

The Latin American Evangelist

May 1925 Organ of the Latin America Evangelization Campaign Vol. IV, No. 8

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.

If I fail Him, what then?

Thou hast no tongue, O Christ, as once of old,
To tell the story of Thy love divine.
The story is the same, as sweet, as true,
But there's no tongue to tell it out but mine.

Thou hast no hands, O Christ, as once of old,
To feed the multitude with bread divine;
Thou hast the Living Bread, enough for all,
But there's no hand to give it out but mine,

Thou hast no feet, O Christ, as once, to go
Where Thy lost sheep in sorrow pine.
Thy love is still the same, as deep, as true,
But now Thou hast no feet to go but mine.

And shall I use these ransomed powers of mine
For things that only minister to me?
Lord, take my tongue, my hands, my heart, my all,
And let me live, and love, and give for Thee."

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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All contributions for the work should be sent to the Secretary-Treasurer, Mr. E. A. Steele, at 219 N. Broad Street, Philadelphia, Pa. clearly marked for "The Latin America Evangelization Campaign" so as to avoid confusion with other funds for which Mr. Steele is also treasurer.

CORRESPONDENCE for Mr. & Mrs. Strachan: Box 901, San José, Costa Rica. Cables: "Latmercam", San José. Postage from U. S. two cents.

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The Latin American Evangelist

Vol. IV {

SAN JOSE, COSTA RICA, C. A. }

No. 8

Life Transformed

By the Rev. F. W. Ainley, M. A.

"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death".—*Romans viii 2*.

There are three laws spoken of in this verse, and one of them is defined and not the rest. The law of the Spirit is defined. By God's inspiration we are told what the law of the Spirit is. There is just one law always in operation on those who yield themselves to His influence, and the law of the Spirit is this—life in Christ Jesus. I am not going to speak about that first, because, alas! there is another law that we are more familiar with; so I want to begin this morning, as God will help me, by defining, as far as the Spirit has told us, these other two laws—the law of sin and the law of death. It does not say "the Spirit"; it does not say "sin"; it does not say "death"; but it says "the law of the Spirit", "the law of sin", and "the law of death".

Law is a very difficult word to define; there has never been a good definition of it given. We may say it is what occurs continually, like the law of gravity under which we live, and which is always pulling us down. Sometimes we use it in the sense of a series of precepts—the written code. Those are the chief meanings of law, something that is always in operation, and something that is defined.

What is the law of sin? It consists in two things. First of all, it is the Scriptural declaration of what sin is. I daresay there must be a great many people in this gathering this morning who do not know completely what sin is. Of course, sin is sin in God's sight not in your sight. Without the Bible no one knows what sin is. We know what murder is, and adultery and stealing. But Paul says: "I had not known lust, except it were written,

Thou shalt not covet". There are millions of people in the world who do not know that coveting is wrong. It is on God's list. The world does not deal with sin; there is not a country in the world that deals with sin. There is not a judge on the bench who ever sends a man to prison for sin. We have not got the power to do it. All that the world can deal with is crime. But what crime is in the eyes of men, sin is in the eyes of God. God does not punish men for crime, but for sin. Sin is the abominable thing that God hates, and God wants you and me to have such a loathing, such an unutterable loathing of sin in any form, that we shall be delivered from it, and that we shall seek deliverance and find it. So, first of all, the law of sin is that long list, "Thou shalt not covet", and all the precepts of the Bible. The Bible is the great Book that tells us what sin is, and unless we are students of the Bible and continually looking into it, it is most likely that, day after day, we are speaking sins, and thinking sins, and walking sins, and looking sins, and hearing sins. The law of sin—how great that law is! "Thou shalt not". That is one side. So the law of sin is the declaration of sin, in the first place.

The other part of sin. It is very sad—I do not know whether you can take it in; but there is something in you and me that, when God says "Yes", we say "No". I do not know how to define it, and our Churches have never been able to define it either, truly. We call it sometimes "the indwelling sin", as Wesley used to call it, or "the old man", and "the old man" is a dreadful person; at last my "old man" is. Somehow he is there, and when God says, "Thou shalt", there

is a sort of feeling—I am not speaking of sceptics, of unbelievers, of people outside, but of ourselves—there is a kind of antipathy to holiness; there is a sort of shrinking from obedience; there is something in us that is not in accordance with God's will. "The law of sin in my members", Paul calls it, so that his hand does things he would not like it to do, and his tongue speaks things, if he let it alone, that he would not like to say. He is willing to hear gossip and willing to look at things that ought to have the curtain before them. That something in us is the law of sin; it is a sort of evading the right issue, and it is there.

