

The Latin American Evangelist

November 1924 Organ of the Latin America Evangelization Campaign Vol. IV, No. 2

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

OUR FIRST BUSINESS

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

Dr. A. J. GORDON.

THE LATIN AMERICA EVANGELIZATION CAMPAIGN

INCORPORATED, 1921

OBJECT

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

DOCTRINAL BASIS

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

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The Latin American Evangelist

Vol. IV {

SAN JOSE, COSTA RICA, C. A. }

No. 2

EDITORIAL

Before They Call I Will Answer

The outstanding event in the Bible Institute this month was the news that a gift had come in from one of the Lord's stewards, to cover the board of our first eight men for nine months. How can we sufficiently praise our faithful God! The comfort which such a large gift brings is great, but it is as nothing to the joy of seeing the Lord justify His leading to us. How safe it is to trust Him and obey!

Provision has now been made for all the ten men—eight of them for nine months and the other two for twelve months. This is the Lord's doing and it is marvellous in our eyes. Thus we are, in an entirely unexpected fashion, relieved from concern as to the daily needs of our family of students for some time to come. But we are deeply impressed by the thought that God has done this so that our way may be clear to make definite plans for the house to contain dormitories for the men, as well as quarters for the director and his wife.

Might we be permitted to say to some who have written us, and to others who have also been stirred by the Holy Spirit to take a part in providing for the men, but who have been thus forestalled in the matter, that the Spirit's voice to them was not in vain, but that His thought for them still holds good? Not only must we provide dormitories for the men but we want to take in many others, men and women, who are still waiting their opportunity to train for the great harvest field.

All God's giving is a challenge to us. We are only at the beginning of the great things He wants to do and do quickly. Yes, that is it. We are profoundly impressed by the thought that

the Holy Spirit is now speeding up His work because the time is short. And God needs a great company of young men and women, Latin Americans, trained, consecrated, and anointed with the Holy Spirit, to carry the blessed tidings of salvation to their fellow countrymen who are sitting in darkness and in the shadow of death. HE NEEDS THEM AND HE NEEDS THEM QUICKLY because souls are dying without Christ.

With all our hearts we believe that it is not God's plan for us to go slowly now. Folks are very fond of quoting that "one day is with the Lord as a thousand years", but they forget that it is also true that "a thousand years are as one day". Are we not nearing the time when a nation shall be born in a day, and when we may expect to see a mighty outpouring of revival grace? It seems to us that whatever may be the prospect for a great revival in the so-called Christian countries, we may confidently expect God to do a new thing in the lands where the name of Jesus has not been preached, and that a large movement of soul winning is near at hand.

And so we think that God would have us do more than take a few new students next year, with a few more the year following. Why should not every man and woman in Central America, who is converted to Christ and who possesses the necessary gifts and calling, be in training NOW so that without undue loss of time they may go forth bearing the precious seed?

There are many reasons why we believe that it is God's plan to establish here in Costa Rica a strong, central Training Institute which will

stand foursquare for the fundamental doctrines of the faith. A School that will be a Bible School and a School of Missions along New Testament lines, and which will serve every denomination and mission holding fast to the same fundamental doctrines of the faith once for all delivered, will be perhaps the largest contribution to the evangelization of these American countries.

Seeing then that we are called to make provision for the men whom God is raising up to be the heralds of the Cross in these lands, we hope to be in a position soon to lay before our fellow helpers some definite plan to that end. Meantime we urgently need the steady prayer power that will bring God's will to pass in all these things in spite of all the devices of the enemy.

Subjects for Praise and Prayer

We have fresh cause for praise to God this month in the renewed tokens of His faithfulness. In spite of the determined and organized opposition of the priests, the Gospel has been preached with great power in Sto. Domingo and the whole country moved tremendously. This is entirely the result of answered prayer. Thousands have heard the truth as it is in Christ and have been brought face to face with the great decision and we believe many have passed from death unto life. Praise God.

Let us praise Him too for the gracious and generous provision He has made for the students in the Bible School, for the blessing He is giving them in their evangelistic work of which we soon hope to give some account; for the gifts of clothing for them which friends have been sending in; for His blessing on their school work, and for all the mercies which are new every morning.

