it was possible to get them. These published reports already referred to have been prepared in the first place by those who were acknowledged masters of each subject. They have been submitted for keen criticism to experienced missionaries at every stage of development. The best proof of their permanent value is that when the Fourth Annual Report reached China last winter, an order was started within a week through the Continuation Committee of China, asking for one thousand special reprints of the report on China to be placed by that Committee in the hands of every young missionary in China. That is one of the best testimonials ever received to the real, enduring value of the work which the Board is doing. But what we crave today from the missionaries gathered at Panama are practical suggestions. They will give thoroughgoing value to the reports and through them will be made useful for many others.

#### LATIN AMERICAN ADVICE

REV. JUAN ORTIZ GONZALEZ (The Presbyterian Church in Cuba, Sagua la Grande): We expect all the foreign missionaries to



know our history, to study our social habits, and to know us. The more a missionary studies the factors that have produced the Latin civilization and developed its particular institutions, and the more he grasps the Latin way of thinking and the way the Latins have of expressing themselves, the better it will be for him. It is true that his great duty is to preach Christ crucified. I praise God that I am trying to do that kind of preaching. But the more points of contact a missionary has with his people, the more open ways there are by which he can effectively preach Christ crucified. A genuine sympathy with them in all their trials, tribulations, and troubles has much value in unlocking their hearts. We expect also a missionary to preach Christianity, but not American Christianity. Of course I am not belittling our North American brethren. I mean that the work must be done after Paul's fashion, as I interpret him. He planted churches, he preached the Gospel, but he left to the individuals in those churches the task of developing their own national type of Christianity. The missionary should bring Christ to a people and let the gospel of Christ develop a national type of Christianity. That type will grow easily and strongly and will be deeply rooted in the public consciousness. We expect finally that every missionary will seek to relieve our problems. Unbelief, in Roman Catholic countries, is not so much a conviction as an error. It is an external protest arising from the supposition that there is no other religion than Roman Catholicism. These men and women know that many of the teachings of the Roman Catholic Church are in conflict with science and opposed to the progress of civilization. That leads them to declare that they will have no religion at all. Every missionary ought to understand the vital power of Christianity, its adaptation to life, and its clear principles as Christ laid them down in His blessed gospel. He could then reach these unbelievers. They are not really irreligious, so much as refusing to continue their accustomed religious view points.

PROFESSOR EDUARDO MONTEVERDE (President of the Congress, Montevideo, Uruguay): There are four classes of people with whom the missionary deals; with those already converted, with those who desire to be converted, with unbelievers, and with Romanists. We may safely pass by the first two classes. Whoever goes as a missionary knows how to speak to those who want to be converted and to those who are already converted. In order to speak to those who are skeptical in their tendencies the missionary should make himself a thorough student of all that we call materialism. He must know who the great men are in this field of thought and he must know their writings. In order to speak with power to Roman Catholics the missionary must know their doctrines and how they developed. He must also know how to defend himself against ingenious and bitter attack. It will help him greatly to know the character

of the Latin American, so that he will be very careful about the words he uses. He must be able to meet a very sensitive people on their own ground and win their regard and respect.

