

The Latin American Evangelist

Jan. - Feb. 1926 Organ of the Latin America Evangelization Campaign Vol. V No 1

An independent, interdenominational work on faith lines, which was 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.

O Thou beloved and lovely One! What words
Can speak Thy worth? What words can ever tell
All that Thou art, since Thou art all in all?
Dear bleeding Lamb! blest fountain where I cleanse
My sin-stained soul! O river of my peace,
Rock of my rest, shelter from every storm,
Light of my darkness, joy of my distress,
Balm of my wounded spirit! Morning star
Of all my future! Crown of all my hopes!
O day spring from on high, whose early light,
Has beamed upon me, banishing my night
With dawn of Glory! Son of righteousness!
Rise, O for ever rise! For ever shine
Brighter and brighter! From all weeping eyes
Remove all tears, and over all Thy saints
And over earth and heaven; and o'er the bounds
Of utmost time, and o'er the boundless depths
Of all eternity, pour out the light,
The flood, the sea of glory—the full sea
Of all Thy glory inexhaustible,
Pour out forever and for evermore!
And o'er the earth renewed and azure heaven
Unshadowed, and the realms of endless peace,
Spread the high noontide of the hallowed day
Of God—the Sabbath of eternity!

H. Grattan Guinness.

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; 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—Monthly organ of the Latin America Evangelization Campaign. Subscription, Fifty cents a year, payable to Mr. E. A. Steele, 219 N. Broad St. Phila. Pa.

The Latin American Evangelist

Vol. V

SAN JOSE, COSTA RICA, C. A.

No. 1

EDITORIAL

What Does the New Year Hold for Us?

"It is choice not creation, that is our destiny".

Our attitude to the future, generally speaking, is a fatalistic one. We look forward expectantly, hopefully, anxiously, as the case may be, to something that **must** befall us in the untried way before us. "What will be, must be", is the unconscious attitude we adopt, and there is a growing tendency to uneasiness as to what the future may bring. The easy optimism of former days seems to have completely vanished, as far, at least, as thinking people are concerned.

This general attitude of pessimism towards life is only too commonly shared by Christians. Instead of the joyous hopefulness that is the heritage of the child of God, there is too often the failing of the heart for fear, and for looking after those things which are coming on the earth. The surge of evil all around, the increasing boldness of the enemies of the Lord, the little success attending efforts to extend the kingdom of our Lord and Saviour, dismay the timid ones, and the coward question arises in the heart, "after all, what is the use?"

We have written in this strain before, but we feel the message needs reiteration. Fear, discouragement, timidity, and any other attitude to life, less than the attitude of victory, is sin. We must call things by their names and face facts. That "what is written is written" may be true, but why should we in the face of Romans eight, ever dare to let the evil one suggest to us that what is written spells woe to the sons and heirs of God? "If God be for us, who can be against us?" Who shall separate us from the love (and omnipotent power) of God? There is nothing in heaven or earth, or under

the earth, be they principalities or powers of darkness, that can do that. In all these things we are **more** than conquerors through Him that loved us. God's "more" should surely be enough for us.

Fatalism has no part in the Christian scheme of things. The glorious doctrine of predestination—which may be defined as the brooding love of the eternal Father choosing out a people for His Son, has no element of fatalism in it. Spurgeon in his grandly simple way put it thus: "the "whosoever wills" are the elect, and the "whosoever wons" are the others".

Very well, the only question for us as we face the unknown year before us, is, "shall we be amongst the whosoever wills or the whosoever wons? In other words, it depends entirely upon ourselves whether we shall walk triumphantly, joyously and serenely through the days that lie before us. It is not even a question of praying to that end, much less is it a question of trusting that God may give us grace to be serene and joyous and triumphant, it is a question of simply and honestly taking up the position into which we have been brought as joint heirs with Christ. When God says a thing is done, how dare we keep on asking Him to do it? Does not our doing so amount to denial of His plain and many times repeated statement?

The fact is, and the sooner we face it the better, that we do not believe God's word. If we did we should be different people. Oh, yes, we talk about believing, we sing about believing, we even pray for faith to believe, but the facts of our experience all go to show that our believing must be

much smaller than the smallest grain of mustard seed that ever was produced.

Now, let us face the facts and call a spade a spade. The sin of unbelief is deeply rooted in our hearts and lives and what shall we do about it? First, let us confess our sin to Him who is faithful and just to forgive our sin and to cleanse us from all unrighteousness. Then let us thank Him that He has separated our sin from us, and let us reckon ourselves to be dead indeed unto that particular sin. And when, notwithstanding all this, we find its manifestations in our heart let us put it again where it belongs, on the cross where our old man IS crucified. It belongs there and not to the risen life in Christ Jesus. There is no other way, no other remedy, and we may as well make up our minds to the fact that it means a dying daily, a continual application of the precious cleansing Blood, and a continual taking of our position as risen with Christ to newness of life and to freedom from the dominion of sin.

All this has been said before, far better and more impressively than we can say it, but we think these truths may not have borne fruit in many lives because the secret of continuous success in them has not been as urgently proclaimed. Having "been through it" we venture to point out what we consider, at least in part, to have caused failure in carrying into practice the truth above stated.

It is good to take the first two steps pointed out in the task of dispossessing unbelief from our hearts, and taking in its place an unwavering and active faith in God's every word to His redeemed people. But the mistake is often made of repeating the process, of laying again the foundations without going on unto perfection in the practice and exercise of faith. If we are always turning up the seed to see whether it has germinated or not, we shall never have a plant of any size or strength.

The next step, we would suggest, is to take the Holy Spirit into partnership in the business in a very definite

way. "I believe in the Holy Ghost". That grand article of a grand creed! Let us make it ours as never before. He will nourish our faith, He will make it vigorous and strong, He will give it material to grow upon and as we depend on Him, He will bring us to the place where we shall be able to claim and do the impossible things for God. But—

Now here is where our cooperation is absolutely essential. We believe there has been a disproportionate stressing of the truth that "God will do it all", which has resulted in confusion and loss. We believe that when the factor of man's cooperation with the Holy Spirit is left out, the practical value of the teaching of the victorious life breaks down. God has made us free agents and has thrown upon us the responsibility of choosing. The exercise of the will is man's highest responsibility and his supreme prerogative. "Will is the soul's choosing", and action is the logical manifestation of that choice. It is gloriously true that "it is God who works in us to will and to do of His good pleasure", but there is a very real sense in which we must "work out our own salvation".

The more we come to know the meaning of grace, the more we see that it is a travesty of the doctrine to eliminate the works by which that grace is manifested.