We want you all to rejoice with us for the great victories of grace that are right ahead. The pressure of the enemy has been severe latterly in many directions and we are sure that it is because he sees defeat ahead. God has promised to do "a new thing" and He will do it in spite of all the rage of Satan. Let us joyfully follow the example of Jehoshaphat and his people in 2 Chron. 20:22., and their experience will be ours.

Draw near with boldness

"Everything belongs to you—the world or life or death, things present or future—everything belongs to you; and you belong to Christ, and Christ belongs to God." With what confidence may we not come and ask whatsoever we will! We shall never be able to exhaust His limitless resources no matter how often we come nor how largely we ask.

We are praying definitely for guidance about the house for the men students and about the workers needed for their department. A trained, experienced Spanish-speaking missionary couple are urgently needed to take charge of the men's house and share in the general teaching work. Others will also be needed as the work grows, but these are needed urgently. Please pray too that God will guide in the selection of the men and women who are to enter the school next year.

Pray very earnestly for those who heard and received the Gospel in Sto. Domingo, that they be kept by the power of God. Pray much for the missionaries who are experiencing a new outbreak of persecution, especially for those in Puerto Plata.

Join us in asking God for the Addressograph we so badly need in our office in San Jose.

The Enemy Within the Gates

The priests of the Dominican Republic, helped and inspired by the Roman Catholic press of the United States, stir up anti-American feeling as a weapon of warfare against evangelical missionaries.

By Mrs. H. Strachan.

The United States, a Protestant country, founded on Protestant principles, concedes equal liberty and freedom to all those who live under its flag. All forms of worship are not only tolerated but protected. In common with other religious communities the Roman Catholic church enjoys the most ample liberty of worship and propaganda. Indeed in her case so large is that liberty, and so generous is the consideration with which she is treated, that very rarely does even a faintly critical notice of her activities appear in the public press. Rather it would seem to those who are awake to the terrible menace which some of these activities constitute to the welfare of the State, that there exists a sinister conspiracy to blind the eyes of the public by fulsome flattery of a church and a system which has blasted every country that has had the misfortune to be under its sway.

The liberty accorded to the Roman Catholic church in the United States, as well as in all other protestant countries where she enjoys so many favours, is emphatically denied by her to Protestants in nominally Roman Catholic countries. Be it noted that we do not say by the governments of these countries, but by the R. C. Church itself. The constitutions of nearly all countries concede liberty of worship to all religious beliefs. Nevertheless, when the governments of Latin American republics enforce this law for the benefit of their evangelical citizens, they are met by the bitter hostility and active opposition of the Roman Catholic clergy.

This is a general experience which excites no surprise, but we are now face to face with a new development in the systematic intolerance of the Roman Catholic Church. When Mr. Stra-

chan arrived in Santo Domingo to carry out an evangelistic campaign in co-operation with the native evangelical churches, it was to find that an active counter-propaganda, "officially inspired" from the United States, and making use of articles from some of the Catholic papers up there, had been on foot for weeks previously. If this attack had taken the form of the usual obscene lies about Luther and evangelicals in general, no notice need be taken of it, but because it was in the nature of a deliberate anti-American campaign, the matter is more serious and calls for some comment.

It is a profound pity that the general public in the United States know so little of the trend of Latin American affairs. Many of our readers will perhaps not know that there were United States troops in Santo Domingo until as recently as June last. We cannot here go into the story. To-day the Republic has its own entirely independent government and looks forward with optimism to the future. While we fervently trust that its hopes may be realized, yet Santo Domingo, no matter how strong its national pride and prejudices will never be able to forget the benefits of the seven years of United States' occupation, demonstrated in the fine roads, etc. which it possesses to-day.

