triennium. These conferences presented opportunity for members of the CCLA, as well as missionaries on furlough, to study together topics related to the missionary program in Latin America. The general topics considered were: "The Message of the Evangelical Church in Latin America," "From Missions to Mission in Latin America," and "The Evangelical Churches in the Changing Situation in Latin America." The themes, presented by outstanding leaders, were published and have served a wide audience as promotional material for the evangelical movement in Latin America.

One of the first purposes of the CCLA has been to stimulate the development of national councils in the Latin American countries. This has been done to a degree by quarterly contributions by the member boards to the cooperative agencies in Brazil, the River Plate, and Jamaica. These three councils have full-time secretaries and headquarters with programs contributing to the churches of their countries. It is the purpose of the CCLA to extend this aid to the point where it stimulates the activities of the councils or confederations without hindering their self-support.

The CCLA renders an inestimable service to the evangelical program in Latin America through counselling and participating in committees related to the National Council, World Council, or non-related agencies with programs in Latin America. This phase of the responsibilities of the Committee had gradually increased during the triennium and consumed a large part of the time and energy of the CCLA staff.

It is in this area of service that the CCLA has been unable to completely realize its goals for the triennium. The opportunity and need for publications that can be used in the promotion of the Latin American field have greatly increased. As the churches in the United States have become more aware of the Protestant movement in Latin America and of the opportunities for Christian service, the requests for information and study material have presented to the CCLA the need for a new type of program. Church leaders in the States turn to this office for information and counsel in regard to new fields for opening work, churchmen and programs to visit, and workers that might be available for certain conferences or leadership in new programs. This phase of the program requires time not only for the consultations and correspondence, but also for reading, study and writing.

One of the large concerns of the CCLA has been that of encouraging the Latin American church workers, both denominational and cooperative leaders, to hold a consultation-conference in which new goals and programs for the Protestant movement may be prepared. Such a conference is being planned by a competent committee with headquarters in Buenos Aires. It is to be held in Lima, Perú, in August, 1961. One of the responsibilities of the CCLA is to help secure sufficient funds to assure the kind of conference that will bring together full representation of the different groups participating in the Protestant work in Latin America. This conference should have very significant influence on the future development of the cooperative work in Latin America for the next decade.

During the triennium, the Secretary of the CCLA has frequently visited the churches in Latin America, usually to participate in a conference prepared by some organization related to the CCLA, or by invitation of some other ecumenical organization such as the WCC, ULAJE, WSCF, or to accompany the director of some other department of the NCCC such as CWS or RAVEMCCO for interpretation and assistance in a projected program. There are many invitations to attend conferences held in Latin America at which representation from the CCLA has been impossible due to lack of time and funds. However, participation in the ecumenical meetings in Latin America and the visitation program of the Secretary are considered essential, by the CCLA member boards and the staff, to the strengthening of relationships between the CCLA and the national councils and federations of churches, as well as essential to the on-going program of the CCLA.

One of the problems of the CCLA is to meet adequately the field opportunities, to prepare for them properly, and at the same time to attend to the responsibilities and opportunities in the New York office.

The 1958-60 period has been considered a crucial period in the life of the CCLA by many of the member boards of the CCLA as well as by the directors of the DFM. It is felt that the Committee has adjusted its organization and program in a remarkable way to the general plan of the Division, has strengthened its relationships with the ecumenical organizations that have recently extended their programs to include the Latin American churches, has developed its program of service to the churches and councils in Latin America, and has served the member boards through the study conferences and program committee meetings. The CCLA has the loyal support of its member boards in financing the special projects proposed.

## A Special Appeal

Following the battle of Lima and the far-reaching consequences of these events, there is an appeal which needs to be made to the Lord's people.

The Directorate of the Latin American Alliance of Christian Churches, affiliated with the International Council of Christian Churches, made two definite requests.

First, a budget of $15,000 was set up to take care of the publication of tracts, documentation, information, and other literature, which can be disseminated in the next few months throughout all of Latin America. The evangelicals must be alerted. They must be warned. Already tracts have been translated into Portuguese and are being translated into Spanish entitled, "What Is the Difference?" showing the difference between modernism and fundamentalism, Communism and Christianity, Communism and capitalism, Communism and socialism, the World Council of Churches and the International Council of Christian Churches, the saved and the lost.

The second item is one that we wish to commend most sincerely to all our readers and friends, and urge that they join in helping to procure it. The brethren in Latin America desire that the International Council purchase a Piper Cub, a small airplane, which they will use constantly and regularly.

Dr. Israel Gueiros of Recife, Brazil, offered to take six months' leave from his church to help in this work. He is the president of the Latin American Alliance. The Rev. John Collins, pilot and missionary, has offered to take charge of the plane. Because of the distances and the difficulties in transportation, the various mission groups on the ecumenical side already have their planes. With a plane these men could go to the villages and the churches and reach virtually every section of Latin America. In a short time, they could alert the believers and inform them concerning the apostasy, put them on their guard, and line them up against the ecumenical apostasy and against godless Communism — against the ecumenical movement which would finally join them with the Roman Catholic Church.

The issues are clear. All that is needed right now is the necessary funds to carry on this campaign of enlightenment and propaganda. We ask churches and individuals to take this to heart and make contributions to this end. The Piper Cub would cost approximately $10,000. The fund for the literature to be distributed is set at $15,000. A total of $25,000 will do more to help the cause of freedom and to defeat the inroads of Castroism than many millions of dollars out of the United States treasury where it goes into the hands of governments to promote their government interests and socialism.

Contributions should be sent to the International Council of Christian Churches, Box 36, Collingswood, N. J.