#### IMPORTANT QUALIFICATIONS FOR SERVICE IN LATIN AMERICA

REV. GEORGE H. BREWER (Northern Baptist Convention, Mexico City): The first qualification of a good missionary is the deep conviction that a missionary is a messenger for Christ, sent by God to communicate His message to a lost world. Such a conviction as that clothes him with the sense of authority that comes from above. It enables him to meet adversity, gives him poise, and helps him to undertake his great task with more determination. To that conviction should be added another—that he is sent of God to Latin America. No missionaries should come to Latin America who have left their hearts in the North. They must make their homes in Latin America with the Latin peoples. His second qualification is a thorough education. To be successful in the great business of being a missionary requires the wide range of knowledge which can only be obtained by thorough academic, collegiate, and theological courses. In Latin America the missionary must know history and literature, not only of his own country and of Europe in both ancient and modern times as we ordinarily have them taught in our academic courses, but the history and the literature of the people among whom he is going to live. He should be conversant with more than one school of philosophy and be able to appreciate in some degree the psychology of the Latin mind. A third essential qualification is a fine sense of gentleness and courtesy. Many American missionaries have missed out, because they were too abrupt. They have not learned how to treat the Latin on the Latin basis; to be gentle and courteous and kind in their approach. Every missionary should become more or less of an expert in some practical line. Before leaving his home he might, for instance, take a good business course, so as to understand common bookkeeping and general administration. He might learn the elementary principles of architecture. Some of our church buildings in Latin America are fearfully and wonderfully made. I am sorry to say that in some of the countries I have visited a great deal of good missionary money has apparently been wasted, because the missionary in charge understood little about the construction of buildings or what becomes good building material. A missionary should also know something of sanitation and may wisely acquire a knowledge of practical plumbing. In other words he should be a versatile man in many ways. He should know how to get maximum efficiency with minimum expenditure. He should also have fair linguistic ability, for, if after three years on the field he is unable to stand before an audience and preach acceptably in Spanish or Portuguese, it would be better for him to go home.

REV. JOHN HOWLAND, D.D. (American Board of Commis-

sioners for Foreign Missions, Chihuahua, Mexico): A missionary certainly does need the mastery of the language. But if I were getting ready again I would study more than anything else how to touch individual souls, how to do personal work, how to be able to give the gospel to men and women of all classes and conditions, and to get in touch with them. We can do other things with comparative ease, but the transforming of people and of society is the great objective for which we were commissioned. Some of us discover in our later life as missionaries that we have hardly begun to do this thing for which we were sent. There are two classes of missionaries in general and always must be. The old missionary was sent out to be responsible for anything and everything. Fortunately for me I had to earn my own living, and to get my education I had to do a great many different things. I learned a bit of engineering, some carpentry, and all that sort of thing, and every scrap of that knowledge has come into good use. Such a missionary did his best at anything that came up. Nowadays our missionary enterprise is on a larger scale. It is often necessary to choose the right man for a certain task. A teacher for a special branch of work should be qualified to do this work. When a young man knows of specific work which he can do, he can prepare himself for that particular task. But in general I would advise a young man to prepare broadly. He should be ready to be put up against any ordinary task and to manage it as well as possible. If I were getting ready all over again, I would study from my childhood up to see how I could understand things from the standpoint of another. It greatly helps us when we go to a foreign country to have the habit of viewing things from the standpoint of that country.

#### IMPORTANT DETAILS OF PREPARATION

SEÑORITA CORTÉS (The Young Women's Christian Association, Buenos Aires): The first need of those going out to Latin America to be missionaries is, from the point of view of the Latin-American woman, a strong personality. Never send a person who wishes to go just to see and to know something about Latin America. Such persons are no help to mission work. The next essential is the mastery of the language, Portuguese or Spanish. The missionaries must know the language. I think the mission Boards would save in the end, if they imported for their training schools Portuguese or Spanish teachers, and gave six months or a year to the intensive study of either language. No missionary woman can get close to the people if she does not know the language. Latin Americans do not care for broken Spanish. Readiness in speaking is one of the important essentials. Another essential is a thorough education. The Boards should send out their very best young women, who have had at least a college training. A valuable asset would be

a business course. I expect to take such a course of training when I go back to the States for my furlough. I feel the need of it very keenly. Of very great value would be a course in household economics. The principal and the vice-principal of every school certainly should have this knowledge. Another thing I want to emphasize. I think that all of us missionaries should take part in the social life of the country where we are. We do not need to go to balls, banquets, or to join theatre parties, but we can touch people socially who cannot be reached in any other way. I have done this in my own social calls. My hostesses know who I am, and they give me an opportunity to speak of religion. They say, "You are from the Young Women's Christian Association. That is a Protestant institution, isn't it?" I tell them it is, but then have a chance to explain its real character and value.