To get back to the point at issue, the next step (which would be the fourth in order) is to work in cooperation with the Holy Spirit. For example, when He urges us to prayer, let us make it a rule to get away alone with God; when He reminds us of the Word, let us go to it and listen as God speaks to our soul through its pages. In these two things we have the whole secret of maintaining and increasing our faith. Let us not imagine that when we pray "Lord increase our faith", He will hand it out to us in spoonfuls. Through much tribulation must we enter that kingdom. The tests that make faith strong can only be successfully met as we grow strong in the Lord through feeding on His Word. As we keep company with Him in the

secret place, where in wondrous condescension He speaks face to face with us as a man speaketh to his friend, we shall be ready to believe all He says, and in that unswerving faith, based on intimacy of communion, we shall appropriate all the riches of His grace in Christ Jesus for the futherance of His divine purpose in and through us.

In the world around us there is nothing to feed our faith. Current literature to-day is a soul destroying, faith poisoning fountain. Why waste time with it? We are not speaking now of the "things that are lovely and of good report", the books that enlarge the knowledge of our treasures in God, nor of the use of periodicals to keep us abreast of what He is doing in His world. But we all know how much time is lost and money spent in "light literature". If we want to be men and women of faith we must guard against the sources of infection. The germ of unbelief is everywhere, and as we would avoid contagion for our bodies so must we zealously guard our soul's health.

Above all we must make time for God. We too easily let ourselves be drawn into the rushing current of present day life with all its artificial obligations. When God comes to walk with us in the cool of the day we have no time to talk with Him. Indeed there is no cool of the day in our lives. The man who wrote "I

come to the garden alone", may have had the experience; the rest of us only sing about it. And right there is the secret of the futility of our lives. We do not believe that Jesus meant it when He said: "Without Me ye can do nothing". Paul had the gift of terse expression. "So fight I, not as one that beateth the air". "I keep under my body and bring it into subjection". Here is the grim determination to work out his own salvation, to do his part. No wonder there is not much use for Paul and his doctrines in this day when soft sentimentality poses as religion. But is there anything more pitiable than the way most of us are beating the air instead of routing the enemy with vigorous blows dealt in the power of the Holy Ghost! Castaways! God help us.

Now what shall the new year bring us? It is ours to decide. Shall it bring us a new faith in the Son of God? Shall we in this year become men and women, strong in faith, giving glory to God? The grandeur of the Gospel is that we may always begin again. Tenderly Jesus reminds us that "hitherto we have asked nothing". Even now we may ask of Him and He will give us the heathen for our inheritance. "Ask and ye shall receive that your joy may be full". This is the kind of joy the "Evangelist" wishes to its readers in the coming year.

"If it was part of the sacred discipline of the Incarnate Son of God that He should observe frequent seasons of retirement, how much more is it incumbent on us, broken as we are and disabled by manifold sin, to be diligent in the exercise of private prayer.

To hurry over this duty would be to rob ourselves of the benefits which proceed from it. We know, of course, that prayer cannot be measured by divisions of time. But the advantages to be derived from secret prayer are not to be obtained unless we enter on it with deliberation. We must "shut the door", enclosing and securing a sufficient portion of time for the fitting discharge of the engagement before us".—*David M. McIntyre.*

Somebody's
Representative

A New Worker
for
Costa Rica

It is our privilege again this month to introduce to our readers another worker who has joined the ranks of the Bible Institute in San Jose. Miss Esther B. Piper is a graduate of Moody Bible Institute and comes to us with very satisfactory references as to her call and fitness for the work to which she is dedicating her life. Consecrated from her birth to the Lord's service, she grew up in an intensely spiritual atmosphere and at a very early age gave her life to God. The home life of a consecrated minister's family, where every member is a home missionary, was in itself wonderful training for the foreign field.

Miss Piper, who is a gifted singer, and has had great blessing in work amongst young people, took special preparation for evangelistic singing in the home land, a ministry to which she felt especially drawn. During her second year at Moody's God called her to service in the foreign field. Soon after that she received a call to go out into Bible Conference work with Dr. Leon Tucker, of New York. Having accepted an invitation for a two week's conference she was invited to remain with the party permanently as soloist. Her call however to the mission field was too definite to be



Miss Esther B. Piper.

disregarded, and the very flattering offer made her was unhesitatingly laid aside. God's guidance seems to have been very clear that her field was with the varied work of the Latin America Evangelization Campaign where all her gifts will have ample scope, and she sailed with Mrs. Strachan and children from New Orleans, January 20, reaching San Jose nine days later.

We confidently look for a large place of service for our dear sister whom it is our joy to welcome to our ranks. May we suggest that she would make a wonderful representative for someone who cannot go in person to the field, or failing that, for some church or group that may be looking

about for a worth while investment in the Lord's business. Our chairman, Mr. C. E. Mason, will be glad to hear from any one who may feel led of the Lord to adopt Miss Piper as their representative. Meanwhile we

are sure that our prayer helpers will take her right into their hearts and prayers, asking too that if the above suggestion as to her support is on the line of God's will it may speedily become an accomplished fact.

A Fundamental, Interdenominational Bible Institute for Latin America—Why?

Back through the last generation, all over the United States and Canada there sprang up institutions for the study of the inspired Word of God. In some quarters these institutions have been looked upon with suspicion and dislike. The least of the criticisms leveled at them was, where is the need for these unofficial interlopers?

Nevertheless in the providence of God these despised Bible Institutes were raised up to save evangelical Christianity in this day of appalling disaster. They were set for the defence of the truth in face of the great apostasy that brazenly seeks to undermine the foundations of the faith. Every one of them, great and small, is a lighthouse in this night of darkness. Not only so, but the men and women who have gone out from them are foremost amongst those messengers of the Cross who in heathen lands stand for the fundamental doctrines of the faith, in face of the determination of false teachers to propagate their errors in the name of Christianity. Who amongst those who love their Lord and are jealous for His cause, does not to-day thank God for His watchful providence in bringing into existence these centers of truth, where the knowledge of His Word should be conserved and propagated in anticipation of the evil days that were coming.

"As they are, such are we". The Latin American mission field has been perhaps unusually free from modernism and false teaching in the ranks of its missionaries. Nevertheless the danger exists and is an immediate one. On the other hand we have always with us those who incessantly "flirt with

Rome". They recommend a community of interests, and a toleration of the errors of what with "sweet Christian charity" they like to call "our sister Church".

The establishment of an interdenominational Bible Institute seems to be the only practical way of solving the problem of the training of native workers for most of the Latin American republics. The denominational missions are not able either from the point of view of men or money, to support each its own school and run it efficiently. In an institution common to all and loyal to all, denominational teaching may be provided where judged necessary. Where unity exists on the great fundamentals of our common faith, other things easily fall into line.

But first and imperatively the *raison d'être* of the Bible Institute of Costa Rica lies in the appeal of the vast lands that form this continent, with their millions of souls lying in darkness and in the shadow of death, for whom the dayspring has not yet arisen. They have lived and are dying without Christ and woe unto us if we preach not the Gospel to them.

We conceive the training of young men and women, nationals of these countries, to be not only desirable and expedient, but absolutely necessary and indispensable to the immediate prosecution of continent-wide evangelism with a view to carrying out NOW our Lord's last command, as far as Latin America is concerned.

We conceive it to be essential that the men who carry the Gospel shall have a whole Gospel and a whole

Bible to carry; that they shall be men and women of faith and vision, and with a passion for souls.

