

The Latin American Evangelist

April 1927 Organ of the Latin America Evangelization Campaign Vol. VI, N° 4

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.

To Multiply the Number of Intercessors

“Above all, we ourselves must be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. . . Are men moved to pray as a result of conscious or unconscious touch with our lives? By the answer we give in our inmost souls, and by the steps which we take as a result of that answer, will be measured not only the quality but also the outreach of our lives”.

JOHN R. MOTT.

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. 4

EDITORIAL

Be ye Transformed by the Renewing of Your Mind

Right thinking is fundamental to right living.

This is an old thesis, but one that grows more and more upon us until we have come to see that for the Christian right thinking is not only fundamental to right living but is absolutely necessary to victorious living.

It is solemnizing to realize that our mental attitude affects our spiritual progress in such a notable degree. A wrong, or even an inadequate, conception of a vital truth makes it impossible for that truth to lay hold upon and vitalize our lives.

Very much of our loose not to say erroneous thinking may be attributed to the hymns we sing. Their content of truth was never weighed; they just sang themselves into our subconscious mind, and without our being aware of it have molded our thinking. This is true also of the books we read. Of making of books there is no end in our day and generation. Some—a few—are wise; most are otherwise, or at best unnecessary, and would not be missed. Indeed, they are doing a positive injury in that they are keeping people from reading, learning, and inwardly digesting the classics of the Christian life. Largely to this may be charged the superficiality of our spiritual life today. Half a century ago, even twenty years ago, there was a more viril type of Christian experience. There were still giants in those days, and the rank and file were men and women whose spiritual discernment demanded the meat rather than the milk of the Word.

But we have fallen upon softer days and have become impatient of soul discipline. A reaction from the stern truths of divine justice and chastise-

ment preached with terrifying emphasis by an older generation set in, and the blessed doctrine of grace came to its rightful place. In the joy of the new discovery, however, the balance of truth was overlooked. A disproportionate emphasis was placed upon the preaching of free grace, and man's responsible part in the work of sanctification was clouded and often ruled out altogether, until it has come about that many Christians today are waiting for some miraculous moving of the water that shall transform their lives and cause them to live upon the victory plane. They forget that the work of sanctification is a work of cooperation—the Holy Spirit cooperating with our spirit, "taking hold with" us in the gardening that produces those blessed fruits of righteousness. They forget that no garden ever grew over-night, the process of cultivation is a long one before the peacable fruits can be harvested. And so it is with the fruits of the Spirit. These do not show themselves in our lives by any magical over-night transformation. It is all very well to emphasize the fact that they are the fruits of the **Spirit**, but the Spirit does not work in us without our active cooperation. He cannot produce in us His fruits if we are not intelligently and zealously working with Him. We use the word "cannot" advisedly. God has seen fit to limit Himself thus that man may have the supreme glory of his sovereign right of free will and of the exercise of his own personality.

What, then, are some of the facts about which it is necessary to think aright if we are not to miss the way to victorious and fruitful Christian life and service?

Following the line of argument that has suggested the writing of this article, we would say that in the first place it is essential we should recognize that the doctrine of free grace does not invalidate the doctrine of free will. God limits Himself to man's will whether it be in the matter of salvation or of sanctification. God cannot save a man unless he wills to be saved, and God cannot sanctify and use a man unless that man wills to be sanctified and used.

The second fact we would urge is that acquiescence is only one element of the exercise of the will. Accompanying the desire there must be the active endeavor to bring about the thing desired. A saved person is brought by the Spirit of God to understand that the life which he is called to live is a life free from the domination of sinful habits; he learns that all provision has been made for him to so live, and in his heart is awakened, by the same Spirit, the desire to live that life and know that experience.

Right here is where this man may make a fundamental mistake unless his conception of this truth is a right, that is to say, a scriptural one. It is often said that to enter into this experience of liberty from sin's yoke, all that is necessary is to abandon oneself passively to the Spirit, that one has to "take" the victory, "yield" to the Spirit, and the thing is done. All this is true, but it stops short of the full truth and says nothing of the warfare into which the soul enters to maintain the position thus taken up. This warfare is expressed in such terms as "resist the devil", "stand fast", "mortify the deeds of the flesh", "fight the good fight of faith", "ye have not yet resisted unto blood, striving against sin", and many more such expressions, all of which stress the part the Christian has to play in this warfare, the battle ground of which is to be his own soul.