REV. GEORGE B. WINTON, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): I was a missionary and have for some years been on the Candidate Committee of a Board. I take for granted two backgrounds, one a solid, Christian character and the other a college education. Assuming these, two qualifications seem out of my experience to be of transcendent importance. They are not quite separate, they belong together. The first of these is a knowledge of the language. It is not possible to know the language too well. No amount of pains should be spared to master it. And I would say that nobody can get Spanish or Portuguese quite so well as the one who really knows Latin, with the emphasis on the "knows." Time should be given to the study of the language before settling down at the field, if a teacher who has a good accent is available. About ninety-nine times out of a hundred he should not be an Anglo-Saxon teacher. A knowledge of the language is important, because it gives one access to the mind of the people. Language is a transcript of the mind; it is the medium through which one really gets in touch with his people. The other qualification is the power of thinking as others think. The missionary must look at matters, not from the point of view of the North American or of the Englishman, but from the point of view of those of Latin training. There are some peculiarities in their point of view expressed in the language. Take the word "injuria," the equivalent of "injury." You know what injury means in English, but in Spanish it means an offensive remark. Inappropriate or careless speech is very painful to Latin Americans, so that we need to know their language so thoroughly that we may avoid these offenses. get right into their manner of thinking and not be regarded as awkward foreigners.

#### LANGUAGE MASTERY

REV. ALEJANDRO TREVINO (The Baptist Church in Mexico, Monterey): I have been working with foreign missionaries

for the last thirty years, and I have among them not a single enemy, therefore I do not speak critically. It is quite important that the missionary should become able to use language appropriate and adequate to the situation. On reaching the field, some begin to use Spanish at once. It is a mistake to do so. One who studied a long time before he began to preach was asked why he did not begin to preach. He said that the gospel was so great a message and so important that he dared not attempt to begin to present it until he had acquired the power of presenting it clearly. Another missionary declared that he began speaking Spanish early, but finds that he cannot speak it everywhere. He evidently learned his Spanish from the common people which was a capital mistake. There is a Spanish that is easy to acquire but very difficult to get rid of. I warn you against that sort of Spanish, if you hope to be able to express yourself clearly to all classes.

SR. DELGADO DE VARGAS (Barcelona, Spain): To enable a man to master a new language give him the very best preparation. If you send him to the field in which he is to work without a good knowledge of its language, he will be as helpless as a new-born babe. Fifteen days ago I was talking with a gentleman not far from here, who, although he had been on the ground six months, had held no service in his little chapel, because he could not say a word from the pulpit. A few books had been recommended to him, but he had been without a teacher. Much of the Spanish learned in South America is acquired by picking up here and there a few words—the worst possible method. If Spanish is to be learned by the missionary on the field six months is insufficient. Two years is not too much time for getting ready to preach with clearness and ease. If anybody wants to learn good Spanish, he should go to Spain. It ought not to be difficult to make arrangements with one of the denominations working in Spain for provision whereby young men and young women from North America could go there and get a proper course in literary Spanish so as to come out fully fitted to go to work on arrival. The only Latin-American centers at which this could be done would be Buenos Aires or Montevideo. It seems to me that such missionaries should be sent to Spain. The American College in Madrid and the Union School of San Sebastián are schools in Spain to which men and women could be sent in safety and confidence for the purpose of learning thoroughly the Spanish language. Spanish should be taught by Spanish-speaking professors, Spaniards, if possible, who know English. The Spanish teacher who does not know English is not qualified to do this work efficiently. A knowledge of Latin is not necessary but it is more or less of a convenience.

## THE CONSERVATION OF HEALTH

THE RT. REV. CHARLES D. COLMORE, D.D. (Bishop of the Protestant Episcopal Church in Porto Rico): The conservation of the time and health of the missionary in Latin America is much the same problem as in North America, in the United States. Most missionaries do not need pity in respect to health. Very few are working in pestilential districts. There are some such, of course, and they should be especially guarded, but I doubt not that there are a great many places in the United States that are much worse from the physical point of view than the places where we work down here. Our greatest difficulty lies in our isolation. We cannot get home every year. But we need constant inspiration more than anything else. We go down to our fields anxious to give out freely the ideas which stir our own souls. But the time comes when we have nothing more to give out and very little incentive to attack anything. It seems to me that we should make more of our ministerial meetings. These we can hold right in the field, wherever there are two or three who can get together. But in addition and occasionally we need somebody like President King to come down to our section each year and give us a fresh view-point, something out of the research that he has been making, some encouragement to read and think along the lines in which we were interested before we began our missionary career. Mental and spiritual more than any physical care we need.