The law of death. What is that? It is not "death", but "the law of death", and it is the penalty. We shall all die, I expect, unless our blessed Lord should come early to us. But we are not very much concerned whether we live or die, I should think. But there is a man lying in gaol there, who is going to be executed one of these mornings. Death is not an ordinary thing with him; it is the penalty, and so he has no happy hours and no comfortable days. The penalty of death—only it is eternal death—is hanging over all sinners. "The soul that sinneth, it shall die". That is the law of death, the penalty. And that is our condition by nature. There is the law of sin, a long list of things, and God says these are wrong—unholy thoughts and ambitions and words, aloofness, excessive self-love, and so on. And there is also the resulting law of death.

Is there any deliverance? There is a great and perfect deliverance. How does it come? It comes by the law of the Spirit counteracting all the influence of the law of sin, and absolutely removing us out of the reach of penalty. There is some very curious and obscure teaching about penalty and retribution. Let me say in a word that for believers there is no such thing as penalty; there is no question of punishment. There is discipline, there is suffering, but these are holy things, these are things which our blessed Lord endured Himself. There is in them no punishment, no penalty, and

the man who says that the converted drunkard will have to pay the penalty of his former sin—he knows not what he is talking about. There is no penalty, no punishment.

The law of the Spirit is this: life in Christ Jesus, death outside. I am going to give you one or two simple illustrations, because they will help us to understand this great deliverance from the law of sin and the law of death. Our Lord has died for us; He has given His own life to purchase us for Himself. We belong to Him; we are His body, and soul, and substance. The law of the Spirit is operating in all believers and counteracting every single evil influence that could be adverse to their holiness. For instance, you take an ordinary poker and look at it, and it is black, and it is very rigid, and it is very cold. I have known people like that. But you take the poker and put it into the fire, and as you watch the poker in the fire, it loses all those features. Instead of being black, it becomes white, and instead of being cold it is very hot, and instead of being rigid you can bend it, and sometimes break it if it has been long enough in the fire. All its features are changed. Why? Because one law has counteracted and overcome another. I am black—nobody knows it better than myself—and rigid, too, alas! and cold often. But I know there is a place where I can get white, and that is when I am in Jesus. A change of nature. I know where I can become warm and loving. It is in Christ Jesus. I know where I can become plastic and bending. It is in the Lord Jesus. That is the only possible way of victory—abiding in Christ Jesus by simple faith.

We see sometimes the leaves falling from the trees. But they are not always falling; they are not falling in the spring-time and in the summer. The trees are clothed with leaves now. Why do the leaves stop on the tree? They ought to be dropping off, according to the law of gravity, which pulls everything down. Why do they stop on the tree? Because there is life in them; they are united to the tree, and so they resist the pulling-down power.

There is an extraordinary pulling-down power at work on you and me; at least, I feel it every day in one way or another. There is a power that would pull you down. But there is a stronger power that will keep you from being pulled down. So you stay on the tree. But if it came to pass that you were dead, that you were not abiding in life, that you were not really fixed in life on the tree, you would come down like leaves in autumn. God is holding us up. It is a counteraction.

I have not the faintest belief in what some people call extirpation, as if you could take sin out of a man, like a tooth. It is the power of the Spirit of God alone that can do it. "Greater is He that is in you than he that is in the world". It is the Spirit of God acting in you, the law of the Spirit, that makes you free from the pulling down and from the hardening lust of the world. He has already entirely delivered us from the law of death. Death is but a door now, and we need not be afraid to go through it, for there is something very beautiful on the other side. We need not be at all afraid to die. Why should we be, any more than to live. But the law of sin is always in operation, and if for a moment we are left to ourselves then he becomes operative. There is life in Christ Jesus, love in Him, meekness in Him, purity in Him, peace in Him. All these things are live things, and there is no possibility of any of them

coming to an end. The grave has no power over the life that is in the Lord Jesus Christ. If you have got His life in you, you will carry it along, and you won't lose it. "Whosoever believeth in Him shall never die". That is what our Lord meant. There are certain things that are deadly things, but not the things that belong to Jesus.