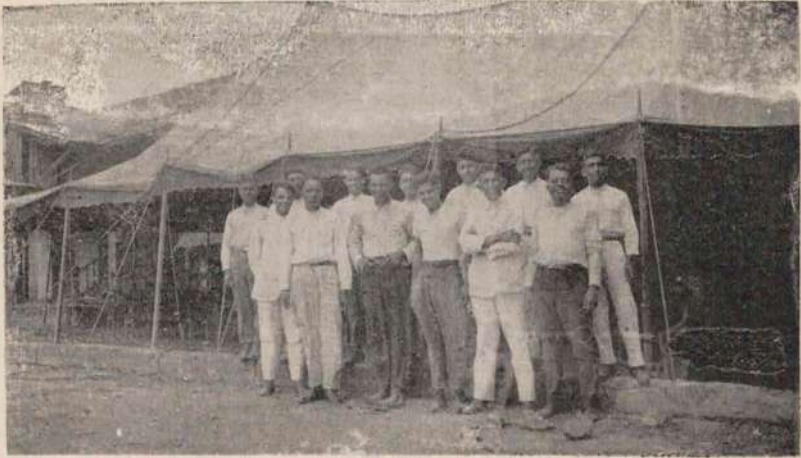
We conceive it to be essential that they shall be grounded in Paul's doctrine, as well as in his missionary methods, that with him they shall have before them the terrible doom that awaits those who are out of Christ, so that knowing the terror of the Lord they may persuade men with all urgency and zeal.

The establishing of this Bible training movement in Costa Rica has been described as one of the miracles of modern missions. Only those of us on

the spot realize how much of miracle and, in the nature of the case, how little of human capability or power has been in it. We look upon the whole thing as the answer to the accumulated prayers of many years that God would thrust forth labourers into His harvest field. We believe that this Bible Institute has been raised up of God to send into the whitened fields men and women such as we have above described. And the ground of our confidence that He will use these men and women is found in the fact that even now, here in Costa Rica, He is blessing their student ministry to the salvation of many souls.

What the Bible Institute is doing

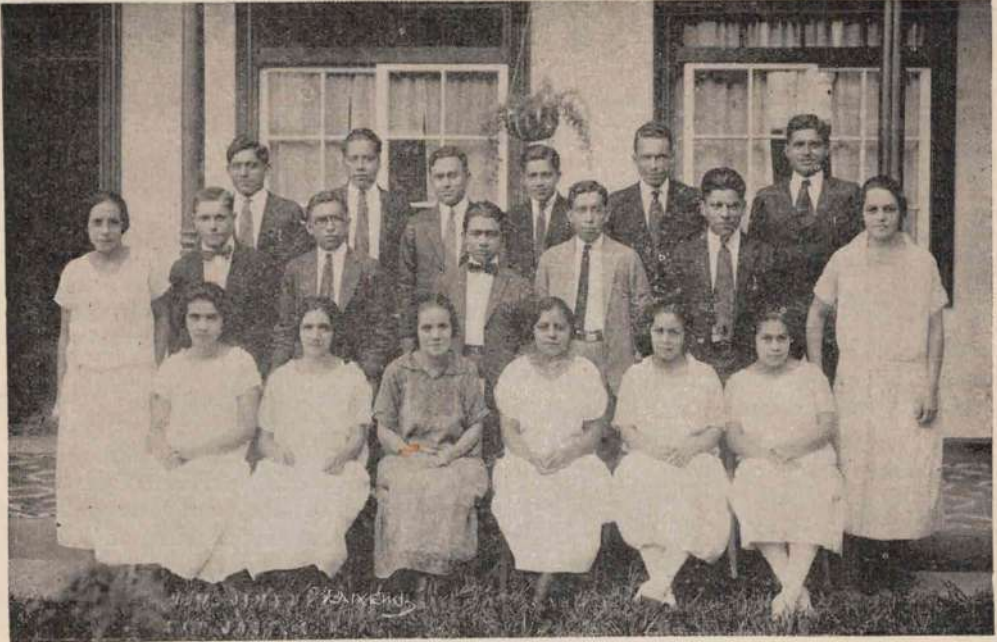
Two Pictures



The men are the same, but the picture on the next page was taken after they had been one year in the Bible Institute. It is not too much to say that the change in the outward appearance, striking as it is, has not kept pace with the change in the inner man. They have grown in grace and in the knowledge of the Lord and Saviour Jesus Christ. Not only so but they are being enriched "in all utterance", and God is blessing them in the preaching of the Gospel.

Two of them are just now doing vacation evangelistic work in the western province of Guanacaste, where souls have been saved and a little group of twelve believers has been formed—the nucleus of the first church in that neglected field. Five others are in Nicaragua where their ministry amongst their own people is rejoicing the hearts of the missionaries because, as they write, "now we can see hope for Nicaragua".

In the thought and purpose of God, the Bible Institute of Costa Rica means hope not only for Nicaragua but for every other Latin American republic as well.



The 1925 group of students represented three republics, Costa Rica, Nicaragua, and El Salvador. In 1926 Peru, Panama, and Honduras are to be added to the list.

Viewing Philippians as a Whole

Second article in a series of studies in Paul's letter to to the Philippians

By Rev. R. C. McQuilkin, Dean of Columbia Bible School.

There must have been the greatest excitement among the Christian believers in the Roman colony of Philippi when the news was passed around that their dear friend Epaphroditus had come back from Rome. He had taken the journey to the great capital city to carry a gift to Paul, who ten years before this time had founded the church at Philippi. But what a gift Epaphroditus was bearing back from Paul! Well might the prisoner at Rome have said, "Silver and gold have I none, but what I have I send unto you".

A letter from Paul! Worth its weight in gold? What would the Church be willing to pay in gold for that little letter that could be printed on three pages of the Latin American Evangelist? A dollar a word has been

paid for some Magazine articles: but what a revelation of the riches of the things that God has touched when we try to reckon what that letter to the Philippians has meant to countless lives during the eighteen hundred and sixty three years since it was first sent to that expectant group gathered in Philippi to hear it read, perhaps in the house of Lydia.

I wonder how many times they read over that letter the first night? One reading, I am sure, burned the words into their hearts. When we receive a letter from some loved one in another city a swift reading takes in the whole letter, and the fortunes and the sicknesses and the plans of all the dear ones mentioned are remembered without difficulty. But these letters in the Bible! That is another matter! At

family worship we often hear a passage read, and if our lives depended on taking a successful examination on what has been read, it is to be feared that most would have to forfeit the life. Part of the reason for this is the lack of the same vital, personal interest in the things written in those New Testament letters as we have in the personal affairs of our loved ones. But doubtless another reason is the fulness of meaning in every sentence of these Bible books. Most concentrated are these brief writings, and hence the need of rereading and meditating upon them.

