

# The Latin American Evangelist

January 1925 Organ of the Latin America Evangelization Campaign Vol. IV, No. 4

A campaign of aggressive evangelism and soul-winning in which the missionaries of thirty denominations are co-operating to reach the millions of Spanish-speaking peoples of Central and South America, using tent and theatre buildings in strategic centers and sending out teams of trained native workers into outlying districts.

"Is this a time, O Church of Christ, to sound  
retreat?

To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront?  
No, rather strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect;  
And to thy Kingdom come for such a time.  
The earth with all its fulness is the Lord's.  
Great things attempt for Him, great things expect  
Whose love imperial is, whose power sublime!"



# THE LATIN AMERICA EVANGELIZATION CAMPAIGN

INCORPORATED, 1921

## OBJECT

This is an independent, interdenominational work on faith lines, which has been founded under the guidance of God, to reach the unevangelized millions of Latin America by a forward movement of aggressive evangelism, carried out in co-operation with the missionaries of all denominations working on the field.

## DOCTRINAL BASIS

The Directors and Executive Council of the Latin America Evangelization Campaign adhere to the verbal inspiration of the Scriptures, as originally given; the Virgin Birth and Deity of Christ; His bodily Resurrection; the doctrine of Salvation through the Blood of Christ, whose vicarious sacrifice is the only remedy for man's lost condition; the doctrine of the eternal salvation of the regenerate and the eternal condemnation of the unregenerate; the scriptural doctrine of a life of victory over sin through the power of the indwelling Holy Spirit of God, and the imminency of the pre-millennial coming of our Lord and Saviour Jesus Christ.

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# The Latin American Evangelist

Vol. IV

SAN JOSE, COSTA RICA, C. A.

No. 4

## EDITORIAL

### Wrong Thinking a Hindrance to Prayer

*"The wealth or poverty of our spiritual lives is the fruit of our thoughts".*

As a man thinketh in his heart, so is he; therefore thinking is fundamental. Every decision, every choice, every action, is influenced if not controlled by our way of thinking. From which it will appear how vitally necessary it is that we should keep our hearts with all diligence for out of it are (from the heart proceedeth) the issues of life.

The appalling facility with which the smooth tongued apostles of modernism and of the false cults, can impose their errors on unthinking Christian people is due entirely to the fact that the ear does not any more try words. The race of old Scotch "sermon-tasters" has given place to a race of easy thinking, easy going, easy living Christians who are proving an easy prey to the specious lying of the father of lies. The habit of vague thinking has bred confusion and uncertainty, and an inability to distinguish true from false values. A high sounding phrase will serve as well as an exact one for looseness of phraseology waits on looseness of thinking.

#### What is the corrective?

It is the imperative duty of every Christian to know where he stands on the fundamental doctrines of his faith. "You believe that way because you happen to be brought up in that atmosphere". is a statement that ought not to be true of any adult Christian. While thanking God for all the propitious circumstances that have helped, we ought always to be able to give a reason for the hope that is in us.

That phrase "blind faith" needs to be shaken out so as to get rid of the

very false conception which has become associated with it, that we must believe everything in spite of reason and logic. No such thing. The religion of our Lord Jesus Christ is the most reasonable thing in all the world. Nay more, we are commanded to prove all things, and hold fast that which is good. Then with right thinking will come steadiness of conviction and spiritual discernment.

It was a bad day for the church when theology went out of fashion. To some extent every Christian should be a theologian. A useful exercise in the direction above indicated would be the formulating in concrete terms of one's thought on any of the fundamental doctrines. What do I really know, for example, about the doctrines of grace, justification by faith, the future state, etc. What does the Bible teach about these matters, and, do I believe what the Bible teaches about them? The mere fact of getting our thoughts down on paper will do much to dispel haziness of thinking.

If, for example, one once got a clear conception of the preeminence of Christ as it is set forth in the Epistle to the Hebrews, the insidious attempts of modernist writers to lower His prestige and dim His unique glory would be instantly apparent and could not deceive us. "What think ye of Christ" would then be the touch stone by which we should test every book, and every sermon and every statement of belief. No matter how fair sounding it may be, if it does not exalt Christ in His person and work, it will be found wanting. God hath highly exalted Jesus and given Him a name above every name; Satan exalts man—the creature above the Creator. By this test alone we may discern the true from the false.



### The fruit of our thoughts

In no field does wrong thinking bear more terrible fruit than in the region of morals. It is the tragedy of our fallen state that we are utterly unable of ourselves to perceive the exceeding sinfulness of sin. And though the Word says it we are not able to receive the solemn truth that God condemns sin in the flesh—even of those for whom there is no condemnation. There is truth in the statement that some people "are more afraid of holiness than of sin". It is unfortunately true also that in many orthodox quarters there is a desperate resistance to the scriptural doctrine of a life of victory over sin.