The Spirit of God has to do with two persons. He has to do, first, with the Lord Jesus Christ. He is not the spirit of the world. If you want to be of the world, and to succeed in the world, and to have the world's manners, and the world's fashions, and the world's pleasures, and the world's aims, then you won't have the Spirit to help you, because He has to do with the Lord Jesus Christ, and it is His great and glorious business to take of the things of Christ, and reveal them unto you, and make them your own, so that you will be able to say to Him, "To live is Christ". The peace of Christ, the joy of Christ, the power of Christ, the mind of Christ, the Spirit of Christ, the words of Christ—all these are yours. You have got a transformed life; there is a power in you greater than the power of the evil that may be in you, and you need never be defeated; you can live always to the glory of God. Notwithstanding the encompassing of evil, you can walk in white with your blessed Lord. "For the law of the Spirit hath made me free from the law of sin".

IS IT RIGHT?

Would God we could lose sight for a time of missionary organization and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing which spends itself in tears, and then forgets the object of it. But I do ask you with all my heart to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid, and then to give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.

Selected.

More about the Campaign in Porto Rico

The drunkard abandons the bottle and the gambler his cards

By Rev. Angel Archilla Cabrera

As was expected, Brother Strachan visited Mayaguez for one week with his tent. There was general expectation. The evangelicals of Mayaguez and those who are sympathisers with the Gospel had heard much about this good servant of the Lord, and they wanted to see him and to hear him and to salute him, with the sincere affection of true Christian love. With this powerful incentive we waited with interest and with desire to take advantage of every opportunity of seeing how this humble ambassador of Christ moves the crowds and knocks at the door of their hearts.

The work of preparation for the campaign was intensive and extensive. The brethren were much and fervently in prayer; the local press circulated all the necessary information, scattering to all the winds the titles of the suggestive and attractive themes to be treated. The sympathisers with the Gospel as well as the brethren themselves, made a profitable, resounding and edifying propaganda of the high ideals and objects of the campaign. Every meeting was impressive, solid and dignified. The unflinching presence of the Holy Spirit warmed the atmosphere, moved souls and inspired the message as well as the messenger. The music, well chosen and perfectly rendered, contributed to the solemnity, inspiration and power of the meetings in Mayaguez.

The impossibility of getting a central theatre obliged us to hold the first meeting, that for men only, in the spacious and beautiful Presbyterian Church. The Municipal band, generously lent by the mayor aroused great interest in this special meeting. The people of greatest prestige and culture were present and filled the Church, doctors, lawyers, professors and students from the Agricultural College and high school, as well as a good representation of the intellectual

classes listened and went out commenting favorably the address they had heard.

The following meetings were announced to be held in the tent and for both sexes. Throughout the interest grew. From the farthest outskirts of the town people arranged between themselves to be present and it was most encouraging to see whole families coming along to hear the message of the Lord. Serious men with sober faces who had never in their lives sung a hymn were to be seen singing fervently the evangelical hymns of joy and praise.

But the principal object of the meetings was not to get the men, nor even to get them singing—there was something of infinitely higher value for hungry souls and for hopeless hearts, and the message of the Gospel came once more not by might, nor by power, but by the Spirit of the Lord of hosts. Brother Strachan and Brother Hipolito Cotto Reyes with messages simple, progressive and full of power, shewed to people the wonders of the Lord and the sovereign power of His Spirit.

There is however something still more wonderful. For those who seek proof of spiritual success in numbers, it is sufficient to show them the large number of people who professed faith in Christ. But greater far than the mere number of men and women confessing was the quality of the profession they made and of the vision they have received. As a tangible proof of this is the fact that many of them, the very next day after they had taken the step of giving themselves to Christ, came to me for the purpose of setting right what was wrong in their lives. Some of them who have lived in fornication have now contracted marriage. The gambler has thrown away his cards, the drunkard the