Unfortunately political passion has not yet had time to die out and there still exists a strong current of anti-American feeling. The priests have set themselves to diligently fan this flame. They are telling the people the old lie about missionaries being the paid agents of the U. S. Government, to win by stealth what they could not gain by force. They hold before the people the perpetual bugbear of "El Coloso del Norte" who wants to

strangle all the little republics in his iron embrace. This, they say, Uncle Sam is doing by his paid agents, the missionaries, whose business it is to win the people's sympathies by all or any means, using money freely to buy converts, and so to make ready for the taking over of all these countries. A Catholic paper of the United States had brazenly quoted Mr. Strachan as having admitted the truth of this charge in a public utterance. Truly they are of their father the devil who was a liar from the beginning. Of course the truth of this incident is that, in that meeting, as in so many others, Mr. Strachan had denounced this calumny which is such a favourite weapon of the priests all over Latin America. It was somewhat of a surprise to him to be heralded long after, in the far away republic of Santo Domingo, as "the only man who had been frank enough to admit the truth of the charge".

But there was another phase of the priestly campaign which reveals their utter inability to believe that anyone can preach the Gospel for disinterested motives, or that evangelical missionaries, men and women, can live and work in the same place in any other than immoral relationships. Their own proverb is certainly true, "A thief judges others by himself".

The Revista Catolica of El Paso, Texas, had written a most unscrupulous commentary on the "Latin American Evangelist", especially dealing with an article calling attention to the Venezuelan campaign, as also to the published picture of the group of Columbian missionaries. The description of this latter can only be described as abominable. We are very sure that if that same Revista Catolica published in the English language, and for circulation amongst the English-speaking people of Texas, such obscene innuendos about the noble group of men and women (amongst them the venerable Dr. and Mrs. Thomas Candor) whose lives and talents were poured out in the service of Christ in Venezuela at immense sacrifice—as the

world calls sacrifice, they would have been mobbed in their offices. They would have been forcibly reminded that these men and women were America's best, freely given to God for such a mission as that for which His own Son came. Of course they would not have dared to print such a thing in English. But they put into Spanish and are sending through the press of the Spanish-speaking countries, lies that are so impure, and clothed in suggestive language of such a description that we could not bring ourselves to translate or print them.

Referring to the L. A. E. C., all their scorn is poured out copiously. They are very sarcastic about its fundamentalist doctrinal basis and suggest that it would be better employed in preaching to the "seventy millions of unevangelized" in the United States. In fact the "impure apostates" to use their own term for the Campaign preachers, would be better any where else in the world than giving an "impure gospel" (again their own word) to the people of Latin America.

These are the enemies within the gates, and these are their weapons. How little we need fear those who are driven to the use of such weapons! We would waste neither time nor space on them were it not that we think of the ignorant people who are believing all this, and who are thus held by Satan from giving heed to the pure Gospel of our Lord Jesus Christ.

But Satan is a defeated foe and all his forces are not able to stem the tide of Calvary's victory. Prayer will make that victory effective as the Cross is uplifted, and we want our partners in the work to know the facts so that their prayers may be definite and understanding. The struggle will be increasingly bitter as Satan sees the Strong Man spoiling his goods. Let us by mighty prevailing prayer "bind the strong man", and let us also mightily praise our God for the victories of grace already won, and for the great ingathering of souls that is surely coming.

A True Son of Luther, by the Grace of God!

Strachan in Santiago, Dominican Republic

By Rev. H. F. Johnson.

Now he has gone to a neighboring town to preach the gospel, but while he was with us, the Devil and all his forces were stirred very thoroughly. In fact the enemy began his attacks before Mr. Strachan arrived in the city. He knew evidently, that his territory was to be invaded, and his strangle hold of the masses contested and broken. Hence, a few days before the Latin American Evangelist with his strong native speakers arrived, the leading priest put the following article in the front page of the "Diario":

"To the Honorable town Board of Santiago, and to the noble people of the city; by official notice, there has come to my knowledge that a protestant missionary has disembarked in Puerto Plata with a complete Circus, and in spite of the fact that Puerta

my friends, my fellowtownsmen, and my correligionists, to be on the alert against these missions that in no way bring good nor profitable tendencies to a city; my voice against the Word of these false prophets; and my energetic protest against the insistent eagerness of these North Americans who pretend and wish to commit the abuse of sowing bad protestant seed in catholic fields who are living contentedly and in conformity with the faith and religion which they inherited from their forefathers. In the name of our grandfathers; in the name of the immortals of our Independence and the Restoration of our **Patria**, which immortals were all Roman Catholic Christians; in the name of our traditions and sacred customs which the foreigner wishes to snatch away in