It is helpful also to grasp the message of the letter as a whole, and in doing this we find ourselves wishing to analyze it, making an outline of the contents. I suppose the original readers of the letter, as they caught the words in their warm, personal, heart-to-heart message, would have thought it almost a profanation to dissect the writing and to divide it into sections. As I have suggested in writing of another Bible book: "The outlining of Bible books is often a snare and a delusion. These Oriental writings when dressed up in Anglo-Saxon outlines frequently raise a protest against the strange and ill-fitting garments. The temptation is to bend the Scriptures to fit into our nicely constructed outline, just as the Scriptures often suffer from our bending them to fit some favorite doctrine or some doubtful practice".

Nevertheless, we cannot refrain from asking what are the topics, and what the order of thought in the book we study, and a good outline is the greatest aid in getting a clear view of the book. Let us consider then a four-fold division of Philippians that will serve to bring before us the great themes of the letter.

Like several of Paul's letters, Philippians opens with the greeting, with praise and prayer for the loved ones he is addressing, and with news of his own affairs. But in this letter there is an intimate personal tone about the words of introduction that is perhaps peculiar to this letter. Paul never could give a formal greeting, or

a stated introduction. Everything is made the occasion of rich unfolding of spiritual treasures. And in Philippians it is done in a tender, personal way that ties Paul and his converts together as one in joy and sorrow, in life and death, in service and suffering. It is fitting therefore to call the first part of the letter, "Opening Personal Messages".

The end of the letter, naturally reverts again to the loving personal messages, and the closing greeting and thanksgiving for their fellowship presses home afresh the spiritual meaning of their gifts to him of material things, and the meaning of his own experiences. This closing section of the letter, then, from 4:4 on may be gathered together under the heading of "Closing Personal Messages".

Between these passages of personal greetings and exhortation, come the two great doctrinal passages of the epistle. And these two passages center about the two great warnings that were in the heart of the Apostle to pass on to this beloved Church. Many have suggested that this letter alone of all Paul's epistles was free from blame or from warning. But a careful reading will reveal the fact that the heart of the message centers about these two warnings, the first an Exhortation to Oneness and Humility, and the second an Exhortation to Live by Grace.

"Only let your manner of life be worthy of the gospel of Christ", Paul says in 1:27, and it will be seen that at this point begins his tender and searching appeal for unity, ending with 2:18, and followed by the personal references to Timothy and Epaphroditus.

With the arresting word "Beware" (3:2), "begins the second great doctrinal passage, a warning against the Judaizers who everywhere would make of none effect the Gospel of Grace. But the warning is made the occasion of one of the greatest expositions in all Scripture of the meaning of salvation by grace in the past, present and future, just as the warning against lack of unity is the occasion of the

sublime passage on the humiliation of Christ.

Each of these four sections will come before us for further study in the

later articles in this series, but the outline set forth in systematic order may be found helpful in getting a grasp of the whole wonderful letter.

A SUGGESTED OUTLINE OF PHILIPPIANS

- A. OPENING PERSONAL MESSAGES. 1:1-26
 - 1. Salutation and greeting: Grace and Peace. 1:1-2
 - 2. Praise and prayer for them. 1:3-11
 - 3. Paul's own affairs: Christ magnified. 1:12-26
- B. EXHORTATION TO ONENESS AND HUMILITY. . . 1:27 to 2:30
 "Stand fast in one spirit"
 The sublime example of Christ (2:5-11), preceded (1:27-2:4), and followed (2:12-18) by tender pleas for the "mind of Christ" (Personal references to Timothy and Epaphroditus, examples of faithful Christians. 2:19-30)
- C. EXHORTATION TO LIVE BY GRACE. 3:1 to 4:3
 "Stand fast in the Lord"
 Example of Paul as a Pattern Christian:
 Righteousness of the law. 3:1-6
 Righteousness through faith, present and future. . . . 3:7-16
 "Imitate me". 3:17 to 4:1
 (Personal references to Euodia and Syntyche, examples of lack of unity. 4:2-3)
- D. CLOSING PERSONAL MESSAGES. 4:3 to 4:23
 - 1. Rejoicing, prayer, high thinking, right living. . . . 4:4-9
 - 2. Praise for their fellowship and gifts. 4:10-20
 - 3. Salutation and greeting: "Grace". 4:21-23

JUST ONE REMEDY

"The world plunges on—until today it is facing a cataclysm the like of which it has never known. The fumes of hell are fast enveloping the entire human race. The yawing chasm lies just ahead. Hell enlarged her borders to receive the last fatal plunge of a reckless race. And no false optimism can prevent that plunge!

There is but one remedy. Not reformation, for that touches only man's exterior. Not education, for that, too, leaves the heart unchanged, as our jails and prisons bear solemn witness. One illustration of the latter will suffice. In the Federal Penitentiary at Leavenworth, as pointed out by a writer in the Christian Herald (September 19, 1925), there are today thirty physicians serving sentence, to say nothing of the representatives of other professions and skilled occupations. And of the sixty-six classes in the night school forty-three are conducted by college graduates! Education alone is no remedy for moral disease.

But there is a remedy—God's remedy—the immediate world-wide proclamation of the gospel through the Church of Jesus Christ—not the Church's rapturous translation to realms above before its commissioned task on earth is finished, but its repentant transformation and then its implicit obedience on this earth where God put it and where through his Son He commanded it to "preach the gospel to every creature".—

Great Commission Prayer League.

An Indian's Appeal

In the economy of God the Bible Institute of Costa Rica was raised up to help meet this need.

The following is an extract from a report written by Mr. R. B. Clark in the "Alliance Weekly", describing the annual Synod and Bible Conference of some fifty groups of evangelical churches in Central Peru. These groups were gathered out of heathenism mainly through the efforts of Rev. John Ritchie of the Evangelical Union of South America, and are almost entirely self supporting. They might become strong centers of evangelism, indeed in them might be found the solution of the problem of the evangelization of the Indians of Peru were they given the preachers so badly needed to maintain and develop this remarkable work.



One hundred years old. She lived and died without the Gospel.

It gives us peculiar joy to announce that the L. A. E. C. is to have the privilege of a share in meeting this need. Arrangements are being made by the missionaries of the Evangelical Union of South America to send several proved young men for training in the Bible Institute of Costa Rica.

Goyllarisquisga is a little mountain town surrounded by no less than eighteen other small towns, all within one day's journey from it. In this town the E. U. S. A. has a congregation, but to which it has been unable to send a regular preacher. Our Indian brother's first appeal was for some one to minister the Word to them in his home town. Then he went on to appeal for the surrounding towns, which he said were open to the Gospel, eight of which he knew had a definite interest in the Gospel message. He told of an incident that occurred at one of these latter villages quite recently. The priest had paid his usual occasional visit to the village, and had found that there were a number of christenings, marriages, and mass-

es to be performed, for which he exacted the sum of one hundred soles as payment. This sum, about £100, is a great deal from a community that hardly handles money at all, and, after a consultation among themselves, they told the priest that such a payment was beyond their reach. The priest thereupon became angry and indignant, and proceeded to pay himself as far as possible for the services he had already rendered. He took from the church a silver cup off the altar and removed the image of the virgin which was the principal feature of the church, the former as payment for himself and the latter to serve as an intimidation to the people! The next act of reprisal was to excommunicate the whole village! This procedure so reacted on the people of the place as to cause them to express to the brother who was telling the story their desire to hear the Gospel should it be possible to send them an evangelical preacher.