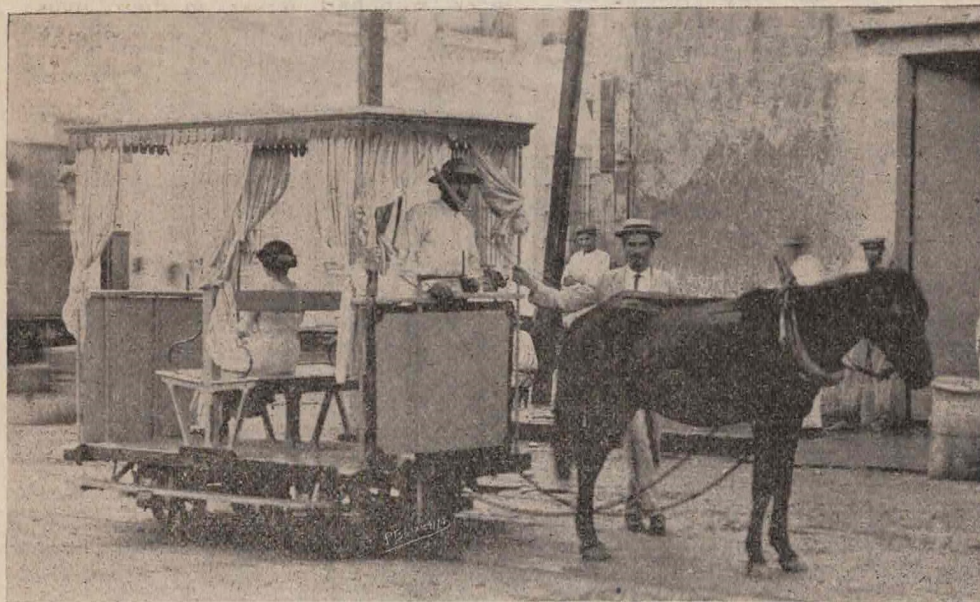
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bottle and both are seeking now to follow Christ in the way of salvation. This of itself is the greatest success of the campaign and constitutes the most brilliant page of the story of the work that was done.

The evangelistic campaign carried out by Brother Strachan throughout the island has been a great blessing. Porto Rican evangelicals have a new and clearer vision of the great possibilities before the work; the ministers have felt a more dominating passion for the salvation of souls and a more ardent desire to multiply their efforts to extend the kingdom; unbelievers have seen this advance on the part of men of faith, as well as the glory of

lives consecrated to God, while the population in general has a new estimate of the seriousness and dignity of the Gospel of Christ. The people of Porto Rico know to-day as never before that the evangelicals are not alone, but that round about us are the innumerable armies of the Lord of hosts, whose name is magnificently glorious and His sovereign power without limit.

Brother Strachan has reason to be satisfied with the work done and we have reason to be very thankful for his labors on behalf of the evangelization of our country. Let us ask for him and for his work the richest blessings, and let us redouble our efforts in the never ceasing struggle for the right.



An old time street car in Porto Rico:
Electric cars now take place of these quaint conveyances.

Great Meetings in San German

By Rev. Luis Nieves

Marvellous is the adjective by which those of us who were present must call the meetings in San German during the week January 5 to 11th.

Marvellous, yes, truly, were those meetings, and they have left a deep and lasting impression on all those who attended them. The spiritual deadness

of this city was so shaken that much time will pass before people can fall back again (if indeed, they ever will) into the indifference which is the special characteristic of those who feed their souls on old traditions thus impeding all spiritual development.

San German once more demon-

strated the culture for which it is famed, attending all the meetings with remarkable interest. The meeting for men only on the first night was not so well attended because people did not understand the nature of the conference and were apparently under the impression that they had to pay for entrance. At the hour of meeting few had gathered and, fearing a fracaso, we went out into the streets and plaza, Brothers James, Gutierrez and the writer, to invite the men we met into the meeting. Thus at 8.30 p. m. a crowd of some two hundred and fifty men were gathered. After this meeting there was no more need to fear that people would not attend for night after night an average of five hundred people gathered to hear the Gospel with increasing interest.

Besides Mr. Strachan, we had two other preachers. On one night the Rev. Bernabe Natal brought the message with great power and spir-

ituality and left a very deep impression on the hearts of his audience. Another night the incomparable Porto Rican orator, Rev. Archilla Cabrera delighted our hearts with a discourse full of patriotism, wisdom and spirituality.

But the highest and noblest note was given by Mr. Strachan whose discourses have never been equalled in the history of this city. Nothing simpler, more profound or more practical has ever been heard on these beautiful hillsides. Mr. Strachan's experience of life makes him a master of its problems. He is a psychologist and a true sociologist. He knows humanity to its depths and his efforts to draw men from vice are dictated not only by that experience but by divine wisdom. Hence the success of his meetings. He won the heart of the people. They love him and they want to hear him again. May he soon return.

A Beautiful Religion

By Rev. Arthur James. M. A.