A group of the Free Methodist missionaries in the Dominican Republic

Plata is mostly catholic, the Town Board permitted this secretary of Luther to put up his tabernacle on a town lot. And, I, in my quality, as **Apostolic Roman Catholic**, and in my character as **Foreign Vicar of the province**, wish to lift my voice, warning

order to attain the criminal intent of denationalizing the Dominicans, I beg the Honorable Town Board of Santiago to refuse, if a place is solicited for the placing of the aforementioned Circus, and I beseech all the Honorable Town Boards, where this true son of

Luther may pass, not to repeat the censurable compliance of Puerto Plata. Is it not enough yet? We have evangelical missions in churches, in parks, and in the streets on the strength that there is liberty of worship which ought not to exist while there is harmony between Church and State and while the major part of the Dominicans are catholics. Friends, brethren, and fellowcitizens, for the sake of the memory of our fathers, for the sake of the honor of the Dominican fatherland, for the sake of our heroes, let us give these protestants neither a lot nor a hearing with their religious error. Pbro. M. de J. González".

Talk about bigotry, egotism, and insolence! They have all three gone to seed in this pretensions leader of the people. But, he overshoots his mark and hurts his own cause by his insolence. He does not represent the people as he thinks; and every time he explodes his fanatical ideas in the public press, he gives us free advertisement and turns his people from himself to us. The writer passed thro the streets many times after this article was written and heard many comments on the part of the people in our favor. The result of the whole matter was that the city was in a spirit of expectation for the revival campaign. Mr. Strachan came and in short order the large tabernacle seating six hundred people, with room for four hundred more to stand on the out-skirts, was

placed in the very heart of Santiago, (A prominent catholic gave us his large central lot free of all charge). Then, in the two dailies, in 5000 hand-bills, and a big sign board sent thro all the principal streets, went the announcement for the evening meeting. It was a lecture on social purity for men. Great crowds attended, even some of the priests themselves. And so night by night for a week the meeting went forward with great interest and power, culminating on Sunday night in the tabernacle, but on Monday night in the mission. The people under deep conviction. With great power did the evangelists lay the truth upon the hearts of the people. Many responded.

In these Latin American countries, the priests have put the gospel as presented by the protestants in disrepute. In their minds it is the essence of all that is bad and undesirable. Hence, there is a strong wall of prejudice which must first be broken down before a missionary can get at the people. Many people in these countries really believe that we are devils incarnate; and many believe that we have come with no other purpose than that of trying to make Americans out of Dominicans. Hence, it often is very difficult for the missionary to get a hearing. But, a large campaign like that which Mr. Strachan puts on draws the crowds. He has a large tabernacle which is something new, he does lots of advertising which is un-



The mission premises and group of believers in Santiago, under the superintendence of Rev. H. F. Johnson

usual, he employs some of the best Latin-American orators which is very essential—it is a sort of phalanx movement against the enemy in the rear. Then when they see that we are not at all dangerous people, and that we preach the truth, they invariably say: "Oh, is that what the gospel means? We like it."

It is too early to relate all the results of these meetings we have enjoyed in Santiago as yet, but we saw many new faces in a class meeting for beginners we held last night. One can go forth

in the street and in many places find the people gathered together in small groups discussing, and upon drawing near one can hear the topic of discussion, which is nearly always the Bible and the protestants. Like in the days of the apostles some are for and some are against Christ and the resurrection. But the important and interesting thing is that they are thinking about the subject. We found Mr. Strachan to be a faithful and efficient servant of the Lord Jesus, and we all hope that, in the providence of God, he may be led to visit us again soon.

The Campaign in Puerto Plata

By H. Strachan.

