

at least, will read the addresses on the reports, and drink deeply of the spirit pervading them.

It is impossible for one in a brief article of this sort to give any adequate idea of the spirit and wealth of information embodied in these reports. As an illustration of the earnest, reverent, solicitous spirit that characterized the addresses and discussions take a few sentences spoken by Chairman E. T. Colton, of New York, on "The Survey and Occupation of the Field":

"Hague tribunals, scientific congresses, student migrations, international communications and intercontinental trade corporations are bringing it about, that the people we here represent are for better or for worse to live their lives nearer and nearer together. Shall partnership and mutual profit mark business relations while negative criticism, aloofness, suspicion and neglect characterize our duty to one another in the highest concerns of mankind? Is self-interest to carry races farther along the way together than altruism? Is rationalism to enjoy free trade and intercommunication of faith be interdicted? Are nitrate deposits, grain harvests, rubber forests and sugar plantations of more consequence than the thing for which Jesus Christ lived, died, rose again and ever liveth? The period in which trade is becoming universal is the last time for the forces of Christianity to exhibit insularity and indecision, unless materialism is triumphant and spirituality is to perish in the interconnections of our civilizations."

The general purpose of the Congress has been variously interpreted according to differing points of view. It was in no sense an anti-Roman Catholic crusade, though Roman Catholic leaders in Latin-American countries and in the United States have endeavored to make it appear to be such. Bitter attacks

on the Congress, in pamphlet form, were circulated throughout the City of Panama, but no act of discourtesy was manifested by any citizen toward any member of the Congress. Since Roman Catholicism has held undisputed sway in Latin-America for nearly four centuries, any study of the religious life of these countries must involve a study of the religious and moral influence of Roman Catholicism among the people. The reports of the Commissions speak of the failures of Catholicism in guarded terms. It was evidently the desire of the leaders of the Congress to speak with moderation and restraint about a matter so delicate. Yet, on the other hand, the missionaries, especially those born and reared in the semi-pagan Romanism of those countries, were somewhat restive under this restraint, and when they had an opportunity would flame out with indignation against the shallowness and hypocrisy of Romanism. They appear to be unanimous in declaring that Roman Catholicism has been a curse rather than a blessing to millions of souls in Latin-America. It has misled them from the True Light of the gospel into the darkness of superstition and idolatry by exalting the Church, the Priest, the Pope and Mary, who are only human, to the place of the Christ of God as forgiver of and Saviour from sin. Following their religious leaders, these missions have fallen into the grossest form of worldliness, moral corruption and ungodliness. "By their fruits ye shall know them." From this false interpretation of Christianity the people have turned to skepticism and infidelity, and multitudes in their hearts are longing to know the truth about God and sin and salvation. The justification, however, for missionary work in Latin-America is not alone that Roman Catholicism had misled multitudes, but also because there are millions who have never been ministered to even by Roman