The failure to take these facts of life and Holy Scripture into account has meant, in many cases, disillusionment and despair. People have been led to believe that the crucifixion of

the old man would mean the end of strife, and they have not realized that the new man is called to an active, intelligent partnership with the Holy Spirit in the progressive development of that life, in defending it from the assaults of the "old man", as well as in the work of saving and sanctifying other lives.

The great fact is that instead of the dead man, the crucified "I", there is now the "new man in Christ Jesus", who must zealously guard his liberty by repelling every aggression of that terrible old man who paradoxically, will not die. This new man it is who must also carry the warfare into the very strongholds of the enemy and there despoil him of his prey. This is the New Testament ideal of the Christian life. There is no sinful yielding to temptations, but a determined striving against it. Nor is there the idea of passivity in the hands of the Holy Spirit who works a transformation independent of man's cooperation and determined only by our yieldedness.

Where then does the doctrine of grace come in? Everywhere and in everything. We are saved by grace and we are sanctified by grace, for it is "God that worketh in us to will and to do". Without that inward working and moving of the Holy Spirit, all our doing would be of no avail—nay, there would be neither "willing" nor "doing" on our part. And so, having done all, we are still unprofitable servants, who must ever say, "by the grace of God I am what I am".

But if this warfare is the rule of the Christian life, where then are the peace and joy which are promised the pilgrim. The peace promised to the Christian is not conditioned by his circumstances, neither inward nor outward, but by his acceptance with God through Jesus Christ, a thing settled and done, and which cannot be undone by any circumstance whatever. Furthermore, his peace and joy are derived from the fact that he is on the winning side and that no matter how

the foe may threaten, there is sure victory in every crisis, because the Victor dwells within and it is He who carries the warfare forward, pressing every advantage and turning aside every thrust.

We must get it straightened out in our minds that victory means battle and that every inch of the way will be contested by the enemy who must be resisted unto blood if necessary. This rising up of the flesh life in us is not itself defeat; only when we yield to its insinuations does defeat come in. A clear recognition of this distinction will help us to put our wills over on the side of the "new man", who is being formed in us. Thus, instead of yielding to the pleading of the old man, we shall be able to consign him back to where he belongs, to the place of crucifixion—And here comes in the gracious "helping" of the Holy Spirit, strengthening our will to choose between the old life and the new, pouring in the oil, and giving "grace for grace". Thus the wonderful joy of victory floods our hearts and carries us on from strength to strength.

Another fundamental fact to be constantly kept before us is that the development and growth of the new life depend absolutely on the care we

take of it and the food we give it. The analogy between the natural and the spiritual here is an exceedingly close one. Food convenient, sunshine and fresh air, are vitally necessary for the development of the material life, and not less, so for the spiritual. It is true that Jesus said He had come that we might have "life more abundantly", but we ourselves have to feed and nourish that life, and there will be no growth, much less abundance, unless we faithfully eat and drink for the nourishment of our souls. It is true that Christ in us is the "well of water springing up unto eternal life", nevertheless, the water is for him that drinketh, for him who "goes on drinking". The Holy Spirit will not do it for us no matter how much we may "yield" — there must be the active exertion of our own will and powers in cooperation with Him, and then indeed He will multiply the bread to the feeding and growth of our souls.

Let us get these simple facts straight and then let us get down to business in a serious fashion. If we put them into practice in our lives, we shall find not only the abundant victorious life, but the largest and most fruitful measure of service.

"If you want to change your characters, and God knows they all need it, change the deep convictions of your mind; and get hold, as living realities, of the great truths of Christ's Gospel. If you and I really believed what we say we believe, that Jesus Christ has died for us, and lives for us, and is ready to pour out upon us the gift of His Divine Spirit, and wills that we should be like Him, and holds out to us the great and wonderful hopes and prospects of an absolutely eternal life of supreme and serene blessedness at His right hand, should we be, could we be, the sort of people that most of us are? It is not the much that you say you believe that shapes your character; it is the little that you habitually realise. Truth professed has no transforming power; truth received and fed upon can revolutionise a man's whole character."

Alex Maclaren, D. D.

Campaign of
aggressive evangelism
in Costa Rica

This is the fourth time that Señor Archilla is cooperating with Mr. Strachan in a campaign of evangelization. In 1923 they were together in Venezuela; then in 1924 Mr. Archilla was one of the men sent by the evangelical churches of Porto Rico to take part in the campaign in the republic of Santo Domingo. He also contributed to the success of the evangelistic campaign carried out under the auspice of the L. A. E. C. in his native Porto Rico.