One young man was indeed so interested that, on hearing of the coming Synod, he promised to go and learn for himself. He was as good as his word, and, in spite of the distance involved, he was present at the meetings, remained throughout the week and professed conversion! The brother's appeal was made in a most sincere and pathetic manner, and his desire that the Gospel should be taken to these towns round about his home was most genuine, so genuine in fact that before that day closed he had made an offer to the Mission to present to them all the merchandise in his store and he himself would start work afresh elsewhere. He is quite a successful storekeeper and the value of his offer was estimated at over £400, a sum that would indeed have

gone a long way towards the evangelization of the region in question. For very sound reasons the offer was not accepted, but a smaller cash offering was gladly received and help promised for those towns. But there are no new workers; it means greater burdens on the faithful few who are fighting against heavy odds, against strong opposition and attempting a work that they themselves without aid cannot hope to accomplish.

There are some in Peru who believe that God the Holy Ghost is on the eve of doing a great work for this land, but it has pleased God to so ordain that His operation depends on our co-operation. Are there those who read that will respond with sacrifice, whether through prayer or giving, or going? Yet another Macedonian Call,—from Peru.

Work among the Valiente Indians of Panama

By Rev. M. C. Surgeon

Meeting Rev. Mr. Surgeon, the author of this article, in Costa Rica last summer, we asked him how his Valiente Indians were progressing and he promised to write something about present conditions of the work which he had the privilege of founding eight years ago. Our readers will remember the fascinating story which Mr. Surgeon wrote for our columns and which appeared in the issues of November and December, 1923. We ventured to write as a title for the articles the heading, "A new chapter in the Acts of the Holy Spirit". A more thrilling story of pioneer work in an entirely untouched region we do not recall, and that in eight short years so much has been accomplished is only to be accounted for by the fact that the Holy Spirit was mightily working.

And now a new chapter is to be added to the record, rather we should say the beginning of a chapter, for the end is far away. The urge that sent our brother Surgeon to seek for souls amongst a polygamous tribe of mountain Indians, is still strong in him and in his fellow laborers of the Wesleyan Missionary Society. They are thinking now in terms of the still unreached tribes of aboriginal Indians dwelling in the mountain ranges of Costa Rica and Panama. They are thinking sanely and constructively. Knowing that the Indian problem must largely be solved by converted Indians, they are planning to send the first fruits of the work amongst the Valientes to Costa Rica to be trained in the Bible Institute for work amongst their own and other tribes. There are a number of young men, brought up in their day and Sunday Schools, from amongst whom they are selecting three or four who show evidence of consecration and of capacity for leadership later on. Needless to say, it is a privilege for the Institute to be able in any way help forward the evangelization of the Indians of Latin America.

Two years ago two articles appeared in the "Evangelist" giving an account of the origin and early developments of mission work among the Valiente Indians of Bocas del Toro, Republic of Panama. At the request of the editor, I am contributing some facts with regard to the further development and consolidation of that work.

The writer who had the privilege and honor of starting that Mission is no longer in charge. He has been removed to Colon and now labors with much evidence of the Divine blessing among West Indians on that strategic point,—the Isthmus of Pana-

ma. The Indian work is now under the care of the Rev. C. S. Cousins of Bocas del Toro, a man splendidly fitted for the position.

The work has made steady progress along all lines, evangelistic, educational, social and industrial. Each year new lives are brought into the light and liberty of Christ's redeeming love, and character is being developed. Some have passed away in the clear and blessed assurance of an inheritance above.

The educational work is now in the hands of a consecrated young woman, the sister-in-law of the evangelist. The school numbers eighty. Instruction is

given in Spanish and Indian, and a decidedly religious tone is maintained. The children are bright and intelligent, and many of them, I am confident, know Christ as their personal Saviour. From the work among the young in the day and Sunday Schools, several of the older scholars have passed into full membership with the Church.

The Mission is touching the social and industrial life of the people, their homes are being improved, and their farms cultivated more systematically. As a result they are earning more, and from their earnings are contributing cheerfully to the upkeep of the work among them.

Ephraim Alphonse, the apostle of the Valientes, as a lad of 16 engineered the little motor boat that first carried the missionary to the Indian reservation. Unsaved then, and with no thought of the future, he was converted a year later and devoted his life to the Valientes, with marvelous success in winning them for Christ.



The Mission has attracted the notice of the Government. Visits to the principal centre have been paid by the Governor of the Province, the Inspector of Schools, and the Captain of the Port. All have expressed themselves as highly pleased with all they saw. Notwithstanding the efforts of a powerful rival who is a heathen and a great enemy of our work, the Governor, some months ago, appointed a Christian Indian, our principal layman, as judge of that entire section of the country.

Ephraim Alphonse, the young evangelist, of whom mention was made in the previous articles, continues to grow in usefulness. A year ago

he completed the translation of the Gospel of Matthew into the dialect, and by the kindly and sympathetic help of the American Bible Society, through its agents in Cristobal, 500 copies have been printed, and are now being circulated among the people. Brother Alphonse has so commended himself to the Mission Board under which he labors, that he has been accepted for the regular ministry, and is now undergoing a course of training to that end.

Other unevangelized tribes lie around us in the forests of Panama and Costa Rica. With Brother Alphonse's more thorough equipment, his aptitude for languages, his zeal and success as an evangelist and pastor, our prayer is that young men will be called out by God and trained by Brother Alphonse to take the Gospel to those sections of their people yet unreached, and that as the months and years go by, the Campaign will be pushed across the border into neighboring tribes, till thousands of God's Indian children who now sit in darkness shall rejoice in the Great Light, which has already brought so much comfort and blessing to the Valientes of Cusapin. Will you join us in your prayers that these hopes may be realized, and that the time may be hastened when the many millions of Indians in Central and South America shall have an opportunity of accepting the Christ who died for them, and of resting consciously in the Great Father whose heart yearns so tenderly over them.

Paschal Lamb, by God appointed,

All our sins on Thee were laid;

By almighty love anointed,

Thou hast full atonement made;

All Thy people are forgiven

Through the virtue of Thy blood;

Opened is the gate of Heaven,

Peace is made for man with God.

Notes from the Latin American Field

A Depletion of the Missionary Forces in San José

The interesting picture which we insert below was taken on the occasion of a missionary reunion held in the patio of the Bible Institute, in June last. We rejoiced then in the change which five years had wrought in Costa Rica, for when Mr. and Mrs. Strachan visited that field in 1920 they found only two women missionaries in the work, and both of them were preparing to leave, and did leave, because of ill-health. When they went there was left not one foreign missionary in Costa Rica.

