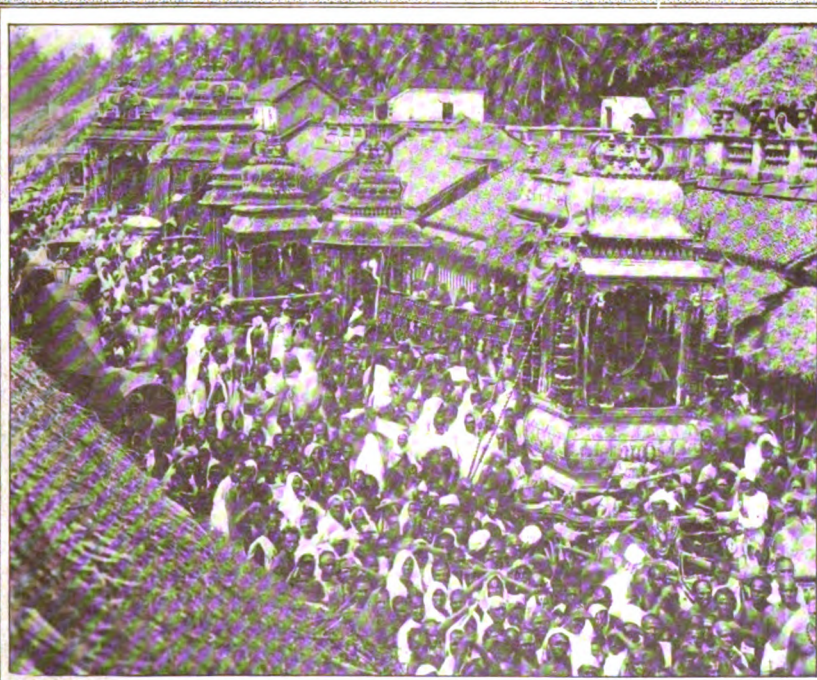


THE MISSIONARY REVIEW OF THE WORLD



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The Missionary Review of the World

AN ILLUSTRATED MONTHLY RECORD OF PROGRESS AND OPPORTUNITY IN WORLD-WIDE CHRISTIAN MISSIONS

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ROBERT E. SPEER

A snapshot of the Chairman of the Congress on Christian Work in Latin America, which met at Panama, February 10 to 19, 1916

THE MISSIONARY REVIEW OF THE WORLD



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APRIL, 1916



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New Series

■ SIGNS OF THE TIMES ■

HOPEFUL SIGNS IN INDIA

THE movements for the development of an intelligent native Christian leadership in India are most encouraging. Native Indian missionary societies have been formed to reach the unevangelized, and conferences of Indian Christians are held annually. During the last week in December, the second All-Indian Conference was convened at Allahabad. About seventy-five delegates came representing bodies of Christians in fifteen provinces. There were clergymen, legislators, physicians, lawyers, judges, police officers, public officials, college professors, teachers, engineers, and business men. All except two were university men. This in itself is an answer to the slur that all Indian Christians are ignorant, low-caste Hindus. The Gospel is preached to the poor and the outcast, but it is the

glory of Christ that His Gospel can take the ignorant and despised sinners and elevate them to a high plane of character, intelligence, and influence.

At the Conference, among the interesting topics discussed were: (1) the disabilities of Indian Christians in certain provinces; (2) the need for technical training; (3) the Christians and military service; (4) the divorce laws and (5) Christians in public office. A remarkable spirit of harmony prevailed in spite of the fact that the delegates came from so many different denominations, provinces and walks in life.

The recent Eddy campaigns in India may be expected to have a still greater effect on the coming generation than on the present. In South India alone over 310,000 people listened to the Gospel and 835 new villages were entered. There



THE HOTEL TIVOLI, WHERE THE CONGRESS MET

The Panama Congress on Christian Work in Latin America

BY ROBERT E. SPEER, NEW YORK
Chairman of the Congress on Christian Work in Latin America

THE Congress on Christian Work in Latin America was called by the Committee on Cooperation in Missionary Work in Latin American lands. This Committee grew out of a conference on work in these lands which was held under the auspices of the Annual Conference of American and Canadian Foreign Mission Boards in New York City in March, 1913. That Conference appointed a small committee which was afterward enlarged to embrace representatives of the American and Canadian missionary organizations carrying on work in Latin America. This enlarged committee with the approval of the Home Missions Council and of the Foreign Missions Conference plan-

ned and carried through the Congress in Panama.