Señor Archilla is just the man needed for the present occasion. Splendidly prepared intellectually, an orator of surpassing ability, fearless in his defense and propagation of the Gospel message, he attracts and holds the multitudes in a unique way. We commit him very earnestly to the sustaining prayers of our readers that the supreme gift, the special anointing of the Holy Spirit may be his for this wonderful opportunity in Costa Rica.

It is our privilege as well as our



Rev. Angel Archilla Cabrera

duty to express our sincere appreciation of the debt we owe to the Presbyterian Mission, and to its worthy general superintendent in Porto Rico, Rev. A. James, in setting Mr. Archilla free once more for this most important and most far reaching service. In doing this they are reaching out into a continent-wide service and we are sure that in watering others the Lord of the Harvest will see to it that they themselves shall be abundantly watered.

ARE YOU HAVING A PART IN THIS CAMPAIGN?

It is your privilege as well as your responsibility to share in this special effort by intensive prayer. These lines are being written at the last moment before going to press. The services are attracting great crowds, large numbers being unable to get into the hall. There is intense excitement in the city and the priests are stirring up the lower classes to violence. A few nights ago the Bible Institute was guarded all night by policemen. That does not disturb us, we are only anxious that Christ may so be lifted up that many souls may be drawn to Him. **ARE YOU PRAYING?**

Something New in Costa Rica

In the close upon forty years during which the Gospel has been preached in Costa Rica much faithful work has been done and much seed sown all through the country. It is true however to say that no adequate results have rewarded all this labour, so that while there is a certain amount of tolerant sympathy for evangelicals, the number of believers would scarcely exceed a couple of hundred church members. The immense majority of the people have not been reached with the gospel message and are as yet ignorant of its content.

Possibly one reason for the general indifference lies in the fact that very little if any work of a controversial nature has been done in Costa Rica. The people do not know in any real sense what are the fundamental doctrines of the evangelical faith nor wherein these differ from the doctrines of Rome. For this reason, the priests have been able hitherto to convince the people that the "protestant sect" had its rise in Luther, about whom they spread the most scurrilous and mendacious falsehoods. The protestant Bible is represented as mutilated and falsified, and the protestants themselves are heretics for whom hell waits with open mouth. To round off this the people are told that if they enter evangelical places of worship, or if they read evangelical literature, more especially the "Lutheran Bible", they will be condemned both in this life and in that which is to come.

In view of this situation we had been feeling that the time was ripe for a campaign of militant evangelism which would emphasize definite teaching on the fundamental truths of the Gospel and which would not avoid the inevitable clash with Romish practices and teaching. Prayer has been directed to this end for a long time past and in a remarkable way God has been combining circumstances in answer thereto. Strangely enough the recent intense opposition of the priests, manifested in an outbreak

of attempted violence, as well as in persistent slander and misrepresentation through the press, has been an excellent preparation for the campaign which is now launched.

At the very commencement a serious setback was experienced. To our utter astonishment, in the boastedly liberal city of San Jose de Costa Rica not a theatre owner was willing to rent his theatre for the purpose of evangelical conferences. The agitation of the religious question before the public during recent weeks had evidently warned them that their business interests would suffer.

A week almost was spent in fruitless efforts to get any sort of hall of sufficient size in which to hold the meetings. There was no doubt in our minds that the great enemy was behind this and that he did not want us to have even the three theatre meetings which might have satisfied us as a means to reach the outside masses. We were dismayed at this apparent defeat and wondered what the Lord would do, but just as the situation seemed most hopeless, He opened for us a great door and effectual. We were able to rent a large lumber deposit which we have turned into an excellent tabernacle that will hold from 800 to 1000 people. We have this place until the end of April, so that instead of the few nights we wanted in a theatre, we shall have six weeks of meetings every night in the week.

Thus our glorious triumphant God does the "over abundantly", always providing some better thing. What a lesson such an experience ought to teach us. Instead of being dismayed because of a check or a seeming defeat in our work for God, we ought rather lift up our eyes in eager expectation for the "better thing" that He is preparing for us. When He does not give us immediately the small thing we have been asking, let us enlarge our petitions and ask greater things.