To Doña Juana the depth of her devotion to the Catholic Church was the fact that she has all her dresses cut as nearly as possible to the style, of the robes of the Augustinian Fathers in charge of her church in San German. She was a "Beata" of the first water. Imagine the surprise of everybody when she attended the first meeting Mr. Strachan held in his tent and the greater surprise when she regularly and punctually attended every service in the campaign. Asked the reason for her continued interest she replied simply: "This is such a beautiful religion, I could not help coming". For twenty five years she had resisted the prayers and efforts of the local Presbyterian Church. In one week of special effort she yielded to the winsomeness of the Gospel and the beauty of Holiness. Without a doubt Mr. Strachan's message and methods reach the thousands that the local churches cannot reach. Every night for an entire week in the city of San

German one tenth of the population flocked to the tent and listened to the message of full and free salvation.

In a missionary country like Porto Rico which is free from the usual persecution and opposition of other Latin American countries and a country where the Lord has signally blessed the efforts of the Missionaries the sin of self satisfaction is likely to develop. To this tendency Mr. Strachan's campaign has been an effective and wholesome corrective. We have had brought home to us the fact that the tens of thousands who are not reached by our churches are not indifferent to the Gospel but are responsive to its appeal. By his rare tact in the presentation of his message, by his moral and spiritual earnestness and by his self sacrificing loyalty to the Master, Mr. Strachan has shown us greater possibilities in the proclamation of the Gospel.

There is another phase of an evangelistic campaign such as this that is

often overlooked. Its effect on the local church. One look at the real pride in the faces of the members of the local congregation as they surveyed the crowded tent would convince one that their faith was fortified and their courage sustained. "Why there is Don Angel, the Mayor". "Have you noticed how many Knights of Columbus there are tonight? I have counted five". These were the expressions one heard among the faithful as they delightedly discussed the meeting at the end of the service. There can be no doubt but that the San German

church will be greatly strengthened as a result of Mr. Strachan's visit.

The community, the church, the Porto Rico ministers and workers, and the missionaries unite in a sincere request that Mr. Strachan will visit us again in the near future. We are encouraged by the fact that Mr. Strachan is looking forward to his return trip. In the meantime we all join in a prayer that the Lord will sustain and bless this man of God as he leaves our island and carries the message of the Cross to the other needy countries by which we are surrounded.

INDIRECT RESULTS OF THE CAMPAIGN

The Administrative Committee of the Presbytery of Porto Rico passed the following two resolutions at its session of January 31, 1925.

"That the Committee express its sincere thanks to Rev. Harry Strachan for the evangelistic campaign conducted by him in the Presbytery. We rejoice furthermore, that through him the Lord has wonderfully blest our work and we pray that his future efforts in Porto Rico and in the other Latin countries will continue to receive the favor of the Lord.

As a result of his special fitness, and as a consequence of the success that has attended the campaign of Rev. H. Strachan, the Committee will recommend to the Presbytery that the Rev. Angel Archilla devote his time to evangelistic work within the Presbytery and to those places outside the boundaries of the Presbytery to which he may be invited and which it is possible for him to accept".

ARTHUR JAMES,

General Superintendent of Presbyterian Mission of Porto Rico
and Chairman of Administrative Committee.

SYSTEMATIC GIVING

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty". (Prov. 11.24). Notice here the word "more than is meet", viz., while he gives, it is so little, in comparison with what it might be, and ought to be, that it tendeth to poverty.

Only fix even the smallest amount you purpose to give of your income, and give this regularly; and as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an habitual giving, a regular giving, a giving from principle and upon scriptural ground, and leave it only to feeling and impulse, or particular arousing circumstances, you will certainly be a loser".

GEO. MULLER.

“Build the House, and I Will Take Pleasure in it”