There were present at the Congress 304 delegates and official visitors from twenty-one different nations, and in addition 177 visitors from Panama. Of the 304 delegates and visitors from abroad 145 were from the Latin-American nations and 159 from the United States, Canada, Great Britain, Spain and Italy. The delegates from Latin America included not only missionaries but the ablest leaders of the evangelical churches of Mexico, Porto Rico, Cuba, Brazil, Argentina, and Chile. From Mexico came Sr. P. Flores Valderrama, the head of the great mission schools in Puebla, Sr. Alejandro Treviño and Sr. Leandro Garza Mora of Monterey, Sr. Eucario M. Sein, now of

Los Angeles, Sr. G. Ruiz of Matamoras, Sr. José Coffin of Paraiso, and Srta. Juana Palacios of Mexico City. Professor Andrés Osuna was chairman of the Commission on Literature, but his appointment as Commissioner of Education for the Federal District of Mexico under the new government kept him at home. From Chile, Roberto Elphick and Efraín Martínez, from Argentina F. A. Barroeteveña and Srta. Elisa Cortes, and from Brazil, Alvaro Reis of Rio, Eduardo Pereira of São Paulo and Erasmo Braga of Campinas were among the Latin American leaders who came.

The seven-minute rule for speeches in the discussion of the commission reports was no terror to these speakers. Some had predicted that the Latin Americans would not be able to get under way under any such rule. On the other hand their speeches were quite as crisp and succinct as those of our English speaking delegates and often they rounded out their admirable statements before the time warning was given. All present came away with a deeper admiration and affection than ever for the earnest men and women who have been raised up to lead the forces of the churches in these Latin American nations.

The time and place of the Congress were both opportune. The war in Europe kept away delegates from Great Britain and Germany and France who might otherwise have come and there was great loss in this, but there were men present from the British and Foreign Bible Society, the South American Evangelical Union, the Wesleyan Missionary Society and from the Anglican

Church in the West Indies, and the very shadow of the war drew closer together the representatives of the nations which are at peace. It would have been unfortunate to delay longer a meeting of Christian men and women from all these Western nations to construe in religious terms the problems of international relationship which it would be a calamity to conceive merely in their commercial and political aspects.

Panama, as the event proved, was the ideal place for the gathering. Its central accessibility drew more delegates than could have come to any other place. Its great engineering and sanitary achievements were an attraction and a deeply profitable lesson to all, especially to the delegates from the South, while its social and religious institutions and atmosphere gave the delegates from the North an idea of general conditions in many of the Latin American lands and supplied a new background to all their thought on missionary work. Two single facts will suffice for illustration: one, the almost complete emptiness of the Roman Catholic churches in Panama City at Sunday Mass; the other, the weekly Sunday morning lottery drawing in the Bishop's residence, furnishing him a weekly subsidy and spreading among the people its morally demoralizing and economically ruinous influence.

The unbounded hospitality of the Zone entertained many of the delegates, but most of them were housed in the Tivoli Hotel in Ancon. Here also the meetings were held in the large ball room. Living together for the ten days of the Congress the delegates became great

family, and it was with positive pain that they separated at the close.

The Congress opened on Thursday afternoon, February 10th, and closed on Saturday afternoon, February 19th. There were some who predicted that it would be inhospitably received in Panama. On the other hand *The Star and Herald*, the leading newspaper of Panama, welcomed the Congress with this interesting editorial:

"The religious conference now in session here will probably not settle anything. It may be wise enough not to attempt it. Various councils, such as those at Constance, at Wittenberg and in Westminster Abbey, tried to settle matters, but the world promptly divided over the settlement and got up the disputes more fiercely than ever. Even the first great conference in Judea, where it was decided to institute an experiment in socialism, and to have all things in common, indirectly led to the sharp practise of Ananias and Sapphira and somewhat discredited the socialistic movement ever since. Conferences that inspire and inform are safer than those that try to settle and decide. Almost anything may be decided by a conference except religion. No doubt this Congress is of the mind that war is deplorable, but it will not stop the war. It would like to unite Christians, but the most it can do is to endorse the sentiment. It may even believe in more progress for Panama, but will probably be too polite to say so.

"But it can not fail to do good. Good men getting together make the other sort feel lonesome. They also make each other feel stronger.

