

The Latin American Evangelist

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Organ of the Latin America Evangelization Campaign

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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.

PRAYER IN THE SPIRIT

“Praying in the Name of the Lord Jesus and praying in the Holy Ghost are the two great secrets of prevailing prayer. If we would pray in the Spirit we must study the Word of God daily and earnestly. We must never lose sight of the tremendously important fact that the invisible Spirit of God does His work through the visible written Word of God. If we keep ourselves in harmony with the mind of God by a constant daily study of Word of God, and by scrupulous obedience to the Word of God, the instrument through which the Holy Spirit works, then the Holy Spirit will guide us in our prayers; and only then. Then our prayer will be the mightiest power on earth; for all God has, and all God is, at the disposal of that kind of praying.”

Dr. R. A. TORREY.

THE LATIN AMERICA EVANGELIZATION CAMPAIGN INCORPORATED, 1921

OBJECT

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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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SAN JOSE, COSTA RICA. C. A.

No. 6

The Quiet Hour

By Rev. G. H. C. Mac Gregor. M. A.

The subject of the Quiet Hour is one of the utmost importance in its bearing on the reality of our spiritual life, and on the efficiency of our spiritual work. In dealing with this subject the first question we have to ask is:

What is meant by the Quiet Hour?

The Quiet Hour is the time which all Christians give, or rather, I should say, ought to give, regularly each day to private personal devotion, to private personal communion with God. When we say the Quiet Hour, we do not necessarily mean sixty minutes. Some who have ample leisure might profitably give more, but the great mass of us cannot possibly give so much. There are thousands of Christians who are thankful if they can rescue from the rush of toil or business thirty or even fifteen minutes regularly for this purpose. After all, it is not the actual time spent that is important; it is the manner in which it is spent.

And when we say the Quiet Hour we do not necessarily mean the morning hour. There is a distinction between the Quiet Hour and the Morning Watch. But while the Quiet Hour does not necessarily mean the morning hour, I would earnestly plead that in the case of as many as possible it should actually mean the morning hour. If God is to be first in our lives, it is important that He should be first in our days. We should strive, as Murray McCheyne used to put it, "to see the face of God before we see the face of man."

Further when we say the Quiet Hour we mean that the time for personal devotion should be regularly set apart and jealously guarded against all encroachment. It should be looked

upon as an engagement taking precedence of all other engagements. No earthly business should be allowed to interrupt this heavenly business. No appointment with man should be allowed to cancel this appointment with God.

What is the purpose of the Quiet Hour?

The specific purpose of the Quiet Hour is the development of the contemplative side of our religious nature, and the cultivation of the devout life. The observance of the Quiet Hour is attended by many most happy results. Nothing fits us for work, nothing prepares us for suffering, like fellowship with God. But to fit us for work, or to prepare us for suffering, is not the purpose of the Quiet Hour. Its purpose is to lead us into the presence of God, and to make God real to us.

We shall not be far wrong if we say that the purpose of the Quiet Hour is to produce in our lives these three qualities:

1. Stillness.

Stillness is always the mark of a deep life. The brook far up in the hill babbles as it leaps towards the plains, but when it has become a mighty river it flows on in absolute silence, even though on its bosom it may be bearing the navies of the world. Stillness is a quality not incompatible with business. The busiest life ever lived on earth, the life of our blessed Lord, was also the one in which there was the most perfect stillness. Stillness is not incompatible with business, but it is incompatible with fussiness; and fussiness is a besetting sin of our age, and

one of the worst perils of our spiritual life. Now nothing conquers fussiness like the approach into the presence of God. As we wait on Him we hear Him rebuke our feverish haste and our perpetual craving for action. We hear Him say, "Be still, and know that I am God."

2. Outlook

The second quality in our religious life produced by the right observance of the Quiet Hour is what I shall call Outlook. If we are to live the large, free Christian lives God would have us live, we must carry about with us continually a sense of the future. We must never forget that we are eternal. But this sense of the future, this sense of the infiniteness of our destiny, comes only through waiting on God. It is through the fellowship of the Quiet Hour that faith is strengthened until it makes the glory that awaits us a more real thing than the present. The Quiet Hour trains us to look, not at the things which are seen, but at the things which are unseen. It is this faculty of living in the future to which I have given the name of Outlook. The grace of Outlook, where it exists, has always an immense affect on a man's life. It makes him patient. He can afford to bear, for the sufferings of the present world are not worthy to be compared with the glory that is to be revealed. And it makes him heavenly minded. He learns to measure his life, not by years, but by millenniums; and as he has years here and millenniums there, what wonder is it if he sets his affections on things above—not on things on the earth?