Now however we are saddened again by the departure of several members of the fine group which had come to man this mission field. Miss Alma Lee of the Methodist Mission was married and has removed to Panama; Miss Boardman, who helped Mrs. Strachan in the offices of the L. A. E. C., has gone home because

of ill health; Rev and Mrs. L. M. Fiske, of the Methodists, have gone home on furlough; Rev. and Mrs. E. Zapata of the same Mission have been transferred to Mexico, while lastly our beloved friends the McConnells, of the Central American Mission, are about to sail for home after a strenuous period of service in this field.

We feel that we must once more put into print some little expression of our great debt to the Rev. Leroy W. McConnell. From the beginning he welcomed us and threw himself heartily and disinterestedly into our plans for making San Jose the center of a Bible training movement. He helped us build the first small place that housed the Women's School, and then later with unsparing generosity gave his valuable time and experience to the raising of the fine buildings that now house the Institute. Not only so, but from the very first day he has given the most valuable help in the teaching department. For three years



Back row, left to right—Rev. E. Zapata, Miss J. J. Elder, Mrs. Swain, Rev. F. Wolfe, Rev. L. M. Fiske, Rev. Leroy McConnell, Rev. J. O. Swain and baby.
 Second row—Miss Alma Lee with Baby Fiske, Mrs. Strachan, Rev. H. Strachan, Miss J. Boardman, Mrs. McConnell.
 Third row—Mrs. Fiske with "Bobbie", Miss M. F. Pruitt, Mrs. Minnie McConnell, Miss R. Hoover, Mrs. F. Wolfe, Miss H. Kirk.

he taught New Testament and Bible Doctrine, and we can not easily fill his place.

God has richly blessed the ministry of Mr. McConnell in Costa Rica and our fervent prayers go with him that after a season of rest and soul refreshment he may come back to his own, and in days to come, if the Lord tarry, be used in a still larger field of service.

Ecuador

Recently a revolution was successfully executed in Ecuador in which all of the principal officers of the Government and of the army in Guayaquil and Quito were taken prisoners. This was followed by the voluntary submission of all the military forces in the country. The leaders of the revolution belong to the anti-clerical party, so there is no present difficulty to be feared in the nature of opposition to missionary work. Very earnest prayer should be made, however, that there should be no breaking up of Ecuador into regional factions with war between them.

Rev. and Mrs. S. T. Burman and Mr. and Mrs. Allan Williams, the missionaries of Argentine who volunteered for work in the upper South American area of the Christian and Miss. Alliance, have arrived in Ecuador. Mr. and Mrs. Williams are planning to go immediately over the mountains to Macas, where a house has been offered them, to begin the study of the Jivaro language in order to engage in work among the head-hunting Indians of the Amazon Watershed of Ecuador. Gratitude should be expressed for the devotion of these workers in leaving their beloved field of Argentine and of the sacrifice of the missionaries and the native church in giving them up for this work. Prayer should be offered for their speedy adjustment to the new conditions and for God's blessing in their service.—Alliance Weekly.

The Aguaruna Indians

In South America there exist several

millions of wild Indians. Among these are the Aguarunas, on the banks of the Marañon River, to whom we have felt called to labor. The wild warlike disposition of the Indians; their location in the midst of the forests; and the small promise of easy financial returns are, no doubt, some of the reasons why the priests and friars preferred to labor elsewhere.

During the past one-third of a century three attempts have been made by friars and priests to get a foothold among them. The first was by two friars, probably Franciscans, who established a convent at the juncture of the Sinipa with the Marañon. A rubber gatherer, Sr. Amadeo Burga, exercised considerable authority among the Indians at that time. He is said to have treated the Indians cruelly, and, as a result, he and all associated with him, including the friars, were killed. Later a priest by the name of Muñoz was, for a number of years, established at Barranca, among the Spanish speaking inhabitants and the Cocama Indians. A few Aguarunas sometimes went that far down the river for trading purposes. He baptized any of them who would consent without making any attempt to reach or catechize them. Later, he spent some time farther up the Marañon among the Aguarunas, and compiled a small vocabulary of the language. He gives the names of about eighty Indians who received baptism at his hands on condition that he would give each of them a shirt, a pair of pants and a hat. He attributes the lack of financial support as his reason for abandoning his mission to the Indians. He left his posterity, however, among both the Indians and the Spanish speaking inhabitants at Barranca. Readers of Dyatts book of travels up the Marañon will remember one of his sons as the guide who abandoned him in the forest. The Indians whom he baptized were not instructed in the Catholic faith and their religion does not seem to have lasted long.—The Other Sheep.

No Half Measures in Mexico

"The police and other authorities are refusing to comment upon the arrest of the Spanish priests of five Roman Catholic churches in Mexico City. Failing official information, the newspapers put the number of those arrested as fifteen, and ask whether they are to be expelled from the country.

The Mexican Constitution requires that ministers of all religious sects shall be Mexicans by birth, and prohibits priests from taking part in politics. It refuses to the church the right to hold real estate. It declares that all such must be the property of the nation.

The present situation has arisen because of the determination of the government to enforce strict compliance with the law." *Diario de Costa Rica.*

In Venezuela there are men also;

The "Estrella de la mañana", evangelical periodical of Maracaibo, Venezuela, gives the interesting information that the General Secretary of the government of the State of Carabobo in an official communication of recent date, pronounces emphatically for religious liberty in the territory under his jurisdiction. One paragraph of the Bulletin which is addressed to the

civil chief of the district, reads as follows: "All constitutional guarantees must be sacred to you, and amongst them very especially I recommend two: namely, liberty of conscience, and political tolerance. These have also been emphasized in the communication of the Minister for Foreign Relations. Your duty is to protect all forms of worship; and every honorable creed, whatever its exterior form may be, always supposing that it does not pretend to domineer over the creeds of others. In the tabernacle of the conscience of man only God possesses the right to enter".

Our contemporary calls attention to the fact that just as soon as the magistrates of a district declare their intention of carrying into effect the Constitution of the country, the Roman clergy at once take the attitude of being injured, and speak of these magistrates as "enemies of the church", with the object of prejudicing their political career, and getting them out of office. The only fault of such men (whose number is all too small) is that in loyally enforcing the law of the land they necessarily restrict the 'liberty' of the Roman Catholic clergy to persecute and destroy those who do not worship God according to their ideas.



Our near neighbor in San Jose. The Volcano Irazu in eruption.