"My last letter was sent from Haiti just as I was on the point of leaving for Santo Domingo. Finding it impossible to secure a steamer from Port-au-Prince to Santo Domingo, I was obliged to take a Dutch steamer going round to the North side, bound for Puerto Plata. This steamer left on Thursday the 14th and we arrived in Puerto Plata on Saturday evening the 16th. Taking my bags to a hotel, I made enquires as to whether there was a resident evangelical pastor, and if so, as to his residence. Receiving the desired information I made my way to the house, and when the missionary came to the door in response to my knock, you may imagine our mutual surprise to find that we were already known to one another. Mr. Moore, the missionary in question, and I, had met at Seacliff last year on the occasion of my visit there. He belongs to the Plymouth Brethren, and it will be of interest to you to know that his wife is a sister of Mr. Richard Hill of Brooklyn, and also of Mrs. Swan of Ridgefield Park, of whom I have heard you speak. They were both delighted to see me and gave me a most cordial welcome. Nor would they allow me

to return to the hotel, and so my things were brought down to their home, where I remained until this morning. My stay under their roof has certainly been a most delightful experience, as both of them, laid themselves out to supply my every need, Mrs. Moore especially making all sorts of nice things to tempt me to eat, for which I had very little appetite owing to the intense heat.

Mr. & Mrs. Moore have only been on the field a matter of eight months or so. They are working with Mr. & Mrs. Reid who have been longer on the field and know the language. The mission is settled right in the centre of the town in an ideal little hall for their purpose and they are gaining the people's sympathies with every prospect of good results.

On the Monday—just a week ago to-day—we went to the aduana and spent the whole of that day and the half of the next getting our things out, and interviewing the authorities and by dint of hard work were able to get our tent up in time for a meeting Tuesday night. I commenced with a meeting for men only, and we had about four hundred men present, re-

presenting all classes of society. As Puerto Plata is a town of about 7,000 inhabitants—with the name of being rather fanatical, and has a considerable proportion of her inhabitants scattered in barrios some distance from the tent, I consider this was a pretty good turn out. For our second meeting we had a good crowd of about seven hundred. The following evening Brother Natal gave the address. He surely made good, giving us a really masterly discourse. My heart was fairly bubbling over with joy at the end of the meeting, for his talk on the spiritual necessities of man held his audience spellbound, and evoked a perfect ovation. The following evening, because of the increasing interest, brought our audience up to close on

1,000 souls.

These fine meetings in Puerto Plata have stirred the enemy to the depths, and the result has been that from one of the great orators in Santiago—a priest—has gone forth through the press an open letter, criticising very severely the attitude of the Puerto Plata municipality in granting us a site for our tent, and calling upon the municipalities throughout the entire republic to keep us out. Thus all over they are prepared for our coming, and striving to the utmost to prevent our gaining a foothold anywhere. But praise God we are following our glorious Leader, to whom all power is given in heaven and on earth. We too shall overcome by the Blood of the Lamb, and by the word of our testimony.



The Brethren missionaries in Puerto Plata.

Mr. Moore writes:

"We were much surprised on Saturday August sixteenth, to open our front door and find Mr. Strachan at it. His plans were to go to the south of the Republic and commence his campaign at the Capital - However circumstances brought Him to Puerto Plata first, and we feel sure had he gone as planned to Santo Domingo city first, his way would have been blocked here.

We are in a very fanatical town. The

priest here is very much opposed to us, and he exercises great influence over the people. Coming unannounced, Mr. Strachan took the town off guard. Through a lawyer friend whom Mr. Reid, my fellow worker, and I, give English lessons to we secured a splendid site for the tent in front of the Market. It took our friend nearly two hours however, to fight for it, and secure permission from the town council. This we learned after the meetings were over. Mr. Strachan advertised well, and during the five nights of the tent,

between 500 to 1000 people attended the meetings and seemed much pleased and interested in the messages. Following these tent meetings, Sr. Natal from Puerto Rico, 'one of Mr. Strachan's workers, had two meetings in our Hall. The meetings were very fine and we were crowded out, the patio being full, and many in the street listening. However Satan is no mean foe, and the priest not a weak tool in his hands. He has convinced the majority of the people, it seems, that Mr. Strachan is in league with us, who, he declares, are political propagandists from the disliked U. S., using religion and moral teaching as a blind. He has effectually prohibited any dealings with us and we see and feel the boycotts very keenly. Our friend who helped so willingly, has advised for the time that we go on quietly until some of the feeling subsides. We know

many are in sympathy with us but are bound by the shackles of fear and threats from the priest. One young married woman who has been coming to our meetings, and has been interested for some time, seems to have given way to the increased pressure at this time. We trust however, in days to come fruit may result from the awakening of many. We feel hopeful of the campaign in other parts of the Republic and trust it may be the means of breaking down opposition and spreading the light of the Gospel. Opposition is by no means a new thing. 1 Cor. 16:9.