3. God-consciousness

The third quality whose development in the religious life is mightily helped by the observance of the Quiet Hour is God-consciousness. This is the very heart and centre of the spiritual life. We are spiritual men just in the measure in which the thought of God dominates and controls our life. But if the consciousness of God is to be driven deep into our life, until we become as God-conscious as we are self-conscious, we simply must day by day wait on God. Working for God is a blessed means of grace. But as we know, the work may shut God out. There is an element of self ever present in our work; and the more energetically we work the more strongly the consciousness of self may be developed. It is fellowship, and not service, which sets us free from self. It was when Enoch walked with God that "he was not." But fellowship, and not service, is the characteristic of the Quiet Hour.

This, then, I believe to be the great purpose of the Quiet Hour—to beget in our lives that stillness which will enable us to hear God's lightest whisper, and thus to know Him Whom to know is eternal life; that outlook which will redeem our lives from all meanness and pettiness, and give us a knowledge of the hope of God's calling, and the infiniteness of our destiny in Him; that God-consciousness which will make our blessed Master so intensely real to us, that to us in the fullest sense every day and all the day to live will be Christ.

"Prayer will promote our personal piety, our individual holiness, our individual growth into the likeness of our Lord and Saviour Jesus Christ as almost nothing else, as nothing else but the study of the Word of God; and these two things, prayer and study of the Word, always go hand-in-hand, for there is no true prayer without study of the Word of God, and there is no true study of the Word of God without prayer."—Dr. R. A. Torrey.

Chronicles of the Campaign in Costa Rica

I.—A Protest Against the Protestants

The Roman Catholic Church in Costa Rica got the biggest jolt it has ever had during the evangelistic campaign just brought to a close. Hitherto they could say any abominable thing their scurrilous imaginations were capable of inventing about the evangelicals, and nobody said them nay. That, of course, mattered not at all, for does not the Scripture bid us "to revile not again." But it meant that the people in their ignorance believed it all and so a deep-rooted prejudice was fostered in their minds against the Gospel. Thus there was small hope of any considerable impress being made upon them while these lies were being so sedulously inculcated in their minds.

Hence the necessity for a campaign of demolition. Every man has his gift, and God has surely given to our brother Archilla the hammer of the iconoclast. If the priests had only been wise in their generation, they would have let him alone to the constructive preaching of the Gospel, which was what he had set out to do, for although we felt that the controversy with Rome should not be avoided, yet it would have been handled with as much gentleness as possible.

However, "Fools step in where angels fear to tread." The intolerance of Rome would brook no preaching of a gospel that is not hers—and out came the weapons of calumny, detraction and insult. But they had reckoned without Don Angel, and found to their cost that his blade was a keener one than they had bargained for. His was incomparably the keener mind, the readier wit, and the most facile gift of expression. This, added to the all-conquering weight of truth that was upon his side, and the no less mighty power of the "sword of the Spirit" which he wields so effectively.

And so the padres found that they had caught a tarter. They had rushed

into the fray expecting to wipe out the insignificant evangelist by a few strokes of their vitriolic pen. Failing that, they tried stones and revolvers, following which an appeal to the president of the Republic failed to dislodge the "pernicious foreigner." And then Don Angel's artillery was brought to bear upon them and their wicked practices, upon their idol worship and unblushing exploitation of the living and the dead, upon their fomentation of vice, and their blasphemous denial of the efficacy of the Cross of Christ, the sinner's only hope. He flayed them mercilessly in all their unholy traffic—and what has been the outcome? In an astonishing measure the eyes of the people have been opened, with a consequent slump in the gains of the church. Their business has been injured as is shown by the fact that the last two or three "turnos" (religious feasts to raise money) have been dire failures. Shackles have been broken never again to fetter the mind and conscience of multitudes of people, and the light of the Gospel of Christ has shone for the first time into many hearts and lives.

Amongst the many vain efforts to stem the rising tide was a "solemn peregrination", organized by the priest who has been most violent in his opposition to the meetings. The object of the peregrination was "to protest against the protestantism which attempts by its propaganda to tear the faith from Costa Ricans that they may introduce the lawlessness of Soviet communism, so that, upsetting the order in these Spanish American countries, they may make them an easy prey to foreign domination."

All good Catholics (men only) were urged to attend this procession to the shrine of the Virgin of Guadalupe, where they were to pour out their sorrows in the Virgin's ear, and (incidentally) listen to a violent discourse from the padre.