"Have we evangelized our world? One looks out over the generation of which we are a part, and there are probably more people in the world today who do not know of Christ than there were when the modern missionary enterprise began. There are great areas of the earth as untouched and uninfluenced today as when William Carey first went down into that mine of India. There are many here in this house tonight who could bear testimony of them—the great regions, hundreds and hundreds of miles, where no Christian messenger has ever gone, the thousands and thousands of villages where the Christian message has never been spoken. Even in great centers where you would think the missionary forces were adequately massed, there are great bodies of folks to whom Christ is stranger still. I suppose in Tokyo alone today there are more people who do not know the Gospel than there were people in the city of Tokyo when Christian missionaries first went to Japan.—*Robert E. Speer.*

How a Little Girl Helped to Open Ecuador to the Gospel

By Rev. W. B. Boomer

It was sometime about the year 1886 that Rev. Amos Merwin was returning with his family to the United States from Chile, where he had served for many years as a missionary of the Presbyterian Church, and met on the steamship a gentleman from Ecuador named Alfaro. They had conversations together, and doubtless met frequently. One day the little daughter of Mr. Merwin came running to her father, and asked him: "Can I give a Bible to Mr. Alfaro?" "Why, certainly", replied her father, "if he would like to read it". The Book was given, the passengers and newly-made acquaintances parted and went to their several destinations. Some time passed, and one day Mr. Merwin, now at home in California, received a visit from his former steamer-acquaintance. Among other things he said: "I have read that Book given me aboard ship. I have enjoyed especially the Book of Psalms. There is a message in that Book which I believe my country needs. Moreover, I believe that I have a mission to perform in my native land. Some day you will hear of me".

Once more the two friends separated, and this time it was Mr. Alfaro who was returning to his native land.



Rev. W. B. Boomer

In time the missionary did hear about him, for in the fortunes of politics and war, Alfaro had become the president of Ecuador, and during his administration the law of the republic was so changed that religious tolerance was granted and the door for the preaching

of the Gospel of the Grace of God was thrown wide open.

There was another chapter to this story which the writer of the above incident did not know until 1899. He was giving a missionary address in the Chapel of Wheaton College, near Chicago, and he narrated the above events. At the close of the exercises, a young man came to the front and said: "I never before heard what part that little girl had in opening Ecuador to the preaching of the Gospel, but I was present at a prayer-meeting where there was special pleading with God to do that very thing".

Strange as it may seem that although God did grant this request in the way described through the faithful service of a Christian missionary's daughter, to which must be added the offer on the part of a young minister of Christ to go to that needy land almost unevangelized, this country

is still after nearly forty years entirely unsupplied with evangelical messengers.

Who will hear the voice which once spoke in Isaiah's hearing: "Whom shall I send, and who will go for us?" and which is still echoing the same words in our day. Is there not now someone, or some group of Christians, or some branch of the Church of Christ that will quickly reply as Isaiah did,--"Here am I, send me?"

Editorial Note: The writer is evidently uninformed as to recent events in the Ecuador Mission field. While in Cristóbal, Panama, two weeks ago, it was our privilege to meet and talk with Rev. W. Reed of the Christian and Missionary Alliance in Guayaquil. He informs us that his Mission, which has worked in Ecuador for long years, has made itself responsible for the evangelization of that country and projects a forward move which embraces a definite attempt to reach the Indians. Let us pray that the Lord may bless their efforts and supply abundantly the men and money for the speedy realization of the evangelization of Ecuador.



These babies are having a good time unmindful of the cruelty of life to little pariahs of their class. From forty to ninety per cent of the children of these countries die under two years of age, the causes being, inherited disease, and lack of proper food and care. A large percentage of them are the unwanted babies of unmarried mothers. If brought up in evangelical orphanages, instead of swelling the ranks of criminals and street mendicants what a future might be theirs!

Notes for the L. A. E. C. Family

Welcome to the New Friends

"Old friends are best", is the general dictum, and we, least of all, may dissent from the verdict. We would only suggest that in using the phrase we do not inject into it, even sub consciously, an exclusiveness that would put on the new friends the brand of "on trial".

One of the joys of our all too brief stay amongst "our own folks" at headquarters (in Philadelphia) was to hear now and again expressions of satisfaction that "the old friends keep so true to the cause", or, "Is it not heartening to see the old names still on the books?" We trust it may not be an unusual experience for missionary societies, but it impresses us with a sense of deepest gratitude to God that He has bound up with the L. A. E. C. from its initiation, a company of men and women who are more enthusiastic to-day than at the beginning. Only too well we realize that they are the real source of power and success for the work, wide awake partners every one of them, intensely and vitally and sacrificially bound up with the cause in which God has enlisted them.

But all our appreciation and love and gratitude for the old friends cannot down the thrill of joy with which we greet the new friends God is calling to join the ranks. And the old friends are so entirely bound up in the enterprise that they with us are praising God for the fresh recruits that are joining the ranks of the L. A. E. C. at home and on the field.

For the "new" friends mean new possibilities, wider opportunities, enlarged horizons and a more speedy realization of the great task with which we are entrusted in the infinite grace of our blessed Lord, who has chosen us and called us for this particular service.

And so we welcome the new friends as they come to us commissioned by our Captain for this service for Him. We pray for them that they may be given the "grace of continuance", and

a special anointing of the Holy Spirit to enable them to worthily fulfil the ministry to which they have been appointed. In that great day when we see our Lord face to face, may we each one hear His commendation, "well done, good and faithful servant".

A line of service that needs fresh emphasis

The reading of the letters that come from our prayer helpers and partners in the work is always a delightful task. There is just one drawback to the pleasure and that is the sorrow we feel at not being able personally to answer every letter. However, in respect to that we are comforted by knowing that our partners understand the situation, and know that though we cannot write to each one individually, yet we have them in our hearts and thank God at every remembrance of them.

There is one class of letters which always profoundly moves us. When precious saints of God write and tell us that they have nothing to give but that day and night they are remembering the work before the Lord, we are mightily encouraged, and when, as so often occurs, they enclose a little gift, given them on some special occasion and turned over at once to the Lord's treasury with great joy in being enabled to give something to Him, we always feel the sacredness of such giving and pray that we may be given grace to worthily administer it so that the giver may "receive his own with usury" in the day when accounts are balanced.

There are others upon whom the Lord is laying another kind of ministry in response to their loving devotion to His cause. They have no money to give but in response to their longing He is giving them the gift of faith to believe that others will give as a result of their prayers. Not only so but they have faith to believe that God can and will make all grace abound towards them, that always having allsufficiency in all things, they themselves person-

ally, not vicariously, may abound to every good work. This is a distinct promise along financial lines and they have been led to claim it, and are finding that in many ways God is sending money to use for Him as He directs.

This is a high plane of service, to which we think only those of a very pure heart, a heart free from covetousness, may aspire. It needs a fresh emphasis in these days.

Mr. Strachan's Deputation Campaign

Incessant traveling, meetings, and personal interviews have filled the months that Mr. Strachan has spent in the homeland. He reports very good meetings and much interest generally. There is very much to encourage. Prayer is being answered. New friends have been made, and new workers have been given, some of whom are already on the field and others are on the way, while still others are being considered.

May we once more point out that this deputation work means more than any of us can tell to the multitudes in Latin America who have never heard the Gospel in its purity. There is at present a wonderfully wide open door, an opportunity that may not long be with us, to give the Word of Life to the perishing multitudes. To do this adequately, to do it with the urgency the situation demands, many new

workers are needed for the field, as well as a greatly increased band of prayer helpers at the home end. We are looking to God to make all this possible as quickly as may be and we feel that prayer will be the deciding factor.