They are a strong and distinguished looking body of men, and they may show some of us that Christians are still very much alive, even if we grow pessimistic over present-day conditions. Panama is to be more and more a convention city, and we welcome a good start. Contact often smooths off bristles. The more the Americans know each other, the more they will probably like each other, for continents have likeable qualities. Let us find them. Let us seek out in one another those characteristics which contribute to good understanding and mutual appreciation. We welcome these gentlemen, and trust that they may enjoy their stay, and take home with them a feeling that Panama is worth their while, and that they will do all they can at home to help their young sister republic to realize the best ideals as time goes on."

The Address of Welcome

And at the first Tuesday evening session Sr. Le Fevre, the Minister of Foreign Affairs of the Republic of Panama, made this official address of welcome:

"Impelled by a deep feeling of cordiality and good will, I come to welcome you in the name of the Panamanian government at this opening session of the Congress on Christian Work in Latin America.

"I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these

which help to bring to my country elements of the highest civilization to which all good citizens aspire.

"The constitution of the Republic of Panama gives ample guaranty of liberty of conscience. As a proof of this and because our government fervently desires to create a feeling of tolerance in the Republic I have not hesitated to accept your kind invitation and to proffer a genuine welcome, altho I am a sincere and devout Catholic. Let me impress upon you that altho the Panamanians have but recently gained their independence it does not follow that they do not recognize the benefits brought about by respecting the liberties and rights of others.

"You have chosen the most propitious moment for your noble task. While I am speaking, violence and fury are unchained in the Old World, destroying everything which they meet in their pathway. This horrible calamity fills us with terror. It is only natural that, guided by the ideals of righteousness preached by Jesus our Lord, we the peoples of America should do all in our power not only to keep away from strife but to bring about a lasting peace among those who are at war. We must also show that in our American republics, in spite of faults and deficiencies, pacific ideals flourish better than in monarchical countries. This is due to the efforts they make for the development of civic and moral education. It is my understanding that all religious men everywhere without distinction of creed or race, should take part in this high and holy mission and that you have come here impelled by this noble purpose. Your purpose is to

unify the moral and religious forces of America. For this reason and with great foresight you have selected for this Congress the soil of Panama as a central point from which its influences will widely radiate.

"We appreciate the importance of our location here, and since we desire to meet the demands of every human interest we hold our country open to all men and to all generous ideas. Our motto, *Pro Mundi Beneficio*, is not an empty phrase but a true sentiment of our people. With all the respect and consideration which is due to such a gathering as this, I take great pleasure in saluting you in the name of the Government of Panama and wish for you all success in your mission."

This tone of kindness prevailed throughout. On Sunday evening instead of a session of the Congress at the Tivoli Hotel, the Rector of the National Institute of Panama invited the Congress and the citizens of Panama to the Institute where Dr. Mott, introduced by Sr. Andreve, the Minister of Education, made an address on "The Religious Significance of the World War."

On all such occasions the Congress met with nothing but kindness and appreciation. It left behind it not unfriendliness but warm good will. The correspondent of the *New York World* commented on this in a statement in the *Panama News Letter*.

"The Congress on Christian work in Latin America now in session on the Canal Zone has already achieved one result the value of which can be appreciated only by those who know Latin-American character. Panama-

nians speak of the men delegates as 'caballeros' and of the women as 'muy simpatica.' Some citizens of the United States could and have lived among the Panamanians and other Latin American people many years without earning these simple but sincere and substantial titles to personal standing."

The Daily Sessions

The week-day sessions of the Congress were held from half-past-eight to half-past-eleven and from half-past-three to half-past-five. Life on the Zone begins early in the morning. The sounds of industry allow little sleep after sunrise, and it seemed well to begin the daily work early and allow a long rest time during the heat of the day. With the exception of the half hour after eleven the day sessions were devoted to considering the reports of the Commissions. These had been prepared by competent commissions after months of correspondence and investigation and had been read by the delegates in advance. They proved to be a series of valuable documents, embodying the best information and judgments which have ever been made available on the subjects dealt with. Each Commission presented its report in a full statement at the beginning of the day and had the right to close the discussion at the end of the day. For the rest of the time the Congress discussed the subject in seven-minute speeches. From twenty to fifty speakers were heard thus each day in a rapid debate which was sustained without any letting down for ten days. In no preceding missionary congress has there been a

better set of discussions, and the last day instead of marking a relaxation lifted the gathering to the highest level.