It was confidently heralded abroad

that at least three thousand men with banners and litanies, would march in the procession. But to their immense chagrin, a bare three hundred at the utmost count, turned up, and many of these were recruited from outside parishes. This was the biggest blow the priests had sustained, and there were many signs that it made a deep impression. And this impression must have been all the more bitter when the hated Protestantes published in "El Mensajero" a photograph of the straggling procession with the priest

in the fore front, making at the same time pertinent comments on the vote of censure which the men of San Jose, by their absence from the procession, had virtually passed upon the violent priest and his unseemly attacks upon the evangelicals.

All this has had its effect in breaking down the fear of the priests, which has held many souls in bondage up till now. Thus the stones are being gathered out and the way of the Lord prepared.

How We Failed in Cartago

Cartago, once the capital of Costa Rica, is the centre of the worship of the "Virgin of the Angels." This most miraculous image, in size barely five inches of rough stone, came down from heaven in the usual mysterious way, and has been officially installed as patroness of Costa Rica. Last year the Virgin was crowned at a cost of twenty five thousand dollars and is reported to be working miracles even more wondrously than of old.

The people of Cartago do not yet know that what is sacrificed to idols is sacrificed to devils. The priests are reaping a harvest from this idol worship and naturally are afraid of anything that would seriously imperil their gains. So it came about that when we tried to gain an entrance to their city so that Señor Archilla might preach the gospel there, every door was closed tight.

However almost at the end of his stay in Costa Rica we were able to hire the principal theatre for one night only. This was brought about through personal influence on the part of some friends and was a tremendous surprise, because so great was the terror Archilla's name and conferences inspired that almost from the first special prayers were offered up in Cartago that the arch-enemy of the church should not get in amongst the faithful. We heard that in the schools the children were warned not to even

think of going to hear him. All sorts of threats were made in case he should dare to come to Cartago and so we knew that if we did get a place to hold a meeting we might expect bad work.

It came as a great surprise not only to ourselves but to the priests and fanatical people of Cartago that the theatre had been rented for one conference. On the same day in which the meeting was to be held, the students of the Bible Institute went over with some thousands of hand bills with which to announce the meeting to be held that night at 7:30 p. m. Then the storm broke. Priests and people got busy, counter propaganda began and a deputation from the women's catholic societies waited on the manager of the theatre to persuade him to break his contract. The priests joined them and they finally prevailed on him to do so.

Before they had gotten so far, however, handbills were printed and scattered broadcast. The following translation of one of these will show how ready they were to go to all lengths in defiance of law and order. "No catholic must attend the conference of Señor Archilla. All know what he has said against our religion. The honor of the catholics of Cartago obliges them not to even allow entrance to the one who has insulted our patron the Virgin of the Angels.

Catholics: Let us be consistent! Let no one go to the meeting: let us prevent him from entering (the city). Everyone to the door of the theatre at 6:30 where a manifestation of protest will be held."

The true inwardness of the above invitation to hold a manifestation of protest at the door of the theatre, was seen in the fact that they had their agents out all over the country bringing in people armed with sticks and stones to make an assault on the theatre, which had to be guarded all night long by the police. They even had people ready to shoot Archilla.

One of our students was privately warned by a friend not to place himself anywhere near Archilla.

More than that, they sent people up to the auto-bus station in San Jose to find out the numbers of the cars that were to take the contingent of believers and Institute people over to the meeting. This with the express object of attacking them somewhere on the twelve mile road between the two cities. Every bus and automobile that went into Cartago during the late afternoon and evening was examined by flashlights to find out who the occupants were, no doubt with every intention of preventing at all costs our getting into the city.

However, the absolute refusal of the owner of the theatre to let it be

used for the conference made it necessary to suspend all attempts to carry out our purpose. The crowds gathered, but the theatre remained closed and under a strong guard of police. At nine o'clock that evening the bell of the Church of the Virgin pealed out the glad news that the Protestant heretics had been unable to get into the city.

So we failed in Cartago. The honor of the stone Virgin has been vindicated at the expense of the lawful rights of many of the citizens of Cartago who wished to hear Don Angel preach the Gospel in their city. The bloody intolerance of Rome's priests was gloriously in evidence and idol worship is guaranteed to go on, for a time at least.

How do we feel about it? Why, we look upon it as one of those defeats God knows so well how to turn into victories. We think that it was a defeat somewhat on the pattern of Calvary. There the devil launched his deadliest blow at the Son of God, little realizing that out of death comes life—the life that bruised the serpent's head and led captivity captive.