It is not conceivable that God should open wide a door unless he meant us to enter in and possess the land. He is ready and His time has come. May He make us "willing in the day of His power", so that now at last in Latin America His gospel may have free course and be glorified.

Special Notices:

Will friends who send gifts for the work to E. A. Steele, 219 N. Broad St., Phila., Pa., please make a point of writing "for Latin American Evangelization Campaign" somewhere on their letter. Mr. Steele is a busy business man whose mail is a large one, quite apart from his heavy correspondence as treasurer of various organizations, and this would greatly help him, besides making sure that money sent in would reach the right quarter.

Another.

Canadian friends please note that Mr. J. J. Gartshore 57 Foxbar Road, Toronto, Ont., has kindly undertaken to receive and forward gifts for the work of the, L. A. E. C.

BE SURE YOU MEET GOD

Be sure that you meet Him when
kneeling alone.
To bring your petitions before
Heaven's Throne;
In vain is the path to the Mercy-
seat trod,
Unless you meet God!

Be sure that you meet Him when
reading the Word;
He who gave it, must teach it—
"the Spirit the Lord";
If you truly desire to be led by His
"rod",
Be sure you meet God!

Be sure you meet God in the work
of the day;
You will know and do right, if you
earnestly pray;
In commonplace tasks, as you faith-
fully plod,
Be sure you meet God!

An Explanation to Readers of the Evangelist

We feel that a word of explanation is due to our readers as to why the December issue of the Evangelist came out in sixteen pages instead of twenty-four, which is the usual size of our double numbers. The editor greatly regretted the occurrence which was due to the fact that several pages of manuscript got lost in the mail. We print our paper in San Jose not only because of the convenience of being able to personally superintend the work, but because by so doing we save thirty to forty percent of the cost of printing, due to the low cost of labor in Costa Rica. The material for the numbers of the Evangelist issued while Mrs. Strachan was in the United States was sent down and unfortunately part of the December material went astray.

About the present issue a word is also necessary. The editor was not in a condition physically to prepare the January number before leaving the United States on the twentieth of that month. Her arrival in Costa Rica on

January 29th made a January issue impossible. We ask our readers to please accept our deep regrets for the omission. Under the circumstances there was nothing left but to issue another double number covering January and February.

We have no intention of imposing upon the kindness and loyalty of our readers and we trust, God willing, to be able to give them in future good measure, pressed down and running over, in every number.

How About this for a Boost?

"Some time ago a friend was kind enough to send me a year's subscription to the "Latin America Evangelist". I appreciated it so much that I would like to go and do likewise. As I am unfamiliar with the cost of publishing the magazine perhaps the enclosed check (\$50) will be too small or too large. If too small, go as far on the list as you can and then notify me..."

The list referred to contained twenty-four names!

Subjects for Praise and Prayer

"Let the high praises of God be in their mouth and a two edged sword in their hand". David in his long life of conflict knew and appreciated the value of praise in times of stress. Praise as a weapon of warfare was familiar to him. Jehoshaphat learned the secret from him and in his conflict with the invading armies of Moab he was careful first to appoint singers.

"If we do not praise we shall grow sad in our conflict; and if we do not fight we shall become presumptuous in our song". As Spurgeon says, "we must be choristers and crusaders" for victory waits on praise.

And truly we have much to praise our God for. His good hand has been continually upon the work during these past months. We praise Him for answered prayer in giving us the new

workers we have long prayed for. We hope to introduce to our prayer helpers Dr. and Mrs. Harris, and Rev. W. L. and Mrs. Thompson in our next issue. We are praising God for the new friends He is raising up for the work, and for the larger possibilities before us because of this access of strength both at home and on the field. Praise God for the blessing attending Mr. Strachan's deputation work in the United States and Canada.

We are grateful for journeying mercies for Mrs. Strachan and two children and for Miss Piper. We praise God for all His goodness to those who were left in charge at the Bible Institute; the blessing attending the students vacation evangelistic work is cause for deep gratitude to God.

Prayer

The prayer warfare must continue unnceasingly. There is yet much ground to be possessed; indeed we are only at the beginning of things. Pray much for the time that is left to Mr. Strachan in the homeland, and for his immediate plans for Central and South America. We do not want to give the enemy an advantage by publishing details, but we want our prayer helpers to know that we are looking for a

big year so that they may prepare the way by prayer as the Spirit leads.

Pray for the opening of the Bible School year. The first week in March will be given to prayer largely. Pray for the new students to come to us this year from Peru, Panama, and Honduras. Pray for the new workers who have to learn the language.

We print again the "wanted" list. Under every heading the Lord has been answering. What encouragement for prayer!

WANTED

For the Home Base:

- 1 Five thousand new prayer helpers, "called, and chosen, and faithful", to stand with God for this forward movement in Latin America.
- 2 Five thousand new subscribers to the "Latin American Evangelist", who will read about and pray for the work.
- 3 As many of His stewards as God may call into fellowship in the financial support of the work.

For Evangelistic work:

- 1 Several first rate Latin American Evangelists.
- 2 Some young men, to learn the language and train in the work for future leadership.
- 3 A music and song leader.
- 4 An advance agent (Spanish speaking).

For Bible Training work in Costa Rica:

- 1 Two or three thoroughly equiped men as teachers and leaders in evangelistic work in Costa Rica.
- 2 A generous fund for support of students so that no man or woman called of God from any of the republics may be denied entrance, or prevented from coming through lack of travelling expenses.
- 3 An automobile and a couple of horses for evangelistic work.
- 4 Fund for termination of men's building and equipment of both buildings. About five thousand dollars (\$ 5,000) is necessary for this purpose.

For Editorial and Literary Department:

- 1 Fund for printing suitable tracts in Spanish language.
- 2 A small paper in Spanish, on the style of the "Evangelist", for our Latin American constituency.
- 3 A monthly propaganda sheet for evangelistic work in Costa Rica.
- 4 A needed increase in the office staff.

The day of opportunity is with us. Tomorrow may be too late. Latin America has never been so open and so responsive as it is at present. If the work can be pressed forward in an adequate manner we are convinced that a great harvest of souls will be won to Christ.

"The Latin American Evangelist" *C E L E P*

Monthly organ of the Latin America Evangelization Campaign—edited and published in San Jose de Costa Rica.

"The "Evangelist" carries up to date, illustrated reports of the work of the Campaign, as well as general news covering the whole field. It may be said that to some extent the "Evangelist" is a travel magazine of Latin America.

The "Evangelist" also aims at ministering to the spiritual needs of its readers by messages fresh from the Holy Spirit for the building up of the life of faith and prayer. This ministry under God's blessing is being increasingly appreciated, as witness the following testimonies, which are taken from the many good things its readers say about the magazine:

"The Evangelist is without exception the most interesting magazine of which I have any knowledge. I am going to enclose a list of subscribers".

"We know of no paper more blessedly encouraging for missionaries than your paper. (Enclosed two addresses—one in Japan and one in S. Africa.)

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