Nevertheless our thinking about the sin question is a fundamental issue. For example, the Roman Catholic interpretation of the doctrine of sin has caused the moral bankruptcy of untold millions of human beings, and the modernist's interpretation of that doctrine is bearing the same dead sea fruit. It matters tremendously what we think about the sin question for as we think in our hearts on this matter even so shall we become in our lives. If we receive the view that sin is but a state of estrangement from God and nothing more, or that every plunge in the mire is but a struggle upward, we shall condone its manifestations in ourselves and others. But if we get our conception of sin from God's own thought about it, then we shall see that sin is so desperately, so hopelessly

sinful that only one remedy could be found to destroy it and all its works; then only we shall feel our need of that great remedy, the precious blood of God's own Son to take our guilt away. And only as we think God's thoughts about the guilt and penalty of sin shall we be able to travail in soul for sinners upon whom the sentence of death has been passed.

As a matter of fact all the great doctrines of our faith are bound up with the doctrine of sin,—the Godhead of Christ, His vicarious Blood Atonement, His bodily Resurrection, and even His coming again. Any weakness in our convictions about the sin question will undermine our belief in these. How necessary it is therefore to revise and reaffirm in the light of God's authoritative Word, our convictions on all these transcendental doctrines so that we may have a firm foundation for the structure of our lives and not be swept about by every wind of doctrine.

The writer started out to show that wrong thinking was a hindrance to prayer and—got off the track? Maybe and maybe not. "Can two walk together except they be agreed?" The praying that is not words but is an intimate company keeping with God cannot possibly exist unless His thoughts are our thoughts and His ways our ways. The secret of unanswered prayer is by no means to be found on the surface. It has much to do with our way of thinking.

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All through my ministry I have sought to be a theological teacher, and that especially to young men and women. Definite doctrinal preaching has always been a prominent feature of my ministrations. And I wish here to bear a glad and thankful and decisive witness. Everywhere I have found an enthusiastic response. I am deeply persuaded that there is no idler supposition than that young people are not interested in Doctrine. It is a slander upon them, and bespeaks ignorance of their real sentiments. Preachers may take up this work with most sanguine hopefulness—this is the strong conviction of my ministerial experience.

Dinsdale T. Young.



## Plans for the Campaign in Porto Rico Itinerary and Speakers

The annual gathering of the "Evangelical Union of Porto Rico" was held this year in Mayaguez from November 11th to 13th. The Evangelical Union is composed of all the denominational churches on the Island and its annual gatherings are mainly devoted to business, but some inspirational meetings are also held. Mr. Strachan arrived in Porto Rico in time to be present at the Conference and in consultation with him the itinerary for a three months' evangelistic campaign was drawn up. We translate the report of the sub-committee on evangelism as given in the "Puerto Rico Evangelico".

The following resolutions were adopted:

1 That an evangelistic campaign be carried out all through the Island, beginning November 17th and ending February 15th, 1925, with the exception of Christmas week, December 22th to 28th.

2 Owing to limitation of time we suggest the following itinerary: San

Juan, November 17th to 30th; Cayey, December 1st to 7th; Humacao, December 8th to 14th; Fajardo, December 15th to 21st; Guayama, December 29th to January 4th; Mayaguez, January 5th to 11th; Ponce, January 12th to 18th; Yauco, January 19th to 25th; Aguadilla, January 26th to February 1st; Arcibo, February 2nd to 8th; Bayamon, February 9th to 15th.

3 That the following brethren form the team to help in this campaign: Rev. Angel Archilla Cabrera, Rev. H. Cotto Reyes, Rev. A. M. Diaz Morales, Rev. J. I. Santiago Cabrera, Rev. T. Aquino Ojeda, Rev. E. M. Bernier, Rev. E. Rivera Vives, Rev. B. Natal Martinez, Rev. Ramon Gomez, Rev. Eduardo Bibiloni, Rev. Dario Ruiz Martinez, Señor M. F. Vila and Señor Virgilio Gonzalez. It is recommended that each one of these brethren give a week to the work.

4 That commencing with the date on which the campaign begins special



A Mountain Town in Porto Rico



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prayer meetings shall be held in all the evangelical churches on the Island.

5 That "The Puerto Rico Evangelico" publish the itinerary of the campaign and, secondly, lend all the co-operation possible, devoting a special section to give publicity to the results of the Campaign in each district.

6 That the Superintendents of each denomination give their most decided co-operation to this movement.

7 That a supply of suitable literature for the Campaign be acquired and distributed and that the committee on Evangelism take charge of this matter.

8 That this campaign be the beginning of an intensive evangelistic campaign in each Church throughout the year 1925.

### The Evangelistic Campaign in Porto Rico

On the 17th of this month under the direction of Rev. Harry Strachan the Campaign was opened by a meeting for men only in the Municipal Theatre of San Juan. The Capital heartily responded to the invitation made to them through the press, a select number of 700 men arriving at the theatre. Mr. Strachan was accompanied on the platform by nine ministers of the Gospel.

The meeting was made pleasant by the rendering of several beautiful

musical items by the Aid Society Band. The speaker treated with mastery the subject of individual and social purity, pointing out very clearly the serious consequences which result from impurity in the life, pleading with an intense Christian love for the preservation of the energies and for the surrendering of the life to what is upright, pure and holy, for the individual and social good of both present and future generations.

The address, which was listened to with the greatest attention, left a deep impression and at its close the speaker was accorded a sincere vote of thanks. The event on the 17th in the Municipal Theatre was a complete success and a very favorable indication for the campaign just initiated.