The whole thing was done so suddenly that it almost took our breath away. We went right up to the place after supper and looked it over with a flashlight and then in the darkness lifted up our hearts to God in gratitude that he had once more done the abundantly above what we had asked or thought. And as one after another led in prayer asking that the Holy Spirit might move amongst the thousands in this city that have not heard the Gospel, we felt that He would indeed save souls and do a great thing in Costa Rica.

In the days that have intervened we have seen an earnest of God's answers to these prayers. The meetings are attracting wide spread attention and all classes of people are flocking to hear the messages. From eight to ten hundred people have gathered nightly. The attention has been most mark-

ed and we feel that the Holy Spirit is working amongst them.

A most unusual incident has been a challenge issued by three priests inviting Señor Archilla to a public discussion of doctrine. This challenge took the form of a handbill which was scattered through the city and the fact that it was accompanied by the usual abusive tirade of lies does not take away from its unusual nature. As a general rule Roman Catholic priests will not risk public discussion and will not allow themselves to be drawn into it under any circumstance.

Señor Archilla in a message published in all the local newspapers accepted the challenge couching his acceptance in language which greatly contrasted with the incivility of their reverences. And so the whole city is agog with expectation.

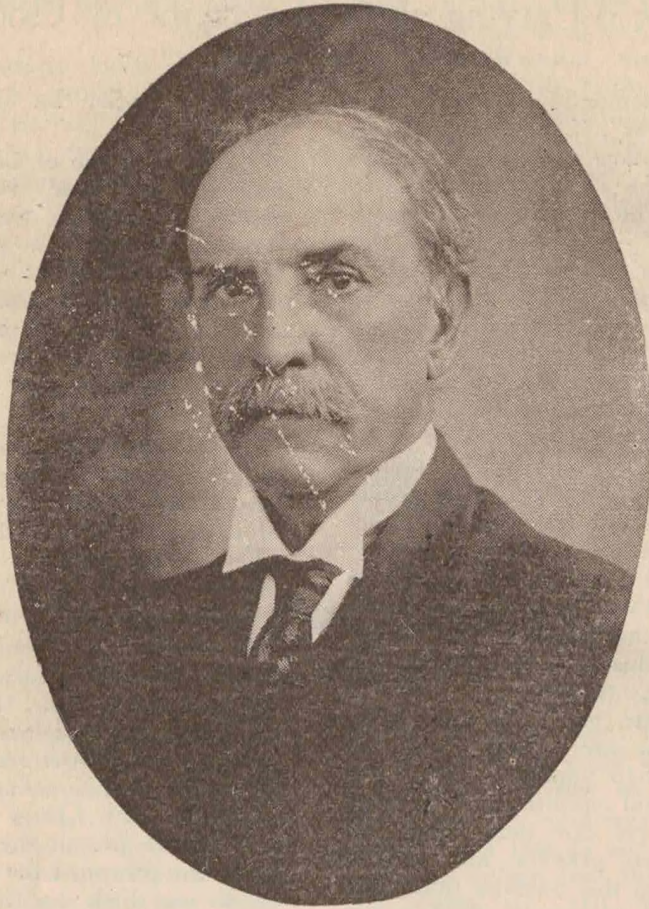
Inauguration of New Chapel in Heredia

This took place on Tuesday night, March 8th and we are thankful to be able to chronicle its complete success in spite of the determined opposition of the priests who moved heaven and earth to prevent its taking place. Persistent rumours were afloat indicating clearly that the idea of burning the place down was being sown in the minds of the lawless elements and there is no doubt but that this was the wish of the enemies of the truth.

The opening service was indeed a great occasion. Evangelicals from San Jose, Alajuela and Cartago came down in auto buses to the number of about one hundred, thus forming a splendid nucleus. At least another hundred people from Heredia took seats in the hall, with easily twice as many filling the street in front of the building, where they could hear and see

perfectly well. This was a marvellous triumph in face of the fact that the people were warned to keep away.

In the successive meetings of the series the attendance was not so great. One night indeed, it seemed as if the enemy had triumphed; we have however every reason to praise God for what He has done. A considerable group of people were present at each service and we feel that real advance has been made in the cause of Christ. The most convincing testimony to the magnitude of the forward movement that has been inaugurated with the opening of the Heredia mission is that to be found in the strenuous efforts that were put forth by the priests to bring it all to nought. They have been defeated and their dominant intolerance has received a tremendous blow.