CHAIRMAN SPEER: The Board of Missionary Preparation is anxious to get just as much practical, concrete suggestion here today as possible. Let many speak very briefly out of their own experience, making one or two suggestions.

## MISCELLANEOUS HINTS

REV. F. S. ONDERDONK (Methodist Episcopal Church, South, San Antonio, Texas): I would say this: I do not believe I can agree that missionaries should go to Spain to learn Spanish. In Mexico there is a certain prejudice against a Spaniard's way of pronouncing Spanish. We have tried the plan in Mexico, but have been laughed at by our Mexican brethren.

REV. THEODORE S. POND (Presbyterian Church in U. S. A., Caracas, Venezuela): In all the northern part of South America the man that talks Spanish fluently and well is able to produce an electrical effect upon a crowd. They listen to him and like to hear him and his word carries much weight with them.

REV. JOHN W. BUTLER, D.D. (Methodist Episcopal Church, Mexico City): If a missionary feels his superiority, he had better lose that feeling before he gets to his new field, otherwise he will be a flat failure. Second, too much emphasis cannot be given to the need of treating Latin Americans with uniform courtesy. In my early years as a missionary a Mexi-

can preacher said to me: "It is just this way. Should you ask me in a polite manner to get down under the table, I would do it; but if you commanded me to go there, I would never do it." In the third place, some business preparation is very advisable. I have the assurance that in one of the largest theological seminaries in the North a business course will be introduced, especially for missionaries going abroad. In the fourth place, young missionaries going abroad should go for a life work. I heard a young missionary on the field once say that he had come for five years of experience. He got it and then went home to pose as a returned missionary.

REV. GEORGE C. LENINGTON (The Reformed Church in America, Tompkinsville, Staten Island, New York): I wish that a great many missionaries would learn to wait a little while before dashing into the work. I would approve of all that has been said about the time to be taken for study. We have had one minister who did not preach at all inside of a year. We had another who began to preach the first Sunday he landed in the mission field. The former is a power today. The other man cannot even yet speak the language. I like what was said about our need for inspiration. The important fact is that a man must take time with God, before he can do his best service on the field.

REV. WILLIAM H. RAINEY (British and Foreign Bible Society, Callao, Peru): It is a mistake to remind Latin Americans constantly that one comes from abroad. I once journeyed three days with an American missionary who mentioned the United States over one hundred times. Of everything he said: "We have that in the States," or declared "This is how we do it in the States." At the end of those three days even I had a little reaction. Again, we wave our flag too much. I have often been in a church social meeting, where the United States flag or the English flag was prominently displayed, whereas the national flag had an inconspicuous position. Naturally such an action does not prejudice the people in our favor. We should try to incorporate ourselves into Latin-American life.

MISS BELLE H. BENNETT (Methodist Episcopal Church, South, Richmond, Kentucky): I am sure that we must have language schools on the Latin-American fields. I do not believe we will find one missionary in ten who speaks the language perfectly, who has not spent at least one year in a language school on the Latin-American field. Another matter is important. It is absolutely necessary that the missionary should keep one day in seven free for rest. It is necessary for his health and efficiency.

REV. ROBERTO ELPHICK (Methodist Episcopal Church, Valparaiso, Chile): To the missionaries who deal with national preachers or workers, I would suggest that they refrain from giving too many orders. The boss system will not go as far

as the scheme of comradeship. I have experienced both methods. Under one a missionary says to his helper, "Look here. Go sell those books, and distribute these tracts." The other and better way I learned from a missionary who, when he introduced me into my first pastorate in Chile said, "Let us go out and do our work." Then he took some books and a package of tracts and went with me from house to house, distributing tracts and inviting people. Such brotherliness is the secret of good missionary work.