Mrs. Moore and I enjoyed so much your husband's visit, and his presence with us left a fragrance we shall not soon forget, May the Lord bless your united labors for Him and encourage you much".



The street in Santiago where the tent was pitched for the meetings in that city.

Is Our Educational Work Building up the Church?

By Rev. Edward James, D.D.

This article, published in "The Presbyterian" of August 21st., might have been written for Latin America. The question discussed is such a vital one that we are glad to bring it to the notice of missionaries throughout these countries, we do so in no spirit of criticism, but as emphasizing the writer's splendid plea for a reconsideration of methods that have not yielded the desired results.

One of the healthful signs of the times is the increasing willingness to review formerly accepted ideals and methods. Let us not be discouraged because some still persist in playing the royal game of ostrich, refusing to be cognizant of anything to disturb their perpetual complacency.

The survey spirit is upon us and, like fire, when it starts, none can tell where or when it will stop. Often "treasures of knowledge" are uncovered, little dreamed of at the outset. A number of recent articles in missionary publications make evident this hopeful courage to know fully and state clearly certain facts—unpleasant perhaps, but vital to the enterprise. Furthermore, the writer has been asked to give others the benefit of his observations.

Disillusionment was ever unpleasant, though it is often necessary—and along no line is this developing more broadly or significantly than in connection with our widespread educational work. A couple of months ago a chief executive of a large denomination labored to convince me that our educational work had been developed out of all fair proportion to the evangelistic work. He was disillusioned. Only recently a leading educator told me that he was fully persuaded that our emphasis upon education is misplaced. He is disillusioned. Foreign missionaries in China have given themselves to educational work with vigor, fervor and persistence worthy of the great expectations held. The creed formerly held by multitudes of workers was recently fairly expressed: "I believe that the propagation of Christian civilization is the greatest work in the world, and that Christian schools are incomparably the finest agents for the spread of Christian civilization".

Not to indulge in hair-splitting, it is

evidently a question, partly at least, of what constitutes a Christian school, what differentiates a Christian school from a non-Christian school. Is it a difference of building, equipment, curriculum, method, ideal, objective, emphasis—all resulting in a different product? And what does a Christian school expect to produce? "Commercial and religious compradores?" "Second rate clerks?" What biting sarcasm was that from a noted educator who but recently saw the tragedy of our compromise! More than twenty years ago we heard Dr. John R. Mott speak of missionaries as "chiefly an overworked lot of school teachers". Again we ask, what do we expect to produce from our Christian schools? Well, say "Christian citizenship"—surely nothing less than this.

We have made the claim so often that it is worn fairly threadbare—"Get hold of the children of to-day, and you have the church of to-morrow". Only to-day a nationally-known Chinese worker suggested to me the opening of a new school, and to my query, "Why open another school?" he quoted the formula. Let us face the facts. The writer is familiar with a large region, and has conversed with many on this matter. During the last thirty five years, we have had several thousands of boys in our schools for from two to ten years. The actual figures are not at hand, but, conservatively estimated, probably a thousand, or more, of these have professed Christianity, been baptized on confession of faith, and received into church membership. Surely by this time we ought to have a sturdy Christian church, for did we not so promise ourselves? But again, to quote a recent writer, whose words, though written for another occasion, fit ours: "We

are facing the fact that the hundreds of nominally Christian students who have been through our schools are having nothing to do with our churches. It is high time that we faced the problem squarely. What do we gain by pouring water into a bucket that has no bottom?" In our particular case, of the thousands who have had years of training in our so-called Christian schools, and of the many hundreds who have gone the full length of entering into church membership, when they were in the schools, within a twelve-month after they have left school, scarcely any can be found who have more than a nominal connection with a church—they make no Christian profession and acknowledge no Christian obligation. This unsavory fact persists, and stares us in the face everywhere, that apart from those retained in paid employ, very few of our students maintain their Christian profession, or count as Christians very long after leaving school. And this parallel fact is suggestive—of the hundreds of substantial and intelligent male members of our churches, very few were ever students in our schools. What are our Christian schools doing to produce Christian citizenship? And yet, with some of our great missions, the major part of their resources, men and money, for half a century or more has been lavishly poured into Christian education.