And so we look for victory, for the day when God shall break the chains and set the victims free. We think of the time when the Philistines carried the ark of God into Dagon's temple. Dagon lost his head and his prestige



A meeting in the patio of the Bible Institute.

as a consequence. Why should we not raise our supplications to God that He would execute judgement on this other form of idol worship that holds in thralldom thousands of Costa Ricans? There can be no question about the fact that one of the greatest obstacles

to the worship of God's Son our Saviour Christ in Costa Rica, is to be found in the worship of this image of stone.

Therefore, we may pray that in some way God may destroy this idolatry and set the people free.



Sr. Archilla is wearing the medal presented him by the workingmen; he holds in his hands the stones thrown at him and is surrounded by some of the many bouquets given him before he left San Jose.

When Stones Were Turned into Flowers

During the first days of the campaign in San Jose, stones were the order of the day—stones on the tin roof of the tabernacle and stones for the preacher and his friends as they wended their way back to the Institute after the service.

But the days and the weeks went by and night after night the crowds increased, night after night the sawdust-strewn tabernacle witnessed the outpouring of the Holy Spirit in a gracious manifestation of power that changed hearts and lives. Long before the end of the series of meetings, hundreds of people had become accustomed to arrive early and take practically the same seats every night so that they should not be among the other hundreds whose nightly portion was to stand throughout the service.

When the time seemed ripe to begin to haul in the net, there was indeed a multitude of fishes. Dozens of people at every service manifested their

intention of accepting the "evangelio" and its teaching about Christ, the only Saviour from sin. In the final analysis there were over five hundred names handed in and many of these represented entire families. But, besides these, hundreds more have been turned into friends and sympathizers with the cause.

So great has the harvest been that the few missionary workers our city boasts of are embarrassed by the task of caring for the spoils. The two established missions have had such an increase in their congregation that they are urgently faced with the problem of extension. We do not, of course, go so far as to say that all these hundreds of people are truly converted. We believe many of them are, but the majority need to be instructed in the truth so that they may come into a living relationship with Christ and be built up in Him. This is the task before the missionary

forces at the present time—a task which at once constitutes a glorious opportunity and a solemn responsibility.

The Workmen Decorate Sr. Archilla

But if at the beginning of the campaign, stones and threats were the usual experience, at the end, flowers and speeches and presents were the order of the day.

One such manifestation of sympathy was not only gratifying but deeply significant. Señor Archilla had given one lecture on the theme, "Who are the true enemies of the working-man?", in which the workingman's own faults were unsparingly dealt with. But it was all in such a spirit of love and with such an evident desire to show them the better way, that every heart in that great audience of the sons of toil, felt that the man who spoke to them was their friend, and that the solution of their difficulties was to be found in the Christ he so courageously lifted up before them. From that night on he won them, and when the meetings were over, they sent a deputation of their leading men to pin a medal on his breast.

The ceremony took place in the men's building of the Bible Institute, the assembly hall of which seats at a

pinch 250 people. Some five hundred packed themselves in for the occasion, the patic and corridors being filled to overflowing, with another crowd in the street outside. Speeches were made and bouquets presented to don Angel, and then the beautiful gold medal suspended by the Costa Rican colors, was pinned on his breast. On one side of the medal was a suitable inscription, and on the other an open Bible with the word "Verdad" (Truth) engraved across its pages, and above a rising sun, in the center of which was the word "Luz" (Light). Anything more beautiful or more significant of the inwardness of the occasion would be hard to conceive. Truly the Book had been opened to these people for the first time in their lives, and as a necessary consequence the true Light had arisen to lead them into paths of righteousness. All this their spokesman expressed in more or less inadequate language. Their deep sincerity was very evident in this spontaneous manifestation of the change that had taken place in their attitude to religion. It was a remarkable meeting, for not only did the workingmen make their speeches and their presentation, but some of them testified to what God had wrought in their lives under the preaching of the Gospel during these recent weeks.

The Campaign in Alajuela

If in Cartago the people, led by their priests, closed the door against Señor Archilla, in splendid contrast the people of Alajuela, led by their governor and members of the municipality, sent a deputation to urge him to visit their city and give them some conferences, placing the Municipal Theatre entirely free at his disposal for that purpose.

There were only three nights available, for which the governor expressed himself as deeply sorry and wished Mr. Archilla could extend his stay. The theatre was packed each night, the governor himself and many chief men of the city being present.

Alajuela is a liberal city whose people are ready to hear whatever may

be going. It does not indicate any special religious tendency that they should crowd a theatre to hear a Gospel message. They would go equally readily to hear a theosophist or see a moving picture show. For which reason their need of the Gospel is all the greater and it is all in their favor that they are ready to listen.