Beginning with the following night the services have been held in a tent near to the new Capital. A large number of persons averaging 500 come to this place eager to hear the preaching of the Gospel. The Rev. Mr. Strachan has been assisted in the addresses by the Rev. Abilardo M. Diaz Morales and Señor T. Aquino Ojeda and in the direction of the campaign by the pastors of San Juan. A large choir has been prepared which contributed in great measure to the enthusiasm and inspiration of the meetings.

**"Puerto Rico Evangelico"**  
(Translated)

### CAMPAIGN DAY OF PRAYER

In relation with the Campaign day of prayer which is observed every third Thursday of the month, it has been suggested that we publish a list of our prayer groups giving time and place of meeting so that as many prayer helpers in each district as can attend may feel free to do so. We shall be grateful to receive from our friends the necessary information so that we may carry out this suggestion which we consider a very valuable one. Where a prayer group has not yet been formed, but where some Campaigner would like to take the initiative and form one, we would gladly furnish a list of names of prayer helpers in the immediate vicinity. What about this as a suggestion for a useful piece of work for 1925?

THIRD THURSDAY—JANUARY 15th.



## Building Again in San José

When the Lord brought ten men from Nicaragua to study in the San Jose Bible Institute, and when He provided for their maintenance during the first school year, it was all a great surprise to us. We were rather like the congregation that met to pray for rain but left their umbrellas at home. For we, with every other missionary in Central America, had long desired to see the establishment of a men's Bible Institute to meet the paramount need of these countries for prepared native workers. After years of waiting "the thing was done suddenly" and we were face to face with the necessity of receiving a group of men who had consecrated their lives to God and were eager to be prepared for His service, and who would not be denied. The long journey on foot from Nicaragua to Costa Rica did not stop them and they arrived travel sore and scantily clad, but with eager hearts for what the Lord had for them. Their work during the last four months has been most satisfactory—with one exception—and gives great promise that from the rough material God will fashion instruments for His glory.

At first we wondered to what this would grow; would God establish a training school for men? What was His plan? As time has passed we have had many indications that it was indeed His plan to establish a school that will uphold the honor of His written Word and stand foursquare for the fundamental doctrines of the faith. Hence, seeing that a separate building for men was an absolute necessity to the efficient functioning of the school and seeing that there will be a considerable number of students from different countries, it seemed a perfectly reasonable thing for us to ask Him to supply that need. The answer was not long in coming and the building is now under way.

We reported last month that two good gifts of five hundred dollars each had been given towards the purchase of the ground. Since then

about another thousand dollars have come in, especially earmarked for the men's building. The lot has been secured and we have actually commenced building operations and the foundations are already laid. In the anticipation of putting up the dormitories for the men we held over a quantity of zinc and lumber which had remained over from the scaffolding, etc. of the Institute building, and which we otherwise would have sold second hand. This material has helped us now to make an earlier start for we had enough to fence in the ground and put up a shed for the workmen.

We have felt that it was right to go ahead even though the money was not in hand to complete the payments for the ground because building here must be done in the dry season, and because we must have at least some rooms ready to house the students by the first of March. But we could not have done so unless we were strongly convinced that God was leading in the matter.

Of the twenty thousand or thereabouts required to complete the building we have received about two thousand dollars. If the building goes up it will only be through God's faithfulness in answer to the prayers of His people.

It will be well for us all to remember that whilst it is true that we may confidently expect the Lord to supply all the need, yet it is equally true that Satan will do all in his power to keep supplies from coming through. "The prayer warrior must be aggressive against the adversary: he must not submit passively to be robbed by the enemy". This is a sentence from C. Ussher's booklet on "The Prayer Life" which is very much to the point in our business of praying just now. Even when we do not see clearly in a matter we can always **insist** in prayer that all God's will and only God's will be done and that the doing of that will be **not delayed**.

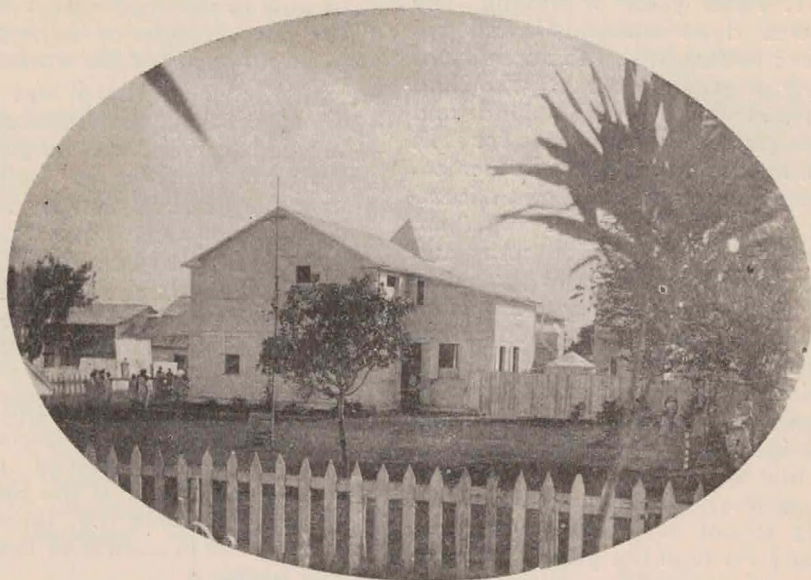


## General Meetings in Moca

By Rev. H. T. Johnson

As a fitting climax to the Strachan Evangelistic Campaign in the great Cibao valley of the Dominican Republic, it was decided to hold the last meeting in Moca, a city centrally located, well connected by railroads and public highways. Mr. Strachan had just finished his great conferences in Puerto Plata, Santiago, Macoris, Sanchez, and La Vega, and now this meeting in Moca was to be the last on the north side of the southern range.