Friday was devoted to the *Commission on Survey and Occupation*. Mr. E. T. Colton, as Chairman, presented the report and in the following two hours speakers from all the sections of Latin America, beginning at Mexico and going south to Argentina and returning by Brazil to the Guianas, set forth such a vividly condensed and comprehensive picture of the whole Latin American world as has never been given before. We began with the inner conditions of Mexico as drawn by Dr. Butler and Sr. Garza Mora and closed with a rapid vision of Brazil from Sr. Alvaro Reis and of the Guianas from Dr. de Schweinitz.

In the afternoon speakers described the intellectual and racial stratification of Latin America, the large body of "Intellectuals" and students who have outgrown religion, the mass of superstitious people, the devoutly religious women, the dead weight of illiterates, the millions of Indians, and then the Congress turned to face the great problem of missionary duty and of reenforcement of the agencies which are seeking to aid Latin America in coping with her great problems. How much is involved for the future appeared as the possibilities of the nations were unfolded: Colombia equaling in area Germany and France and Belgium and Holland and Portugal combined, and Peru equaling France, Spain, Italy and Switzerland. And the latent resources are not material only. We were told of Seward's statement

after visiting Mexico that Benito Juarez, who was a full-blooded Mexican Indian, was the greatest man he had ever met. He was reminded that he had known Webster and Clay and Calhoun. "Nevertheless," he replied, "I have nothing to retract."

The next day, Saturday, was given to "*Message and Method*," which all felt would prove one of the most difficult themes of the Congress. There was, however, no report which commanded more general approval. It was presented by Bishop Brown, of Virginia, formerly a missionary of the Protestant Episcopal Church in Brazil, and his gracious spirit and a noble utterance of Bishop Oldham lifted the discussion above all paltriness and controversy. To make sure that no one would feel that he had been repressed, the ordinary rules of the Congress were laid aside and opportunity was given for free, spontaneous debate. The issue justified this course. At the close of the day it could be said that everyone who had desired to speak had been given opportunity. While each individual of necessity spoke according to his own nature, it was clear that there was a united sentiment that the one way to serve Christ and to preach the Gospel was by the loving persuasion of men and by the positive proclamation of the Truth.

The report on *Education* was presented on Monday by President King of Oberlin College. Ex-president MacLaren, of Mackenzie College, Brazil, Professor Burton of the University of Chicago, and Professor Monroe of Columbia University had collaborated with President

King in preparing the report which is probably the best treatment of the subject of educational problems in Latin America which can be found. The existence of the great South American universities, older than our own, was a surprise to many and equally so the energy and extent of the positivist or agnostic religious attitude among the students and leading men. If we need universities which stand for the Christian view in the United States and China and Japan, do we not need them in Latin America? The Roman Catholic Church believes we do and is building up a university in Chile. There is need of many Christian institutions, both schools and colleges and universities. "I plead for one for Mexico," said Dr. John Howland. "If only the people of the United States would invest the cost of one battleship in a helpful Christian university in each Latin American nation, the government could send its battleships to the scrap-heap." "There is no danger," said Sr. Valderrama of Pueblo, "of war between the United States and Mexico, because of the great body of Christian people in the United States who could not be brought to it, but it will be surer not to come if the United States will send down to Mexico a battalion, not of soldiers but of Christian teachers and missionaries."

Monday evening and Tuesday morning were devoted to *Women's Work*. For the first time at a great missionary conference there was a distinct Women's Commission. Miss Bennett, of Kentucky, was its chairman, and the report and the discussions were admirable. Two

Mexican women, Señorita Palacios of Mexico City and Señorita Elisa Cortes, now of Buenos Aires, made valuable contributions, and Miss Coope, working among the San Blas Indians on a little island in the Caribbean, and Señora Monteverde of Montevideo, and Miss Florence Smith, of Chile, and other women revealed the field which is open for sympathetic service with and among the women of Latin America.

"They tell me," said Miss Coope, who swept in like a sea breeze, "that I have no results just because I am working for the souls of these Indians. 'Well,' I say, 'what do you mean by results?'"

"'Oh,' they say, 'economic and social results.'"

"'Well,' I reply, 'when I came to my island there were no roads, but only paths where the Indians walked duck fashion. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. Then there were eight saloons, now there are none.'"

The conference showed itself of one mind in the discussion on *Literature* on Wednesday morning. Dr. Winton, of Nashville, presented this report in the absence of the Chairman of the Commission, Professor Andres Osuna. No one doubted that here was one field where cooperation, just as in the publication and circulation of the Bible, is indispensable.