The Methodists have had a work in Alajuela for some years past, and they are at this time much encouraged by the attendance at their meetings as well as by the progress of their school and Sunday School. There is no doubt but that the interest created by the theatre meetings has helped to enlarge their sphere of influence, and thus the Gospel cause has been strengthened.

Not Governor Smith but the Roman Catholic Hierarchy

By Mrs. H. Strachan.

If Governor Smith has expressed in the articles of his creed his own sincere convictions, then his exposition is rightly entitled by the Literary Digest a "Declaration of Independence", for he cannot hold these tenets and be a loyal Catholic.

If Governor Smith does not sincerely hold these views, but is merely playing for office, he is but following the Jesuitical tactics of his church, which teach that "the end justifies the means."

One or other of these alternatives will be before the people of the United States should Governor Smith be chosen as Democratic candidate for the Presidency. The church of Rome, as is abundantly shown by documentary evidence, is fundamentally and completely against Governor Smith's position in every one of the propositions enumerated in his "creed." With the history of the Church of Rome and her doctrines before one there is no other alternative left. If Governor Smith believes sincerely the creed he has enunciated, he is no Catholic, and if he does not believe these things, he is acting the part of a Jesuit. Which is he?

We do not believe that Governor Smith is guilty of duplicity. What really is the case according to our mind is that he is completely unaware of the implications of the articles of the creed he professes, and this because, in company with the immense majority of Roman Catholic laymen, he is not fully acquainted with the doctrines of his church nor with its inside attitude to the great questions upon which he so confidently pronounces his judgement.

The fact is that in Protestant countries the church of Rome pretends a liberalism which it does not hold and parades an orthodoxy of evangelicalism entirely foreign to its true nature. The question of liberty of conscience never comes up in such countries for that fundamental right is so abundant-

ly conceded to Roman Catholics that there is never any occasion to agitate the matter. So it is with the exterior observances of the Roman Catholic faith. These are so modified to suit a Protestant environment that few people, even amongst those of Roman Catholic faith, are aware how entirely divergent their worship is from evangelical practice and doctrine. And so it comes about that English-speaking Roman Catholics who find themselves in countries that have always been under papal dominion, are horrified at the medievalism, the superstition and idolatry, the unblushing intolerance of all other faiths, that characterize the practise of their religion. "This is not our religion", they say. "These things are so because these countries are not yet fully civilized. When they are more enlightened they will practise our religion as it really is." It would be more true to say that this indeed is the church of Rome in her true colours, this indeed is the logical and only possible fruitage of the system. It would also be true to say that the backwardness of these countries is directly and undeniably traceable to a system whose obscurantism and reaction are absolutely inimical to the free institutions of progressive peoples.

But the question that matters at this time is not whether Gov. Smith knows or does not know what he is talking about. It is interesting no doubt to find that in spite of his religion he is a liberal by conviction. What is of vital importance for the people of the United States to realize is that the Church of Rome is behind Governor Smith and will, if he is elected to the chief office of the State, which God grant may never be, have a direct and powerful influence in shaping the policies of the country during four of the most critical years of the world's history.

Is the Church of Rome to be trusted to use that influence for the highest

good of the country and of the world at large? We say most emphatically that she is not. History is all against her. Her record is black with crimes against the institutions that are the glory of the American people. And her boast today, as on St. Bartholemew's day, is, "Roma semper eadam."

But if we are to take seriously the plea that a member of a church which claims a prior allegiance from its faithful sons, has a perfect right to the highest office in a Protestant State, let that Church stand with her son in his declaration of political faith. Let the Roman hierarchy—the Pope himself, speaking *ex cathedra*, for the occasion is a momentous one—say what the church's position is today with regard to the fundamental questions

taken up by Governor Smith. If the Church of Rome, marching with the times, has changed its viewpoint on the all-important questions of, for example, freedom of the church from civil authority, church control of public education, literature and science, non recognition of the validity of other faiths, etc., than the world ought to know it. Above all, the people of the United States ought to know it. If the Pope has time to legislate upon women's dress, he surely will find time to make a declaration (always supposing that he is in position to do so) that would powerfully affect the attitude of Protestant countries towards the papal church and go far to rehabilitate that church in the eyes of the world.

Something about the Papal Syllabus

"The Syllabus of Errors" is an index or catalogue of eighty "heresies" condemned by Pope Pius IX, Dec. 8, 1864. This papal document is purely negative but indirectly it teaches and enjoins the very opposite of what it condemns as error. It is divided into ten sections the fourth of which concerns socialism, communism, secret societies, Bible societies, and other "pests of this description."