Honourable Ricardo Jimenez, President of Costa Rica

The latest pronouncement of President Jimenez on the subject of religious liberty

If Catholics have their processions in the streets they cannot pretend that the Protestants shall not (have the right to) make their word heard in the streets also. The Jews persecuted and crucified Jesus Christ because he preached in the streets and public places, and Catholics, least of all people, can afford to behave with the harshness and intolerance of the Jews in the time of Herod and Caiaphas. I do not believe that the Catholic faith is a dead leaf carried about by the wind. I cannot on any account take measures after the spirit of your telegram. Liberty of conscience like the sun, illumines us all.

Signed: RICARDO JIMENEZ.

Co-Praying with the Spirit of God

By Mrs. J. Penn—Lewis

There is a tremendous power in this "work of prayer", if we all knew how to use it. Romans viii. 26, 27, shows us the part the Holy Spirit takes in the work. "**The Spirit also helpeth our infirmity**" — in the Greek this refers to our physical and moral weakness—"for we **know not how to pray,**" i.e., we cannot without His aid arrive at a knowledge of what to pray for, either for ourselves, or for other people. It is not enough that it should come to the mind that others need this and that, "but the Spirit Himself maketh intercession for us with groanings which cannot be uttered... according to the will of God".

We need to consider the conditions leading up to these words in the earlier part of the chapter, for Paul wrote this as a conclusion to something else he was saying, therefore ere we can understand how, and why, the "Spirit Himself makes intercession" in us, we must go back to verses 12 to 17, to see the personal conditions of spiritual life in which He can thus work. So many of our prayers are **mental** prayers; but in this passage there is a deep spirit-life of prayer which is the outcome of the spiritual growth of the believer.

Conditions for prayer

The personal spiritual condition must be that of verses 12 to 17 before the prayer-life in the Spirit described in verses 26 and 27 can be fully known.

The first condition leading up to the prayer-life of v. 26, is found in v. 13. "If ye live after the flesh, ye must die; but if by the Spirit ye **make to die** the doings of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God" (R.V.M.).

No advance in the spiritual life can be realized without the foundation of the Cross. Before the Holy Spirit intercession prayer-life can be truly known, we must be shown by Him how to stand in the position of Christ's death, and by His working let the

death of Christ be applied experimentally.

"**They that are of Christ Jesus have crucified the flesh**" (Gal. v. 24). It means, therefore, the standing of Romans v., whilst in practice we ask the Spirit of God to apply the power of the death of Christ to all the activities of the flesh, so that the Holy Spirit may lead into all the varied aspects of the life of a true child of God.

The second condition of the prayer-life in the Spirit is found in verse 15, where the Apostle speaks of the spirit of sonship, the "spirit of adoption," whereby the believer knows God as "Father", and the Holy Spirit bears witness with his spirit that he is a child of God (v. 16).

Let us ask ourselves faithfully as we read Rom. viii. 12-17, are these conditions fulfilled in our lives? Is our standing in Christ on the ground of Calvary, and reckoning ourselves "crucified with Christ", a real fact to us? Do we permit the Holy Spirit to apply the power of the death of Christ, or do we shirk the Cross? The clear leading of the Spirit through the human spirit cannot be known if in any degree the lower life is allowed to have dominion. What is uppermost in us as children of God—spirit, soul or body? They that are "led by the Spirit," i.e., they who have the Holy Spirit indwelling, leading, teaching, witnessing, giving the spirit of adoption—they are the ones who will know the life of the Spirit in that intercession of v. 26; but abiding in the Spirit, and walking in the Spirit, and being led by the Spirit, and knowing the Spirit, depends upon our standing upon the ground of the Cross, every moment, so that whenever there is any manifestation of the "doings" of the "flesh" we instantly count on the Holy Spirit to apply the death of the Cross to them, and in the will say "No" to the lower life in all its varied workings.

A hidden leakage hindering prayer

Many Christians have a hidden hindrance which causes leakage of strength in the spiritual life. The Holy Spirit is leading, moving, teaching, working in them, but there is something from below pulling them downward, draining and dragging them every now and then to a lower sphere. They cannot know the intercession of the Spirit in the life of the spirit, or His inspiration of prayer, unless they know the power of the Spirit in daily life.

Moment by moment light from the Holy Spirit is needed upon any leakage in the spiritual life. If the life is faith-

fully brought under the continual power of the Cross of Christ up to the light given, under the knife of the Cross—the Holy Spirit will then lead in the spirit without the intrusion of the things that come from below, things that intervene, bringing personal conflict, and hindering the ministry for others. Then having the spirit of adoption — the spirit of sonship—the Holy Spirit will give the witness in the spirit of the child's place, the child's right, and the child's heart towards God. These are the souls to whom the latter part of this chapter is written, and for such is the place of victory over sin pictured, a place of victory in the power of Christ's death.