It is easy to retort, "The trouble is with your church, not with our school". But, is it so? Will a study of our schools from kindergarten up discover any programme, discipline, atmosphere, aspiration, or determination that gives just ground for expectancy of large and permanent Christian results? We think not. Is our teaching of religion, e. g., comparable for emphasis and efficiency to our teaching of

arithmetic or English? Many students and teachers testify that what religious instruction is given is usually the duller and least effective part of the day's programme. It is said again; your evangelistic programme is behind the educational programme in development, why don't you work up the evangelistic programme as the educators have worked up theirs?" Yes, very true, the evangelistic programme is very far, almost hopelessly far, behind the educational programme. And that is one cause of the trouble—there are always men and money for educational institutions, but frequently little of either for evangelism.

Is it the main business of the church to give people a commercially valuable education? Apparently so, for most of our resources go to that end. To do what we are doing with the expectation of building up a Christian citizenship and self-directing Christian church, is "like climbing a tree to catch fish". Our time-honored and habituated school programme is not building up "the kingdom" very rapidly.

Our thesis is this—that our educational work is contributing very slightly to Christian citizenship, and that a self-supporting church will be built up vastly sooner if we transfer a large part of our educational passion and interest to direct evangelism, and by diverting our resources chiefly to evangelism for, say twenty years, we shall soon have a large Christian constituency from which to draw students, and to which they may safely and helpfully return, without being swamped in an wholly pagan environment. The first part of this is abundantly demonstrated by conditions all about us; and we are justified in believing the second part of it by the universal history of the church and its gospel.

"I have no word to say against education, against refinement, against culture, against the uplifting of men in all these ways; but I want to say this to you, that out of the deep darkness of true materialism nothing will lift a man, a nation, a race, but the Cross of the World's Redeemer. Wherever the Cross comes, and men come to it and to Him who there hung they find the dynamic that uplifts; the healing for wounds; liberty for slavery."

Dr. G. C. Morgan.

A Page for our Young People

The Boy who Wanted to See the Devil

The boy is now a man. He has been with Mr. Strachan preaching the Gospel in Santo Domingo to great crowds of people who believed the same things about the followers of Jesus that he did before he came to know Jesus for himself. He not only preaches but sings the Gospel. The Latin American people love music and his gift in this direction has been a great help. Don Santiago is now pastor of the largest Presbyterian church in Porto Rico and God has blessed him and his wife (he married an American girl) in their twelve years of labour amongst his own people. We are praying that God may use this story of Don Santiago's conversion, told by himself, to our young people so that many of them may be likewise drawn into the service of our Lord Jesus.

"I was born a Roman Catholic. At the age of twelve years I was brought to know the Gospel in a strange and providential manner. At that time I was an acolyte (the acolytes are boys who serve the priests in the mass as well as in other ways) of the Church. When the first missionaries came to our city, I with the other boys were sent by the priest to molest them in their meetings in every way possible. Sometimes we were commissioned to report to him the names of the people who went to the meetings; at other times we threw stones on the



Rev. J. L. Santiago Cabrera

roof of the mission hall, which being of zinc, made a big noise. We called the people names and whistled at them; we gathered up all the tracts and Bibles we could lay hands on and carried them to the priest, after which we burned them. How little I dreamed that I would one day be a despised protestant myself!

The priest told us that the protestants were heretics; that they served the devil who appeared in their meetings jumping for joy on the walls. Being only a boy that made me very much afraid, but on the other hand there awoke in me a desire to see the devil. I had never seen him and I was very curious to know what he was like. Little by little this idea took hold

of me and I began to draw nearer so as to hear what was said by the preacher. At the beginning this did not interest me very much but soon I began to listen with greater attention and found that many things interested me greatly. All this time however, I had the same horror of the protestants themselves and continued to carry all the literature I could get to the priest to be burned. One day a gospel of John remained in my pocket and I found it when I was going to bed that night. Something tempted me to read it but I was afraid to do so. At length, overcome by curiosity, I asked God as well as I knew how not to let me read it if it was bad. The desire grew stronger and I resolved to look into it. I opened at the second chapter and the last verses. These verses laid hold of me and I saw what I was, and realised that God knew what was in me. I began to think of my life as a Romanist and servant of the Church, and a great unhappiness took possession of me.