Among the errors condemned are the principles of civil and religious liberty, and the separation of the Church and State. The Syllabus impliedly asserts the infallibility of the Pope, the exclusive right of Romanism to recognition by the civil government, the unlawfulness of all religions other than the Roman Catholic, the complete independence of the papal hierarchy, the power of the Roman Church to coerce and enforce, and its supreme control over public education, science, and literature. It reasserts all the extravagant claims of medieval papacy, and is a declaration of war against modern civilization and progress.

Moreover, the papal infallibility decree of 1870 makes all *ex cathedra* or official utterances of the pope on matters of faith and discipline infallible. The Syllabus is an official docu-

ment, addressed to all the bishops of the Roman Catholic world, and sent to them with a papal encyclical. Its infallibility was at once asserted by Cardinal Hergenrother. The quotations made from it by Leo XIII and in 1907 by Pius X in his encyclical *Pascendi gregis* seem to confirm its infallible authority.

Where Church and State are united, there must be collision when each claims sovereignty, and the one claims infallible authority in addition. Even in the United States, the Syllabus comes into crisp conflict with the functions of government as recognized by the statutes of the land. The State claims and exercises the right and duty of educating the people for intelligent and useful citizenship; while the Syllabus condemns all public education which is not controlled by the teaching of the Roman Church, and stimulates the efforts of the priesthood to Romanize or to break up the public schools, or, where neither can be done from want of power, to neutralize them by parochial schools in which the doctrines and principles of Trent and the Vatican are inculcated upon the rising generation."

The New Schaff-Herzog.

According to the Syllabus of Pope Pius IX Governor Smith is Anathema

Governor Smith's Summary of His Creed

"I believe in the worship of God according to the faith and practise of the Roman Catholic Church. I recognize no power in the institutions of my Church to interfere with the operations of the Constitution of the United States or the enforcement of the law of the land.

"I believe in absolute freedom of conscience for all men, and in equality of all, churches, all sects, and all beliefs before the law as a matter of right, and not as a matter of favor.

"I believe in the absolute separation of Church and State and in the Strict enforcement of the provisions of the Constitution, that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

"I believe that no tribunal of any Church has any power to make any decree of any force in the law of the land other than to establish the status of its own communicants within its own Church.

"I believe in the support of the public school as one of the cornerstones of American liberty. I believe in the right of every parent to choose whether his child shall be educated in the public school or in a religious school supported by those of his own faith.

Propositions Condemned in the Papal Syllabus of Errors

"In the case of conflicting laws between the two powers (Church and State), the civil law ought to prevail."

"Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in litigated questions of jurisdiction."

"Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

"We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ."

"Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church."

"The Church ought to be separate from the State, and the State from the Church."

"The ministers of the Church, and the Roman Pontiff, ought to be absolutely excluded from all charge and dominion over temporal affairs."

"The Church has not the power of availing herself of force, or any direct or indirect temporal power."

"Ecclesiastical courts for temporal causes of the clergy, whether civil or criminal, ought by all means to be abolished."

"The entire direction of public schools... may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, in the arrangement of the studies, the taking of degrees, or the choice or approval of teachers."

The Intervention Blunder in Nicaragua

By Mrs. H. Strachan

By the time this reaches our readers the Nicaraguan affair will have been relegated to the pages of ancient history as far as the general public is concerned. With the cessation of hostilities the mistaken idea has become current that both sides have amicably accepted the terms of settlement proposed by President Coolidge's special emissary: "A good end to a bad business" is the general verdict.

But unfortunately the end is not yet. A peace that was forced upon the liberals, literally at the mouth of American guns, cannot be an acceptable peace no matter how many signatures may be appended thereto. And this is actually what took place. The liberal leaders were brought from the west coast on an American warship to Corinto, and when they reached the place of conference they were summarily told by Mr. Stimson that Admiral Latimer's troops would disarm them by force if they would not accept the terms that were offered them. This of course made the peace "conference" a farce.

That an intervention of this nature cannot produce lasting peace is already but too evident. Dr. Sacassa, the legitimate president of Nicaragua, is at the present moment, a refugee in Costa Rica. The whole country, notwithstanding the declared neutrality of the government, rose to do him honor. The following is an extract from an interview he gave to a representative of the "Diario de Costa Rica."

"My position in face of the Stimson arrangement, is perfectly clear. I have fought not for personal ambition, but in obedience to the imperative voice of the people of Nicaragua in arms against the usurper, and to defend the laws of the Constitution.