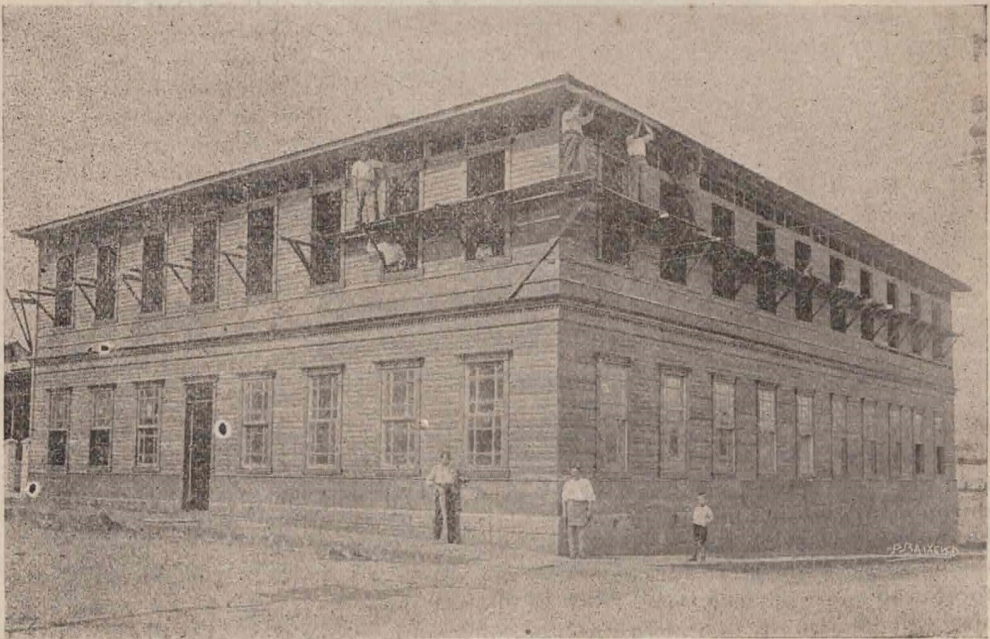
When God says that about a house or an enterprise one can go forward without any hesitation. Suppose a millionaire said it, and handed out a check to back his promise! In that case there would be little reason to worry about supplies—bar accidents! But when God says it there is absolutely no reason to worry for there can be no accidents. Worry in this case would be plain doubting of God's good faith in the keeping of His promise.

When people take pleasure in a thing, how gladly they spend money for it! No expense is too great to make a new home all it should be in the way of comfort and beauty. One would not wish to press this illustration too far for there is a serious matter of Christian ethics wrapped up in it. But it will serve as showing something of what it means for God to take pleasure in a thing. As this new house has been going up from week to week, with never any money in hand, so to speak, but always with bills paid to date;

with no pledged backing whatever, but with a steady stream of small gifts coming in, the large ones being few and far between, we have felt that there was no other way to account for it but by the fact that the Lord has been taking pleasure in it.

Did the widow watch with questioning eyes the pouring out of the oil? Would it fill all the vessels? When we have been tempted to consider anxiously what was still to be done rather than praise for what had already been accomplished, it has been a wonderful strength and comfort to know that God was too good an economist to start something He was not going to finish. No business man whose credit was good would do that. And this was more than a business proposition, it was something in which God was taking pleasure. That being so, He would do all that was necessary to make the building just what He wanted for His purpose.

And the event has proved it. Now we are well within sight of the end.



The new building for men students of the Bible Institute of Costa Rica.

The sum expended on the building up to this time of writing, including price of lot, totals \$ 13.661. When it is remembered that besides this splendid sum of money, the Lord has supplied all current expenses of the large Institute family of students and workers, as also all Campaign expenses, surely we may encourage our hearts before Him. Not one thing hath failed of all the good things which the Lord our God spake concerning us.

God will finish that which He has begun. Our weekly payroll is at present about \$ 200; the suspended workmen are replaced and there is still a great deal of lumber, etc. coming in. The painting and plumbing will be heavy items. It is not possible to make an exact estimate but we calculate that about five thousand dollars will still be needed to finish the building. Then there is the equipment. A word about that may be in season. For one thing we do not conceive of luxurious fittings as any part of God's plan for this house. He is giving us a large, airy, healthy house with plenty of convenience for work, and we think of furnishing it with the barely necessary articles of substantial furniture—tables, chairs and cupboards principally. Some cutlery, china and kitchen utensils must be bought as well as table linen and curtains.

The "prophet's chamber"

Last month we published an extract from a dear friend who has been pondering in her heart all these things, and who suggested furnishing a "prophet's chamber". Since then and quite independently of that suggestion, others have asked what the cost of furnishing a room for a student would amount to. In view of that we will here give the desired information. The dormitories are not single rooms—an expensive way of housing students—but are designed for four men in a room and more if necessary. The furniture will consist of an iron army cot, straw mattress and pillow and a chair for each man, costing in all

seventeen dollars. Besides this the room will contain built in cupboards for clothing, a bookcase and a large table, the entire cost of which will run to about twenty dollars. This brings the outfit for each student to twenty-two dollars. Surely not an excessive sum, but it will make them amply comfortable.