an orator, and Mr. Harry Strachan, the veteran evangelist of Latin America. These consecrated servants of the lowly Nazarene did faithful and efficient work during the convention. Each one preached once a day on the average to large and attentive audiences. Special mention should be made of Mr. Strachan's work among the believers, his messages and prayers, his humble spirit, his dependence on the Lord in every thing. Much of the



The Mission building of the Free Methodists in San Francisco de Macoris, R. D.

Of course, a tremendous interest had been awakened, so that even as it was on that last great day of the feast when many people were gathered together from many places to worship in Jerusalem, so many people from all over the north side of the Republic were gathered together in Moca. The converts began gathering the first part of the week, and before the close there were over two hundred present, converts, workers, pastors, and missionaries.

The special workers consisted of Mr. Santiago Cabrera, a singer and preacher, Mr. Angel Archilla Cabrera,

power of the Spirit was manifest during these meetings in the upbuilding of the believers and the workers, and in the salvation of many sinners. It gave us great joy to become acquainted with, and listen to the word of God, from these talented servants of God. Any one who is looking for some one who will preach a full gospel, a faithful presentation of the Word; and one whom you will want to welcome back again, will do well to secure the services of Mr. Strachan.

Because of the anti-foreign feeling in Latin America, it is his plan to secure the strongest native evangelists



to assist him in his campaigns. Hence in our convention at Moca we had with us the two Porto Ricans, Mr. A. Archilla Cabrera and his cousin Santiago. The former had been with us before in a campaign, so that he was well and favorably known thro-out this region. The mention of his name was sufficient to attract the crowds. He is perhaps the foremost evangelical orator in the West Indies. He certainly has a brilliant mind, and a silver tongue, and it is a wonderful thing that this man has it consecrated to the service of his Lord. Friends, pray that he may be the polished intrument in the Lord's hands of winning his own people to the Lord. He is like an inexhaustible fountain, he never lacks

for words or ideas, nor a delightful way of expressing them. In the great night meetings, he would hold the interest of the vast congregation for one and a half hours in rapt attention.

The results of the meeting in Moca will be known only when the books are opened on the final day. We saw several conversions, we saw the wall of prejudice which the priests had built up in the Dominican mind crumble and fall even as the walls of Jericho, and we heard the shouts of the saints; but those results are not all, the town as a whole is now convinced that in the Christ Jesus is founded all personal, municipal, and national security.

## Flowers and Stones for the Preachers

Rev. J. L. Santiago Cabrera

The evangelistic campaign in the Cibao region of Santo Domingo came to its climax with a week of precious meetings full of Christian fellowship in Moca, a town in the interior of the Island with 3,000 inhabitants, and a rural population over 37,000 souls.

Moca has always been the hardest and most conservative field of the Free Methodist Church. Only a small number of believers have dared to come out openly for Christ; but they certainly have a wonderful testimony and rich experience to tell. To make the campaign more effective all the missionary forces were concentrated in this town and the meetings were well advertised.

Mr. Strachan opened the fire by delivering his popular lecture on social purity in the theatre. A large attendance heard with delight his message that proved so helpful and practical that it was reported in the "Listin Diario" the largest paper of the Republic. This just appreciation of Mr. Strachan's social crusade prepared the way in a marvelous manner for the evangelistic work that was to follow.

After the tent was pitched in a central place and the news of "the Protestant Circus" began to spread,

the multitudes began to come out to see the novelty and that in spite of the fact that the priest of La Vega had sought to hinder our progress through the Republic by sending out a circular letter misrepresenting our motives and accusing us of being agents of the American Government.

With the arrival of Brothers Archilla and Santiago Cabrera from Porto Rico the regular evangelistic meetings were begun and a series of conferences for Christian workers were given in the morning of every day. The evening services were exclusively evangelistic. A good choir was organized to assist in the songs. Brother Archilla preached from the very first evening and little by little the attendance kept increasing until we could not accommodate the people in the tent. Several evenings the number passed 1,000. The effect of the messages were so favorable that night after night the preacher was showered with bouquets of flowers sent by ladies who although not Protestants desired to express their sympathy with the cause. However—we were not honored with flowers alone. One night when the attendance was at its height a stone was flung at



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Brother Archilla but providentially it did not hurt him. It struck a colored young man near the eye causing him to fall to the ground bleeding and half unconscious. For a while there was a great stir all over the tent, but even in the midst of the disturbance God was with us. The injured man was carried out to the hospital for treatment and the meeting went on with greater success for the incident helped a lot to create sympathy in our behalf. Next day the local paper filled its front pages with full reports of the sermons preached. The priest of the town was so provoked with the great success of the campaign that he decided it was time for him to say something and took advantage of the high mass to curse the Protestant circus and excommunicate those that were attending the meetings. His protest only aroused more curiosity and caused many more to come to hear us, in spite of the fact that he threatened that he would enter the tent and with a whip cast out those that were with the heretics.