When Mr. Stimson arrived as personal representative of President Coolidge, we had hopes notwithstanding the manifest partiality of the White House for Adolfo Diaz. But Mr.

Stimson, far from investigating the true situation, far from weighing conscientiously our position and that of our adversaries, so as to render a true judgement, came to Nicaragua, with the mission, as is evidenced by his acts, of forcing the presidency of Diaz who was the principal partner in the golpe de estado against our Constitution and against the Treaty of Washington, which latter was formulated with the guaranty of the United States, and had for object the upholding of constitutional law and order and respect for the will of majorities in these Central American republics.

I do not believe, as Mr. Stimson affirms, the maintaining of Adolfo Diaz in power is necessary to the honor and prestige of the Government of the United States. On the contrary I believe that a great nation's honor and prestige is increased when it respects the sovereignty of weak nations that are struggling to consolidate their free institutions.

In face of the unheard-of intimation of Mr. Stimson, which was confirmed in writing to General Moncada, that my army would be forcibly disarmed by the U. S. troops unless we consented to the presidency of Diaz, my government has entered a protest, the only weapon left to us before the powerful who humiliates us—and we desire that the North American people, who have nobly cried for justice for Nicaragua, as well as all other peoples of the world, shall know of this bitter humiliation. We desire that these shall be our judges, that these shall say whether our struggle has not been justified. I do not believe that there is a just person in the world who will not be upon our side in this matter.

My delegates and General Moncada (commander in chief of liberal army) left the conference without signing anything because we could not attach our signatures to an agreement that confirmed the position of Adolfo

Diaz. We were conquered by the strong, by the momentarily omnipotent. We fell before the unexpected, before invincible forces. In our protest we declared that we have not accepted, nor shall we accept any participation in Adolfo Diaz's government nor shall we accept any responsibility for it. As for the future, if the promises made by the North American officials are kept and perfect freedom and independence is guaranteed for the election of next year and that the result shall be respected, the liberals will go to the polls. If these conditions are faithfully carried out we know that we shall have the victory.

But if these conditions are not given us, we shall abstain from any participation whatever in the electoral struggle. This is our resolve."

Thus far Nicaragua's ousted president. His words are words of dignity and justice. But do they guarantee the stability of the regime that has been violently imposed upon Nicaragua?

Meantime, from Mexico to Patagonia, Latin America is seething with

anger and resentment against everything that savours of the United States. The spirit of friendship that had so happily developed within recent years has been swept away overnight and angry suspicion has taken its place. That big business should be hurt by this is of no consequence whatever, but that the noble spirit of true neighborliness and genuine idealism that characterizes the people of the United States toward all the world, and particularly towards small nations that sorely need the help she so generously gives, should be scoffed at and derided as a mere bait with which more easily to trap the victims of its overweening imperialism, this indeed is to be mourned.

A blunder of far-reaching consequences has been committed. The cause of the Gospel is suffering because of it. But we shall let Dr. Ed. Haymaker, the genial editor of "Guatemala News", and veteran Presbyterian missionary, tell how the Nicaraguan situation has had its disquieting reaction in their work in that republic.

Kellogg Echoes

By Rev. Ed. Haymaker, D. D.

There is no telling where or to what extent a blunder in statesmanship will do harm. Our Secretary of State to protect the interests of a few doubtful Americans and get some advantages without paying much for them landed a few marines in Nicaragua and roused the ire of Latin America from Tia Juana to Ushuaia, and roused all Americans who are not friends of imperialism and bullyism. All other interests of every kind have to suffer the results of the blunder.

Here in Guatemala there have been numerous street manifestations of anti-American feeling, not even excepting as obvious a philanthropy as our extensive hospital work. The whole Mission has to suffer.

In Quezaltenango where the mountain type of character is always extreme, always demonstrative, the anti-Amer-

ican feeling has been intense. Publications and demonstrations have been varied and virulent. They were indignant almost to foaming at the proposal made in the national congress to sell the Electric Rail Road of the Altos to an American Company. Even the American dollar that went at par or even by preference before the Nicaragua affair, thereafter suddenly dropped in Quezaltenango to 50% of its face value, and then stopped circulation.

But it is not the demonstrations that we worry over. It makes little difference whether we buy our bread and clothes with dollars or depreciated pesos. But the opposition threatens to take a more virulent form. The enemies of the Mission everywhere are seeing to it that the full weight of anti-American feeling is concentrated on

the American missionaries and their work.