Yes, God will finish what He has begun. There is an immense work before this Bible Training movement and He will carry it through if we are obedient in His hands. Shall we not concentrate prayer now that the money still needed for the building and furnishing be sent in quickly? It cannot honor God to have an unfinished work dragging on, crippling the advance of His plans. We feel that these would lead us forward in a mighty sweep of conquest, until the whole continent feels the shock of combat with the powers of darkness, and this piece of work must be well finished for His glory so that we can move forward constructively.

Behind the scenes

This is the sort of thing that explains why the building has been going up as it has. This letter sent to the Treasurer has just come to hand and we feel constrained to quote from it, as also to give the comments written on it by the two people who handled it in Philadelphia:

"I know that the enclosed \$ 25.00 is "but a drop in the bucket" towards the amount needed to complete the building and furnishing of the new men's building, which will be the Costa Rica Bible Institute. I am only a file clerk in a railroad office, with numerous family and church obligations to meet, but upon receipt of Mrs. Strachan's letter of March 17th and the March Evangelist, I just felt moved to contribute more this month than I have ever done to this work. I believe it will yield more interest than the bank; I am learning more and more that after all it all belongs to Him anyway and we can't beat God giving".

Below this our good Treasurer wrote a big "Praise the Lord", and the President of the Women's Auxiliary, Mrs. C. E. Mason, who has so lovingly given of her time to caring for the home interests of the work,

wrote.

"There will be many surprises when we know as we are known, but the Lord knows His own faithful ones. I feel so worthless when I read such letters. God bless her".

Mr. Strachan's proposed Deputation Tour in the United States and Canada

We trust that all prayer helpers will have taken note of the suggestions contained in Mr. Strachan's letter which was inserted in last month's "Evangelist" on a separate blue slip. We feel that his proposed deputation tour in the coming fall and winter is of vital importance to the aggressive pushing forward of the work on the field. As our friends know the L. A. E. C. does not maintain any paid secretary or representative at the home end of the work, and therefore it is necessary that a deputation campaign should be undertaken at least every two years. The work is growing rapidly on the field and the home base should be correspondingly strengthened. Foundations have been laid now and ground broken for solid advance, but to prosecute that in an adequate way workers and funds must be forthcoming.

We are very sure that God wants to add considerably to the splendid band of consecrated helpers of the work who are holding the ropes at home. There are many who would gladly pray for and give to a work that is being carried on in absolute loyalty to the Word of God, and which has for its sole aim the evangelization of the millions of still unreached Latin Americans, did they but know about it. This work ought to be very dear to the hearts of all God's people in North America and Canada inasmuch as in a very real sense these peoples of Central and S. America are their "neighbors".

The possibilities and needs of the missionary campaign must be put before Christian people so that they may undertake their responsibility for the supplying of those needs. But how shall they hear without a preacher? It is only fair to them to let them know, and the best way to do that is by the direct witness of those who have been doing the work on the field and can therefore give them first hand information.

Mr. Strachan's last deputation tour two years ago was a marvellous record of answered prayer. From coast to coast and from north to south doors were opened to him for the presentation of the message and many were the unsolicited letters of appreciation sent by ministers and churches where his message had drawn large crowds. The great factor in the success of that deputation campaign was the loyal cooperation of our home helpers, many of whom did splendid service in the arranging and advertising of meetings. The difficulty that he had was to accept all the invitations to speak in churches and other places of meeting, and some had to be refused. To avoid disappointment this time we trust our helpers will make their arrangements with their pastors or otherwise in good time so that their place in the schedule of appointments may be assured. Will our friends please read again the suggestions contained in the blue inset and send word to Mr. Strachan, Box 901, San Jose, Costa Rica as to what they have been able to arrange as soon as possible? Please remember that no financial compromise whatever is involved in an invitation to speak at any meeting.

The Rising of the San Blas Indians

Our readers will recall a paragraph which appeared in our March issue giving news of an unexpected "revolution" amongst the San Blas Indians who occupy the Darien country of Panama, west of the Canal. We had hoped to have been able to publish an "inside" report of the uprising during which numbers of Panamanian policeman were butchered by the enraged Indians, but find that it would not be judicious at present to do so, for the sake of the Indians themselves, but more especially because it might prejudice the cause of missionary work on the islands.