The Uniting States of America

By Rev. E. M. Haymaker, D. D.

To the average American the expression "Latin American unity" sounds about as sensible as to speak of boiled ice cream. We have so persistently so unsympathetically misunderstood their situation, life, troubles, struggles and ideals that now when we want to understand them we can't.

The great region lying between Tia Juana and Cape Horn, with its more than eight and a half million square miles and its eighty millions of people is by no means a hodgepodge of antipathetic nations. They have a tremendous cohesion. Examine them carefully:

The Ibero-Indian mixture has been the ruling element of them since the Spanish dominion was overthrown. The masses in all are of this same mixture or of pure aboriginal blood. The whole region has but one language, for Portuguese is only a dialect of Spanish. Their civilization, both the aboriginal and the European has been the same for all. They were all subjected by the same conquest at about the same period, speaking in generations. They were long subject

to the same Iberian dominion and experienced the same kind of suffering under it. They all arose against the old word tyranny and together threw it off just as our thirteen colonies did, except that Brazil and Cuba like Texas etc., fell into line later. They went thru the same sufferings in throwing off that yoke. They have been trained into the same religious ideas true or false Indian and Roman. They have been dominated for upwards of half a millenium by the same politico - ecclesiastical octopus, have suffered the same mental, moral and social stagnation under it, have reached the same explosion point at nearly the same date, have experienced the same reactions, and have struggled ever since under the same handicaps.

Consequently their laws are more nearly identical than are those of our different American states. Their liberal leaders, struggling against the same evils with the same difficulties and ideals, tho without polical union, are bound together in a sympathetic unity and cooperation that Americans can scarcely imagine. Their populations are

much more largely native born than ours. To all this sameness may and should be added a common fear of the encroachments of the "colossus of the North," a jealousy as natural as the pre-war Russophobia that was so general, or the 800 year old antipathy between France and Germany, or as the Japanese trouble in our Pacific states. We certainly have no right to complain.

Here exists a real unity that would promptly come to the surface in case of urgent need, and that does appear every now and then. Political unions serve to hide it and even operate against it, but it is stronger than they, for they are based on convenience, are the outgrowth of this profounder unity and are evanescent. But here we have a sound historical, racial, circumstantial, lingual, religious, sympathetic bond, cemented by a common political terror into a union that is stronger, surer and more enduring than any political organization. Of course there may be local friction like that between Chile and Peru, but this only serves to emphasize the unity elsewhere.

Now then, when the "Colossus" lays a hand on any one of the seventeen Un - "United States" (politically), every Latin American unit from the Rio Grande to Cape Horn is immediately thrilled with "Yankeephobia". The ink begins to flow, the presses to rattle and in twenty-four hours all Latin America is a-quiver with anti-American feeling. The armed invasions of Tampico and Vera Cruz produced almost as violent reactions in South America as in Mexico. The unhappy coincidence of American assertion in Mexico and Nicaragua brought Latin-America almost to the boiling point. In several of these countries that had nothing politically to do with the matter and no direct interest at stake, there were various kinds of demonstration by the people, anti-American street processions, resentful leading editorials in the dailies &c. and no opportunity lost for a slap at the "Colossus".

Those American assertions, one di-

plomatic the other military were disastrous. Every American enterprise in Latin - America suffered, and none worse than the largest of them all, the Evangelical mission work under the cooperative management of twenty-seven Boards, some of them representing many millions of dollars contributed for churches, schools, colleges, seminaries, hospitals, industrial institutions with their lands and equipment, and in many cases over fifty years of continuous salaries. Even our Hospital, popular as it is for its recognized charitable work, came in for its share, its ambulance being publicly hooted and insulted as representing an American enterprise. Governments are friendly for we are at peace, but deep down in the entire reading and listening public of all these nations every supercilious diplomatic, military or individual demonstration by Americans and every ungenerous word or action is charged up against the "Colossus" not for immediate collection, but to bear compound interest against the dawn of a now quite distinguishable better day for Latin America, and meantime those who have honestly and with good will invested their capital in those lands and those of us who have invested our lives and the many millions of contributions of American Christians, and have done the most to develop the good will and progress of these nations, must be crucified that some group of grabbers may save a few dollars or gain an advantage.