MR. RICHARD WILLIAMSON (International Committee, Young Men's Christian Association, Mexico): I have a great respect for a classical education, but I had not been in Mexico long before I would have exchanged my three years of Greek and three years of Hebrew for good courses in sociology, economics and Spanish.

REV. ROBERT F. LENINGTON (Presbyterian Church in U. S. A., Curitiba, Brazil): I have noticed the difference between missionaries in their attention to children, and I can assure all who are intending to be missionaries that they have a great many lessons to learn from the little children in Latin America. Just pay attention to them.

REV. LEANDRO GARZA MORA (The Presbyterian Church in Mexico, Monterey): I hope that our missionaries will not be discouraged and conclude that they cannot do good work in Mexico and South America, unless they are accomplished speakers in Spanish. The real essential for the missionary is a love for souls, the keen desire for the salvation of people, and the ability to use the Bible.

MRS. WM. F. McDOWELL (Methodist Episcopal Church, Evanston, Ill.): After eight years of life in Mexico and fifteen years of administration work in the homeland, I have found it essential to select and send out good missionaries, well educated. Even among poorly educated races it is true that we can get far larger results with women of the highest ability and training.

MRS. W. A. ROSS (Presbyterian Church in the United States, Brownsville, Texas): I have one word to say. Teach every missionary woman to be home-maker, before she goes to the foreign field. I believe in the influence of the Christian home above almost any other agency. I have seen a great many missionary homes in Mexico that were disgraceful. We should establish beautiful Christian homes in these foreign countries, and I would beseech every woman candidate to make a study of home economics.

MISS CLEMENTINA BUTLER (Methodist Episcopal Church, Providence, R. I.): I approve of what was said with reference to flags. I like the Stars and Stripes as much as anybody, but in the present state of feeling in Latin America, or at any time, I think we should try to admire and love the flag under



which we work. Let us keep our United States flag in our trunk, where it may give us comfort and a sense of security, but emphasize national patriotism.

REV. FREDERICK A. BARROETAVERÑA (The Methodist Episcopal Church in Argentina, Rosario): It is easier to give advice than to take it. The chief work of the missionaries is to fish for men. Fish do not come to the fishermen. He must go to the river. I would emphasize personal work from door to door, from person to person, from house to house. Whatever a candidate can do to fit himself for such service will be wisely attempted.

REV. SILAS D. DAUGHERTY, D.D. (Synod of East Pennsylvania, Evangelical Lutheran Church of the General Synod, Philadelphia, Pa.): Much responsibility for adequate preparation rests with the missionary Boards. They should carefully examine into the motives of the applicants for missionary work and their qualifications. In my experience, that, after all, is the main problem. Each Board should be exceedingly careful to study each candidate so as to get the men best qualified for foreign service. I have known utterly incapable men to offer themselves for the work. It is not a question merely of motive, but of ability and preparedness.

REV. W. A. ROSS (Presbyterian Church in the United States, Brownsville, Texas): One quality is particularly important to the American missionary who is going to Latin America, and that is, great patience. The twentieth century American is an impatient man. He has to learn that Latin-American countries go more slowly. Many times he must adjust himself to conditions that arise, if he is to do his best work.

MISS MARGARET E. HODGE (Presbyterian Church in U. S. A., Philadelphia, Pa.): I would like to ask the missionaries, if they think it wise or necessary to have the same preparation for wives as for single women?

MR. SYLVESTER JONES (American Friends, Gibara, Cuba): I am entirely in accord with the thought of the danger which comes from the isolation of missionaries. It is felt even by the older missionaries, and there is every good reason why newcomers should for a while be closely associated with older, successful missionaries.

REV. JOHN LUCE RAMSON, M.A. (The Church of England in Jamaica, Kingston): Perhaps I should not speak because we in Jamaica have no real contact with the Latin-American world. But it might be interesting if I said something about the preparation of missionaries for Western Equatorial Africa. We have a mission school in Jamaica where we train our native teachers. While going through a general course of training they attend some theological lectures. They go through the hospitals with a doctor and get some ideas of what to do in first-aid cases. Occasionally they get a short course in engineering of some