Next day with eager desire I looked forward to going to the meeting, but I did not wait as usual for the night service but went to Sunday school in the morning to the immense surprise of everyone. The evangelicals looked at me with suspicion thinking I was there as usual to disturb the service, and for some time they were rather hard with me. However when they knew that I had given up my position as acolyte of the Church, for which I was well paid, they were convinced of my sincerity. My parents were much upset when I did this to take my place with the evangelicals and suffer shame with them for the name of Christ.

This is briefly the story of my conversion. Later on there awoke in me the desire to work for God. I began to help the pastor in his difficult work and used to go out into the country to preach the Gospel to the little groups we managed to gather around us. My father was the mayor of the city, and was a man of considerable means so that people listened more readily for they knew I was not doing this for money. Indeed the contrary was the case for I lost many privileges in my family because I would not be persuaded to give up what they called my madness.

It came into my heart to go to the United States to study for the ministry, but my father opposed me tenaciously and would only finally give his consent on the condition that I studied medicine. In a wonderful way I was led to a Christian school and after went to Taylor University. Here however I was taken sick and then it came to me that I was not in the will of God so I abandoned all idea of studying medicine. My father refused his consent but now I had to obey God. I went to the Missionary Institute, Nyack, N. Y. where I graduated. During my last years I studied and worked at the same time. I accepted the pastorate of a Spanish congregation in New York City where I laboured for three years. Then on completing my studies I was ordained to the ministry of the Presbyterian church by the New York Presbytery and I was sent to Porto Rico where I now have charge of the First Presbyterian Church of Aguadilla. Last year we received fifty-five new members".

O, Sacred Head, now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, Thy only crown;
O, Sacred Head, what glory,
What bliss till now was Thine!
Yet though despised and gory,
I joy to call Thee mine.

What language shall I borrow,
To thank Thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end!
O, make me Thine forever
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee.

Paul Gerhardt.

MEMORIAL
CELLAR

We Thank You and We Would Explain

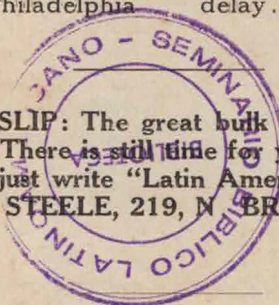
We have been encouraged by the considerable number of new subscriptions that have come in on the pink slips. We most cordially thank our faithful friends who are always so ready to help in every way.

We welcome all our new friends and readers and pray that their lives may be greatly enriched by their fellowship with us in the pages of the "Evangelist", as also we trust, at the Throne of grace on behalf of Latin America's needy millions.

May we be permitted to remind our readers that San Jose de Costa Rica is a considerable distance from the United States? Some are wondering how it is that their changes of address, new subscriptions, etc., are not more quickly attended to. From Philadelphia

all mail is sent on to us by weekly remittances, and reaches us—bar accidents—about two weeks later. It may be that the current issue of the Evangelist has just been dispatched, in which case another month would elapse before the change of address etc., would begin to take effect. Then there would be time required for the mail to go home and so all together it takes not less than two months, and in some cases as much as three, to get business through. But we can assure our readers that we lose no time at this end, and that it is our very great pleasure to promptly attend to all matters in connection with the despatch of the paper. And so we trust they will have patience with us and pardon delay.

STILL THE PINK SLIP: The great bulk of them have not come back home. Where are they? There is still time for you to use yours. If you have inadvertently mislaid it, just write "Latin American Evangelist" and enclose fifty cents to Mr. E. A. STEELE, 219, N. BROAD ST. PHILADELPHIA, PA. Thank you.



Wanted: an Addressograph

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

*Form of Bequest to the
Latin America Evangelization Campaign*

(Incorporated under laws of the State of New Jersey, 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.