Sunday, our closing day was wonderful! In the morning early we had a prayer meeting. At ten o'clock

Brother Strachan bought us a powerful sermon that lasted for two hours. A communion service followed and 160 devoted believers partook of the Holy Sacrament and consecrated their lives anew to the Lord. Some of the converts have walked 15 miles on foot to be in that meeting. In the afternoon we had two whole hours of personal testimonies and praise and it was good to see the earnestness and sincerity in which those brethren proclaimed what God had done for them.

The last meeting of the day in the evening crowned the work of the week. Brother Archilla preached on the Power of the Gospel. The tent was packed full. Brother Strachan closed with a heart to heart invitation to accept Christ and many souls were touched by the Spirit and accepted Christ. The town of Moca has evidenced a deep and powerful spiritual work. After the tent was raised the reports are that God is still working and other souls have found Christ.

Certainly Santo Domingo is a field ready for the harvest. The need of more workers is evident everywhere.



The American Marines in Santo Domingo.



## Taming the Lion of Nicaragua

By Ignacio Zuncadella

The Church of Leon is to be congratulated on the arrival of Brothers Strachan and Valenzuela. The object of their visit to Nicaragua has been to carry on an active and rapid evangelistic campaign. The method employed has been that of surprise which has had the best result because there was not time given to Romanism to get its plans for opposition in marching order.

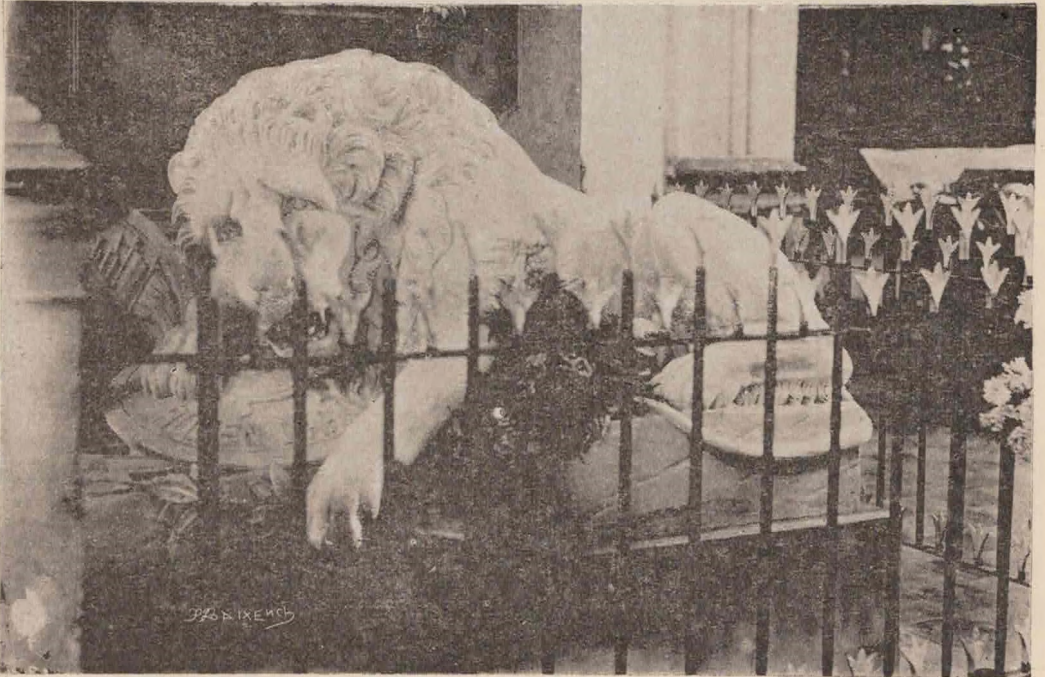
My purpose is to refer especially to what we have seen in Leon, the levitical city of Nicaragua. Romanism is firmly rooted in all classes of society and enough it is to say that the sound of the bells rouses all its fifty thousand inhabitants, that fanaticism has completely blinded the people and that the authorities represent nothing before the black power of Rome.

Four years ago Brother Strachan visited us and arranged a special service which was carried on in the midst of shouts and stones, he escaping miraculously from threatened death at the hands of the fanatical crowd.

This gives some idea of the kind of city that Brothers Strachan and Valenzuela came to conquer for Christ.

On opening the preliminaries of the work, a lack of confidence could be noted amongst the brethren but this disappeared when it was seen that Brother Strachan obtained the use of the theatre from the Mayor and that the first meeting was announced by means of the distribution of 5,000 advertisements.