Quiet Americans following their avocations in the Land of the Free do not appreciate the rapid changes that Latin America is experiencing. Under modern liberal governments they are rapidly learning the practical arts and sciences, are establishing great industries, are learning the value and methods of organization, are becoming constructive instead of imitative, are becoming capable of large enterprise, and are rapidly growing in cooperation and democracy.

As the public school systems produce their results the masses are becoming literary instead of illiterate. Their

youth are learning the practical principles of mechanics in the shops and factories. Their universities, instead of being mere centers of ecclesiastical imperialism are beginning to radiate philosophic, social, moral, industrial and civic progress. With growing enlightenment they are appreciating better every year the identity of their history, conditions and interests.

We too often forget that political unity is only superficial and rests absolutely on sympathetic unity. We forget that all the great achievements of humanity have been accomplished by that same unexpressed unity, and that after the work is done it crystallizes into an outward form, a nation, a church, an enterprise or a law—look at primitive Christianity; look at the XVI Century reformation; look at the American revolution: look at our temperance agitation. That is the kind of unity that is growing in Latin America today. A noted Chilean university lecturer in a recent speech in Mexico City said:

"The danger for Latin America is not the United States, but is in our lack of solidarity as peoples. It is incumbent upon the universities of our America to develop a vigorous campaign for the purpose of defining our Latin - American mentality so as to have a united expression of our own. We should commence by an intellectual approach by means of an interchange of students and professors between our different countries, to be followed by conferences, tracts, books, everything that will develop united understanding".

One of these fine days, some slumbering statesman or some avaricious corporation will unwittingly touch the button that will complete the amalgamation.

In view of this profound sympathetic unity in Latin America, we conclude:

That we had all better think of them not as segregated nations, but rather as **The Uniting States.**

That we had better meddle with their internal affairs just as little as possible.

That the people of Latin America are no longer "greasers" and "spigoties" but men and women worthy of respectful consideration and treatment.

That when we want to go into any enterprise in their territory we do so under full recognition of the law of their land rather than trusting to get out of it by some irregular method, because we are big.

That if grasping combines are ungenerous enough to over-reach the inexperience of a neighboring nation, they should at least take their medicine when the time comes, without asking the whole country to endorse their ungenerosity and over-reaching.

That our government should bear in mind not only the particular enterprise in question, but the sympathetic effect on all our enterprises there, and the meaning and value of each and the extent to which all public interests and international cordiality may be distributed all thru the Uniting States.

That the evangelical mission work is far and away both the biggest investment and the strongest factor in the enlightenment and development of those nations, by its work, its influence and its suggestions.

That if frankly amicable relations are to be established with this great group to the south, it can not be done by machine guns, by ultimata, by contemptuous nicknames, by national strutting, nor by dollar diplomacy, but solely by sympathetic appreciation and treatment and the profounder application of the golden rule.

From "Guatemala News".

An Evangelical Indian Church

By Mrs. McKinney, La Paz, Bolivia

The steady growth of the Indian church here in La Paz under Pastor Peñaranda has impressed every one. One by one, or more often family by family, people have presented themselves for baptism until there are now over seventy adult members. About twenty of the men are always ready to speak or lead in prayer in the meeting when called upon. The attendance has reached as high as 170, which means not even standing-room left, and there are not seats for over half that many. At the beginning of this year we were able, due to an increased allowance, to start two new things: a day school for the children of our Indian members, which now has about 30 children attending, and a night school for the special training of about a dozen men who are willing to go as teachers to the country places. Don't think that means a normal school, for even the best of these could hardly do fourth-grade work, but in an illiterate country like this even such humble workers are in demand, for the Indians of many country places are asking for teachers and are willing to do their part to support some one who can teach their children to read and write, and most of them desire to have an evangelical teacher and to become "evangelistas" themselves. Next year we hope to be financially able to send one or two men out into the country to do this kind of work, starting little schools and preaching once a week; also, with the help of the congregation, to erect a nice little church building in this city.

We never go more than a few weeks without hearing of fresh cases of persecution of evangelical Indians, and lately it has been more severe than usual.

In our congregation we have several who have been driven away from their villages and their houses destroyed, or beaten, attempts made to drown them, etc., because they were evangelicals.