An interesting illustration lately occurred in Quezaltenango. The Burgesses are away on furlough, the Dyetts are appointed but not yet arrived, Mr. Peck is compelled to spend almost his entire time in that large and promising out-field, Miss Baker has been transferred to the Capital as Principal of the Girls School there till Miss Williams returns, all of which leaves Miss Morrison as the missionary factotum in that stormy city—a town that has no respect whatever for female authority.

The Police Judge, a rabid opponent, found out the situation and thought he saw how he could take advantage of the Anti-American feeling to hit us a body blow. He went snooping around the new Girls' School building, pretending to examine its merit as a construction, found fault with everything he could, even to the holes where the scaffolding had been that had not been filled yet, as is always done in adobe construction, then got a commission from the Municipality to come to pronounce against the construction. He himself insisted that it all had to come down. We have spent \$ 20,000 there.

The commission saw that he was going too far and did not endorse all his drastic antipathy, tho they too made all the criticism they could, part of which was just. However, Miss Morrison and the School and the Mission have many warm friends whose

children have been well educated in the school, and who are proof against anti-American feeling as applied to us, and the whole incident served to rally them to the help of Miss Morrison and to consolidate and give direction to their sympathy. Moreover Miss Morrison was very prudent and did nothing, said nothing and signed nothing without consulting one of the patrons of her school who is a good lawyer. This lawyer insists that even were the Municipality to order it torn down, it could not be done till it is so ordered by the minister of Education, thru the Jefe Politico, and all these are very friendly to our educational work, because they know what we are doing. **None of all this would have happened but for the unjustifiable Nicaragua invasion.**

Miss Morrison, alarmed over the situation had telegraphed to us here in the Capital for help, so the two oldest missionaries took Mr. Morgan, an expert builder of the Capital, and went up and went over the building thoroughly, finding not the walls but the objections without foundation.

There are some imperfections in the work as there are in all works of man, and some of these had been noted by Mr. Ford who is employed to complete the work, and these Mr. Morgan noted also and suggested the changes. The noise and smoke however was due not to architecture, but to international feeling, a feeling that is very unfortunate for all legitimate American interest.

MISS PRUITT

Our readers and friends will be happy to hear that Miss Pruitt is greatly improved in health and is looking forward to her return to the work in Costa Rica. This is good news for us all. Those who have been praying for her will especially rejoice.

It has been suggested that in view of the ever-expanding nature of the work, and more particularly with reference to the project for establishing the clinic and nursing center, it would be useful for Miss Pruitt to spend two or three months in visiting some of

the circles of friends and supporters of the work in the northeastern states and in Canada.

We ask our friends to pray that if this suggestion be in God's plan, doors may be opened for Miss Pruitt's message. She is an interesting and experienced speaker with a deeply spiritual message. Will those who would like to hear her tell the story of the work please communicate as soon as possible with Mr. C. E. Mason, 437 Chestnut Street, Philadelphia, Pennsylvania.

Our readers are appreciative

"I received last year a gift of the "Latin American Evangelist" for a year and it has been a very great blessing. I do not want to miss a single copy."

"Very many thanks for L. A. E. It is one of the best magazines I ever read and I get a few. You may count on my intercession three times each day at least, morning, noon and night. To commune with God has been my joy and strength for many years now."

"I am renewing my subscription to the L. A. E. at this time and I want to write and tell you a little of how I have enjoyed it. It has been to me personally a great blessing. The editorials alone are worth more than the price of the magazine. O, I have thanked God for your splendid "Evangelist." I have eagerly watched the news of the Campaign. Have had a "So. American Day" in our missionary meeting to bring the members into touch. Then I brought the requests for prayer to our daily prayer Hour which we hold at 8.30 every morning in our Mission."

"THE LATIN AMERICAN EVANGELIST"

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Notices

NEW BOX NUMBER at Field headquarters: Box 1307.

ALL CORRESPONDENCE for Mr. and Mrs. Strachan should in future be addressed — Box 1307, San Jose, Costa Rica. Postage from U. S. two cents. Cable address as heretofore — Latmercam, San Jose, Costa Rica.

CANADIAN FRIENDS PLEASE TAKE NOTICE that Mr. John J. Gartshore, 57 Foxbar Road, Toronto, has kindly consented to receive gifts for the work of the L. A. E. C.

ALSO that we take particular care to fully prepay letters from Costa Rica for Canada; if a letter carries stamps value 20 centimos there should be no surcharge.

PHILADELPHIA FRIENDS please take notice that the Campaign prayer meeting is held every third Thursday afternoon, 5 p. m., at 704, Schaff Building under the chairmanship of Mr. or Mrs. C. E. Mason.

*Form of Bequest to the
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(Incorporated under laws of the State of New Jersey, 1921)

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.