When everything was ready, the Mayor withdrew his permission. It was in vain that Brother Strachan sought to communicate with him because he had left the city so as to escape the necessity of fulfilling his promise. Nothing dismayed by this misfortune, Brother Strachan, encouraging the brethren and helped by them, continued the fight. God cannot be mocked and a few hours later a ground was put at our disposal, the conditions of which were not very favorable for there were many trees and much rubbish besides the fact of its being



Tomb of Ruben Dario, son of the Lion city, Nicaragua's poet and man of letters.



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situated on the outskirts of the city in the locality occupied by the prostitute women.

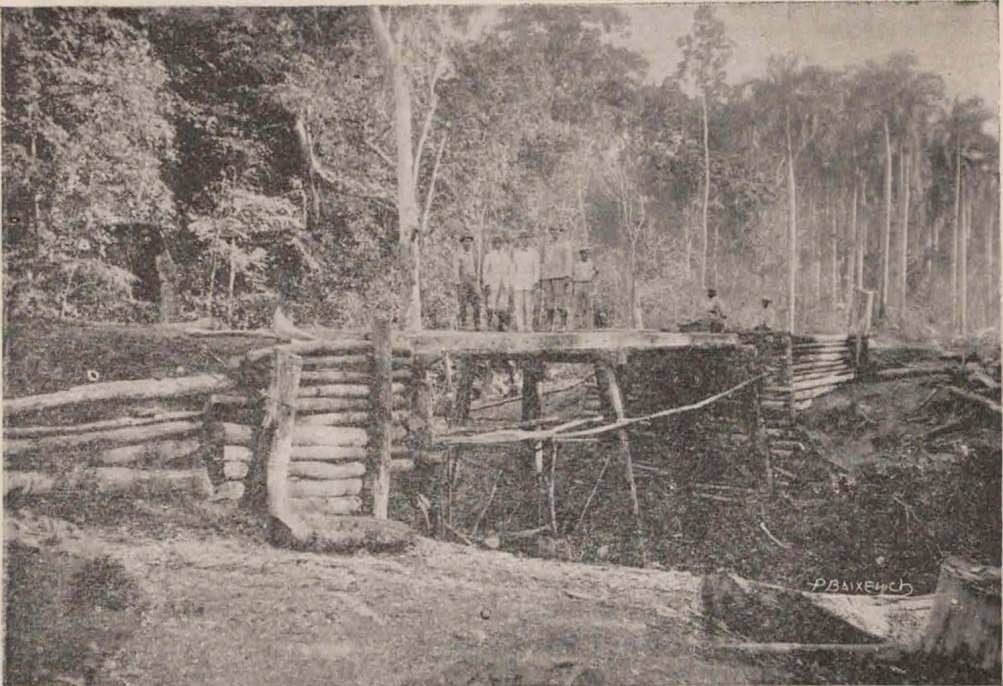
The trees were cut, the dirt cleared away and seats arranged, some lent, others hired. The hour to begin the meeting drew near and groups of men arrived, surrounding Brother Strachan with evident bad intention. A beginning was made and soon it was seen that the words of our brother awoke a lively interest amongst his hearers numbering about 800, two of them priests, the meeting terminating in great order and respect.

The following day, the whole city was talking about the meeting and the Cinematograph Co. offered their halls for the rest of the gatherings

which were nine. These were a triumph for the Lord's work. The attendance varied between 1200 and 300, this last number being on one very wet day. The second night some students of the seminary cut the electric wires leaving us when the address was only half over without light. It was a miracle how the audience of more than a thousand people listened in the dark with complete order and respect until the meeting was concluded.

The Lord's work has been revived in the whole of Nicaragua by the visit of Brothers Strachan and Valenzuela. We expect to gather much fruit for which we give thanks to our Lord.

**Translated.**



Road making in the interior of Santo Domingo: This picture was presented to the evangelists with an impressive inscription which ran as follows: "El Anuncio de San Francisco de Macoris, Dominican Republic, dedicates these photographs, evidence of the material progress of this region, to the Evangelical missionaries who have come to us on a mission which means moral progress for our people."



## Persecution

By Rev. E. M. Haymaker

Not a little indignation has been roused in Guatemala by the declaration of the Catholic Congress in Washington, complaining of grievous persecution of the Church by the Guatemala Government. It is well that we should expose the fallacy of these complaints. It will easily be seen that instead of being a persecutor, the Government is a preventer of persecution. Let us get the antecedents:

Previous to 1871 the Church had absolute power, religious and political in Guatemala. The result was the crushing out or prevention of the middle class; the monopoly of education, control, influence, religion and life; the pauperization of the masses; a 72% illegitimacy (in 1811); a 97% illiteracy; an absorption of real property, till between the Church, the various religious orders, and miraculous wooden images scattered everywhere, one of whose miracles was that they could own unlimited holdings of mortmain property and receive uncounted gifts of money, food, clothing, grain and what not, without rendering accounts to the givers; a general accumulation of wealth till 75% of the real property of the nation was in the hands of the Church and its officers, the taxes being all paid by the impoverished residue; a national stagnation and utter demoralization while other nations were forging ahead in life and popular enlightenment.