These crimes are always committed by other Indians, but never without the instigation of the Romanist priest of the parish, and there is never any satisfactory interference by the police or courts — usually none at all. The Seventh Day Adventists, who have an extensive Indian work, in comparison with which ours is only a tiny beginning recently had several of their school buildings torn down, and at one place their Indian teacher and his wife were both beaten by a mob made crazy with alcohol until left for dead, and their only child, a five-year-old girl, was actually killed and her body thrown into the house and burned. In spite of that, another Indian volunteered to go and keep up the school at the same place, and the man who suffered refused to even go to a lower altitude to recuperate, for he said, "If I should leave the people might think I was afraid!" That is the spirit of the Indian converts: they are very sincere and faithful, which is quite in contrast to the nature of the people of this country who have been the oppressors of the Indians, whether of pure Spanish or mixed blood.

AN INDIAN FUNERAL

Last month there was buried a young married woman of our Indian church who had died of heart disease. With the number of adherents our church has you will realize that deaths are not infrequent, but evangelical funerals always attract attention because they are different from the usual kind. To begin with, Indians ordinarily cannot afford to bury in niches which is the custom of the upper-class people here, but bury in the common plot where graves have lapped over each other for decades. Our Indians, however, usually have some money saved up, and if they have not enough the other members help them, so that they can buy a niche and a decent casket. Then,

there is always a large "accompaniment" as they call it, of 100 or 150 people, who go to the cemetery with the body, and they bring lots of nice wreaths and bunches of flowers, which is quite unknown at burials of the poor Roman Catholic Indians. Also we always have a little service at the cemetery and sing in the Aymara language, and a custom has grown up that any one may speak who feels moved to, so that when they are completing the closing up of the niche some man will commence, "Brothers" and the rest will take off their hats while he gives a few sentences of testimony, nearly always publicly thanking God that he has learned to know the Gospel and become free from the old belief in the necessity of masses and responses for the dead and getting drunk at funerals as well as all other occasions, etc. When he is through they put their hats back on but some other man will raise his voice, "Jila-

tanacas..." (Aymará word for brothers) and off come the hats again, and so on until six or eight have spoken. At this funeral last month that happened and lots of people stopped to listen besides our own crowd. At a distance of a dozen yards was another scene typical of the grief of Roman Catholics: A woman with her two daughters and son, all in deep mourning, was in front of the niche where some relative of hers had been recently buried, and had with her a priest whom she was paying to say prayers for the soul supposed to be suffering in purgatory. He addressed prayers in Spanish to the Virgin, the various saints, angels, etc., and at the close of each he would ask her if that would be all or if she would have some more, and she would slip ten cents into his hand and tell him to go on. She stopped slipping, however, in time to come over and listen to some of the testimonies and exhortations our men were giving.

Grace

Ephesians II. 8

There's a circlet of sparkling jewels,
 Unpriced, from age, to age;
 That gleam in letters of living light
 Upon the sacred page.

They are strung on a cord of "Mercy",
 They are clasped, by a Love Divine,
 They were "thoughts" of God, in Eternity—
 They are jewels, in "fullness of Time."

Jewels, that flash o'er the darkness
 Of our deep despair, and sin;
 And lift us "up" into holy light
 "Quickened", in likeness to Him.

Up!—Whilst the Angels wonder,
 Up, where our Lord's enthroned,
 Up, to the "Heavenly places"
 Never to be disowned.

Never to leave the Glory,—
 Only our bodies wait
 The touch of a life immortal
 To crown their low estate.

"By Grace ye are saved"—What wonder!
 That those who were "dead in sin"
 Are at home in the "heavenly places"
 For Grace hath let them in.

A. R. V.

Tenafly, New Jersey.

An Urgent call to Prayer

We would very urgently remind our prayer helpers that we are in the midst of a crisis time in the evangelization of Costa Rica. The city of San Jose is stirred as never before. A great deal of it no doubt is excitement, and will pass away, but on the other hand multitudes of people will be brought face to face with the claims of Christ perhaps for the first time in their lives.

We feel that prayer will be the deciding factor and we urge you to give time and thought to intercession at this juncture. The opportunity is a unique one and we are longing for a great movement of the Holy Spirit convincing and converting souls. May you all be given a special anointing for this special ministry of intercession.

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 — Latamericam, 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. A. 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.

"THE LATIN AMERICAN EVANGELIST"

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

Carries up-to-date, illustrated reports of the work of the Campaign as well as general news covering the whole field of Latin America.

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Form of Bequest to the Latin America Evangelization Campaign

(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.