The afternoon of Wednesday was devoted to a consideration of the "Preparation of Missionaries," Dr. Frank K. Sanders, Secretary of the Board of Missionary Preparation of the United States and Canada, opening the discussion.

The report of Commission VIII on *Cooperation and the Promotion of Unity* was taken up on Thursday to give time for further consideration of any of its proposals before the end of the Congress if desired. Dr. Charles L. Thompson presented the report and I think only one delegate raised questions as to the fullest cooperation among the missionaries and churches which were at work and he declared himself in favor of cooperation in principle. Those who were present agreed that never before had they realized more clearly or seen others realize more clearly the need of working together. Love and judgment combined to press hearts and minds into accord.

The only difficult problem was the same which had arisen in the discussion of the "Method and Message," namely, as to the possibility of any sympathetic and friendly cooperation with the Roman Catholic Church as an organization in its work in Latin America. It was sorrowfully recognized that any such cooperation was not possible. But many testified to the possibility of cooperation in many ways with earnest individuals. The presence and the address of Judge Emilio del Toro of Porto Rico provided an immediate illustration. After speaking of the influence of religious liberty and of the open Bible in the United States Judge del Toro went on:

"Latin America is coming out into the life of civilization with a different lot. The seeds of Christianity sown since the times of the Colonizers have produced their fruits, and wherever there has been the most liberty there its mission has become the noblest in practise. On the boundaries be-

tween Chile and Argentine, two of those American nations of Spanish origin which have attained the highest civilization, the Christ of the Andes, with his open arms a symbol of peace and love, shows to the world how Christians settle their disputes. Besides, the religious life of the Spanish-American countries has been characterized by the almost absolute predominance of the Catholic church; and in my judgment the same beneficent influence which Catholicism has exercised in the development of its civilization would have been greater had it been obliged to contend face to face from the earliest times with a vigorous Protestant movement.

"Until a few years ago, the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuries of abundant opportunities? A people for the most part indifferent or unbelieving.

"There took place a change of *régime*. The Church was separated from the State. A struggle began under the protection of the free institutions of North America established in the Islands; Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. Faint-hearted Catholic priests accustomed to the enjoyment of special privileges described the ruin of their Church. But it was not so. The spirit of the North entered into her and men accustomed to a life of freedom gave her a new impetus. And to-day, separated from the State, sustained by herself, she is realizing

a nobler and more Christian mission, than in the times when her power was absolute.

"Those who love the progress of the nations, those who study history dispassionately, those who have faith in the improvement of mankind, can not but see with deep sympathy that the Reformation is spreading, that free investigation opens broader horizons to the human spirit, that Christianity preached and interpreted by all disseminates its beneficent influence and raises the level of society.

"Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied. There is something which lives in us which is part of our very being and it is the heritage received from our ancestors. And wherever the Reformation goes, wherever the Protestant minister accomplishes his mission, there it will go, there that heritage of so many generations of the peoples of the North who strove for the freedom of man will act and react. In his relations with the community, in his judgments on public affairs, in the direction of his own institutions, in his administration of charity, in his schools and hospitals, in his ideas of the uplift of the masses and of the dignity of labor, in his spirit of

tolerance, the minister, if he is a legitimate representative of Christian civilization, will be an inspiration to the people."

The Church in the Field and *The Home Base*, Commission VI. and VII. reported on Friday and Saturday. Bishop Stuntz of Buenos Aires presented the former, and Mr. Harry Wade Hicks, of the Missionary Education Movement, the latter. The strength and absolute independence of some of the churches in Brazil were a revelation to many, and its leaders and the Latin American leaders from other lands including Professor Monteverde of the University of Montevideo, who was President of the Congress, deeply impressed the delegates by their ability and devotion. Indeed, throughout the delegates from the national churches of the various fields filled a place and made a contribution at Panama not equalled in any preceding missionary gathering either on the field or in the home lands.

Devotional and Popular Addresses

The closing half-hour of each morning session was given to a devotional address. The following were the themes and the speakers:

Friday.—"The Preeminence of Christ," by Bishop Arthur S. Lloyd.

Saturday.—"The Ministry of Intercession," by Dr. A. McLean.

Monday.—"Lessons From the Early Christians," by Prof. William Adams Brown.

Tuesday.—"Reality and Religion," by President Henry C. King.

Wednesday.—"Christ's Vision of the Unity of All Believers," by Dr. Paul de Schweinitz.

Thursday.—"The Recovery of the Apostolic Conception of God," by Dr. L. C. Barnes.