By 1871 the degeneration had reached a stage where humanity could endure it no longer, just as it did in Italy, Mexico, Peru, Portugal etc. The Catholics themselves arose in revolt against the unbearable tyranny, monopoly and absorption of the Roman Curia: They expelled the Jesuits; they expropriated the Church that leechlike had so long exploited the labor and sucked the life blood of the nation, and passed the law that henceforth no extra-territorial religious organization could hold property on Guatemala soil; they sent out the whole army of foreign priests and Roman parasites that for centuries had been devouring

their national substance, and placed in the national constitution an article forever prohibiting their return; they introduced separation between Church and State, secularized statistical records, schools, cemeteries, legal marriage etc. and shut up the Church to its own buildings. The Catholics themselves did all this.

This was fifty years ago. The generation familiar with pre-revolutionary conditions died off mostly and the Church true to her tactics has been creeping back into influence and power; had a Jesuit appointed Archbishop, introduced many other Jesuits, brought in a whole trainload of nuns, began meddling with politics and elbowing the Government out of its own job, started mobbing Protestants, attempted a revolutionary coup d'eglise, cruelly assassinating opponents and making herself so obnoxiously reactionary that the Government to exist at all had to defend itself, which it did by rallying to the constitution under which the nation has existed and progressed for fifty years. In other words it denied the Church, its own state church, the privilege of making a persecuting nuisance of itself, and made her sit down and behave and let others alone. And because the State does not allow the Church to persecute, mob and drive out all other beliefs, nor allow her own constitution to be trampled on with impunity, the clergy and its organizations have been filling the air with a horrible hue and cry of state persecution.

Never was an accusation launched with less foundation than the resolution of the Washington Catholic Congress. If the people of the United States do not wake up, some of these days they will understand the situation too late. Catholics will blame themselves then for letting a monopolistic, absorbing foreign curia take possession of all their rights, their education, their politics and their property, and reduce their intelligent industrious masses to a state of ignorance, superstition and criminality. "Guatemala News".



## Notes from the Latin American Field

### Chile

"I started my evangelistic work in August at Tacna, the most northern province of Chile, with good meetings. The Intendente asked me to address the whole army on the sexual question, and I had the pleasure of doing so in a large stadium before 2000 soldiers and officers.

The tent, though small has been most useful and we have been able to attract large audiences around it. Everywhere a lot of people who have never crossed the door of a church have heard the Gospel for the first time in their lives. I have followed more or less your methods, and after one or two meetings I have announced the whole message of salvation. I have been already in Arica, Iquique, Antofagasta, Mejillones, Serena, Coquimbo, Vicuna and I am starting here now. In Vicuna the Gospel had never been preached publicly before. About sixty people are ready to attend the meetings as soon as the work is permanently established.

In Iquique two priests attended our meetings in the tent. One was there two nights, and the other the whole week. In Coquimbo one priest attended twice, but without his gowns.

The results have been varied. In some towns we have had a large number of decisions, as many as a hundred, in others very few. Much depends on what sort of Christians the members of the church are.

Almost invariably the papers have given favorable notices and that has always drawn larger crowds.

In general the churches themselves have been stirred to a greater zeal and evangelistic work. All the expenses of this work except my salary have been paid by our own people". **Elphick Valenzuela.**

### Porto Rico, 1898-1924

The last and most precious gem of the Spanish Crown in America is to-day under the flag of the United States. Of the Greater Antilles the

island of Porto Rico is the fourth in size, having an area of some 3,435 square miles. Her strategic location in the center of the group of islands which form a breakwater between the Atlantic Ocean and the Gulf of Mexico and Caribbean Sea, modifies considerably the heat of her tropical climate. The population has grown from 935,243 in 1899, the year after the island came under the American flag, to 1,299,809 at last census, 1920. In 1901-2 the National Budget was \$ 2,126,204; in 1923-24 it has reached \$ 12,459,704. The death rate has been reduced from 30 to 20 per thousand in the last ten years. Small-pox, yellow fever and bubonic plague have been wiped out and Porto Rico to-day is a prosperous country whose public institutions are not behind those of the most progressive countries of the world.

### Lepers in Latin America:

According to up to-date investigations, leprosy exists in all the South American countries with the exception of Chile. Colombia seems to be the country where the greater number of these unfortunate beings are to be found, but in Venezuela, Ecuador, Brazil, Argentina and Paraguay, lepers are to be found in considerable numbers. It is noticeable that the majority of people attacked by this dread disease belong to the negro and mestizo section of the population.

The people in general are not awake to the danger of contagion and their attitude to the terrible scourges which visit these countries is mostly one of *lassiez faire*. They will never cooperate except under compulsion in the extinction of these dread diseases. If yellow fever and small pox have been practically exterminated no thanks whatever are due to the people themselves. And so it happens that travellers are importuned at railway stations in Colombia for instance, by leprous beggars in all stages of deformity, whose very appearance is revolting in the extreme.



### Roman Catholic Church Propagating the Bible

The Roman Catholic Church in these lands is changing its tactics with regard to the Bible. Right along they have prohibited their people from reading the Book. They claim that people are too ignorant to understand it, and that they should go to their priests for it. We were, therefore, very much surprised to see an advertisement published by an American concern in one of the leading daily papers of Buenos Ayres, in which they advertise the Roman Catholic Bible at the price of \$75, Argentine currency. Two of the leading bishops of this church in Argentina recommend their people to buy the book. Their recommendation reads as follows: "The Bible can and ought to be read daily. \*\*\* It ought to lie open, if possible, on the table, so that everyone in the house may read it". Bishop Bazán, of Paraná, says: "Everyone should read the Bible: Catholics and non-Catholics. It is the written Word of God, embalmed with his holy breath and love. It has been addressed to us from heaven".

But the trouble here is the price of the book. The edition which is being offered for sale is a very expensive one. Buying it for cash, it costs \$75. If bought on the installment plan, it costs \$85. This means that, notwithstanding the recommendation of the bishops and the desire of the common people to get the book, they find it impossible. It sounds very good to have them recommend the Book; but very few people will be able to afford to buy it; the price is prohibitive.

Our American Bible Society meanwhile is endeavoring to place the Bible in every home. We sell a very good edition of it for \$1.50 Argentine currency. This means a very heavy

loss to us, so our circulation is limited. We have donated 3,000 Gospels in Spanish to Miss Beatrice Miles, a very energetic missionary in Buenos Ayres, who is sending them by mail to the 3,000 physicians in the interior of this country, together with a gospel tract. May God abundantly bless the seed sown in these hearts!

Rev. Paul Penzotti.

### Honduras at our door

We have often said here at the Mission that we could not go to Honduras because of the revolution there and consequently the closed frontiers, but Honduras has come to our doors. There are hundreds and hundreds of emigrados or men of the defeated party that are filling our frontier towns and cities. They are called "Liberals", anti-romanists. Many of them are endeavoring to understand the Gospel. We wanted to go to Honduras but in the providence of God, Honduras has come to us.

Recently we received a wire from Santa Fe, Honduras saying that families were in the road fleeing from Oco-tepeque and we at once sent out to meet them all our mules that were left in Chiquimula. We are preparing lodging for them.

In Copán there have been no meetings since February and the benches have been destroyed by the anti-evangelical party. The foreign mission offering of that church was stolen. Two of the mission mules have been taken from Gracias.

It is published that no one can enter Honduras now who intends to start a new religious center. We have ten years of sowing the Word in that republic. How transcendent the opportunity. "Harvester", organ of Friend's Mission, Guatemala.

### Try Again!

Subscriptions keep coming in and we have every reason to feel satisfied—but we are not! We aim to make the "Evangelist" entirely self-supporting and we are not far off the goal. Let us all keep at it and we shall soon get there. Renewals and new subscriptions to Mr. E. A. STEELE, 219, N. BROAD ST. PHILADELPHIA. PA.



## Subjects for Praise and Prayer

### Praise

We have much cause for praise in the good news from Porto Rico, for the splendid co-operation of all the churches and for the good meetings already held.

For God's goodness to us in connection with the work in San Jose, for the men's building already begun, and for His continued help and blessing in all departments.

For the increasing number of those who are holding the ropes at home by their prayers and gifts. For God's blessing on the Evangelist which now is practically self-supporting: for our Home Council of devoted men and women who are so disinterestedly giving of their best for the cause.

### Prayer

For the campaign in Porto Rico, that many souls may be won to Christ, the churches revived and some of the Porto Rican preachers given a great anointing of the Holy Spirit for continent wide evangelism.

For the men and women in different republics whom the Lord is calling to the ministry of the Gospel, that the way may be opened for them to come to the Institute. Pray that only His called ones may come and that none whom He has called may be prevented from coming.

**Important.**—We want our prayer helpers to make the matter of the

Directors for the Men's School a very definite, urgent subject of prayer until God has supplied the need. We have no guidance yet in this respect and the need is very urgent for a man and his wife who speak Spanish and have had some experience in the work to take charge of the men and help in class work, etc.

Pray for the supply of the need for the new building—it seems a big thing to ask but it is not too much for the Lord. Anything He might give us would be only a drop out of the ocean of His fulness which can never grow less for all His giving. Pray too for the supply of the financial needs of the campaign and regular work.

Pray for our students as they go about the country in their vacation work of scattering the Word of Life, that they may be kept from every assault of Satan and be made messengers of life to many souls.

Pray for each member of the Home Council and for each prayer helper. Some homes have been bereaved during this past year, and others are facing problems of various kinds. Let us help and comfort each other by our prayers, praying too that more and more through this coming year we may enter into the deepest intimacy of communion with our Lord and be enabled to stand with Him for the full prosecution of His plans.

### Wanted: an Addressograph

We very badly need an addressograph for our rapidly increasing office work in San Jose. It may be that somebody amongst our friends has one that he could either let us have as a gift, or would sell us secondhand. If so please write Mr. C. E. Mason, 437, Chestnut St. Philadelphia. Pa. It will be a wonderful help.

### *Form of Bequest to the Latin America Evangelization Campaign*

*(Incorporated under laws of the State of New Jersey, 1927)*

*I give and bequeath to the Latin America Evangelization Campaign the sum of ..... dollars for the purposes of said Society, and I declare that the receipt of the Treasurer, or other proper officer for the time being of said Society, shall be a sufficient discharge for said Legacy.*