Friday.—"Secret of a Mighty Work of God," by Bishop Lambuth.

These addresses cut deep but they healed the wounds they made. And the last hour of the Congress on Saturday afternoon when Dr. George Alexander spoke on "Jesus Christ, the Same Yesterday, To-day and Forever," and then the whole company passed together into the holy place of prayer, was a time when the actual experience of unity in Christ transcended all talk about it, and for the hour at least fulfilled in the lives of those who were there the great prayer of our Lord.

The evening sessions of the Congress were filled with addresses:

Friday.—"The Claims of Christ on Thinking Men," Professor Erasmo Braga; "The Christian Faith in an Age of Science," Bishop F. J. McConnell.

Saturday.—"The Care and Custody of the Scriptures," Dr. John Fox; "The Power of the Bible in the Life of Individuals and of Nations," Rev. A. R. Stark.

Sunday.—"The Religious Significance of the War," Dr. John R. Mott.

Monday.—"True Leaders the Fundamental Need," Rev. Eduardo Carlos Pereira; "The Price of Leadership," Bishop Homer C. Stuntz, D.D.

Tuesday.—"The Importance of Work For Women," Miss Belle H. Bennett; "Social Work Being Done By the Women of Uruguay," Señora Anita de Monteverde; "Women's Work in Mexico," Mrs. John Howland. "The Women of South America," Miss Florence E. Smith; "Observations of the Women's Movement in the World," Bishop L. L. Kinsolving.

Wednesday.—"The Principles and Spirit of Jesus Essential to Meet the Social

Needs of Our Time," Judge Emilio del Toro and President Charles T. Paul.

Thursday.—"The Triumphs of Christianity," Dr. John F. Goucher; "Conditions in Latin America," Bishop L. L. Kinsolving.

Friday.—"The Vital Power of Christianity—How Realized and Maintained," Rev. Alvaro Reis and Dr. James I. Vance.

These addresses and the reports of the Commissions and the discussions will all appear in the reports to be published at once in three volumes.*

The Congress not only had the heartiest welcome from Panama and the Canal Zone, it also sought to leave a blessing behind. Series of evangelistic meetings in Spanish and English were held in the cities, at the club houses, in the churches and at the army posts. Everywhere there was warm response to the simple and loving presentation of the old and ever new Gospel of life and joy and power.

There was a deep feeling as the Congress drew to a close that it would be wrong not to provide for some continuance of its spirit and for practical cooperation among the various agencies in such ways as they could much more effectively work together. The Committee on Cooperation already in existence seemed to be the proper organ to use for such purposes. Without dissenting vote, accordingly, the Congress took this action:

The members of the Panama Congress on Christian Work in Latin America recommended:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies of which coopted members at least one-half shall be delegates in attendance upon this Congress.

2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex-Officio* members consisting of the Chairman and the Secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.

(Note: It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.

III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

* (Two dollars a set if ordered immediately from the Missionary Education Movement, 156 Fifth Avenue, New York City.) A popular one-volume report, by Prof. Harlan P. Beach, can be obtained from the same address for one dollar. These four volumes, if ordered now, can be secured for \$2.75.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the *ex-officio* members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European Sections.

The Rev. S. G. Inman, 25 Madison Avenue, New York City, is Secretary of this Committee.

One unique feature of this Congress is the series of deputation and

regional conferences which grew out of it. At once upon the adjournment of the gathering a deputation started for Cuba and another to Porto Rico to hold conferences in these islands to carry to them the lessons and spirit of the Congress and to plan the most efficient development of the work. A third and the largest deputation started south to hold conferences in Lima, Santiago, Buenos Aires and Rio de Janeiro. The Conference in Mexico, rendered impracticable by present conditions, is planned for October.

Already the Panama Congress has provided an object lesson of love and fairness and right spirit in dealing with difficult problems of missions and church relationship. It has promoted friendship and has added to the stock of interracial good will. It has led to a new interest at home in Christian work in Latin America. It has brought together in sympathy and trust and common purpose leaders of the evangelical churches of North and South America. It has breathed new courage and hope into the hearts of lonely and scattered workers. It has led to a clearer discernment of the need of cooperation in tasks which are too great for us to compass in aloofness. It has sounded a call to a fuller fellowship of faith and race and to a recognition of the fact that not geography, nor political sympathy, nor commercial interest, nor science, nor trade, but only Christ can ever unite the nations of the North and South or of the East and West.