There can be no question whatever about the genuineness of the wrongs suffered by the Indians, which led them to an outburst of hate and retaliation utterly foreign to their peaceable character. The old story of outrage, of utter disregard for the human rights of the Indian, of beatings and imprisonment at the hands of a police, mostly negro and entirely bestial, is the sufficient motive on which the Indians acted. Their representations to the Panamanian Government went unheeded and when further outrages were imminent they took the law into their own hands, with the result that at least public opinion has been focused upon their case with the possibility of some redress.

When the first news of the outbreak reached Panama, both in Panama City and in Colon at the Atlantic end of the Canal, street mobs beat up the Indians who are resident there. Indeed it was only through the good offices of the United States Minister, Dr. J. G. South, that the force of 300 soldiers armed with machine guns did not wipe out the settlements along the coast as a retaliatory measure. Dr. South, who on the news of the uprising went to the scene in the United States warship "Cleveland", nobly defended



San Blas maidens in gala dress. Note the enormous earrings.

the cause of the Indians proving a true friend and protector when otherwise things would have gone very hardly with them. Amongst Americans generally in the Zone opinion is entirely in favor of the Indians, and now that public attention has been focused on the subject they may get better treatment. The justice of their cause is seen in the fact that a good many of their demands have been granted. For one thing only white policemen will in future be sent to the islands and the liberty of the Indians will be respected

in the matter of their distinctive clothing etc.

The name of R. O. Marsh has been mentioned freely in connection with the uprising as the instigator and abetter of the Indians. He seems to have written the "declaration of independence" which is at once a most extraordinary and a most pathetic piece of literature. It is written in English and is, in language and conception, far beyond the capacity of the Indians, whose past traditions it glorifies, and whose present wrongs it holds up for the world's pity. R. O. Marsh by the way, is the explorer who a year ago announced the discovery in this same Darien Country of a race of "white Indians", a discovery which seems not to have been entirely substantiated. But whether or not his discovery of "white" Indians will make his name famous, his authorship of the "Declaration of Independence of the Republic of Tule" deserves very honorable mention. It shows a big, generous, human heart, and the old Anglo-Saxon love of "liberty and justice for all", even for the so-called inferior races.

When the Panamanian Government could not get hold of Marsh—again owing to the good offices of the American Minister who had him safe on board the "Cleveland", they bombastically issued a "decreto" expelling him from Panamanian territory. Fortunately they cannot "expel" public opinion by "decretos", and possibly they may have to clean house as far as their treatment of the Indians goes, which will be a necessary and salutary exercise for a government that gets a good deal of its other cleaning done for it gratis.

We give an extract from the declaration of independence to show something of the abuses to which the unfortunate Indians were subjected. These charges are true and well known to be true by Americans living in the Zone. And as we have said before, the fact that redress has been promised along these lines shows them to be true.

"Our leading chiefs were given Panaman uniforms, but still we were

left in peaceful possession of our homes and lands. More trading vessels came to our shores, great numbers of our men visited Panama and worked for the Americans and Panamans. Some of our chiefs sent their sons to Panaman schools. A few were taken to schools in America by returning Americans. We were glad of this new enlargement of our existence. We were glad of the new market for our cocoanuts, but a new police regulation was imposed upon the population. When the negroid policemen wished to dance, a horn was blown as a signal to the inhabitants. Every Indian woman and girl of suitable age was ordered to report to the dance hall, where roll was called. If any woman or girl failed to report, whether through objection of father, husband or herself, both she and the opposing Indian man were fined \$ 10, and given a jail sentence of thirty days. Liquor, both beer and strong spirits, were sold at the dancing hall, and the Indians not only encouraged but forced to buy it. In the wake of the negroid officials came a group of negroes of the lowest type from Colon and Panama. These negroes soon monopolized all our cocoanut and tortoise shell trade. All these negroes forced the Indian women and girls to dance with them, forced them to drink strong liquor, and the dances soon became low drinking debauches through which our women and young girls were violated and ravished by the negroes. Thus was "civilization", administered by negroed officials forced upon our people.

It was a dear price to pay for the questionable advantages of the school. True, the school taught our children to speak, read and write Spanish, with some other superficial knowledge—but it led our young girls to a life of shame and evil. Our boys were not taught agriculture, the development of their country's resources or the means of combating sickness (our greatest needs), but learned to be idle, to steal, to betray their people to scorn agriculture, to imitate their new masters in violating the young girls—in short they were told they were being taught to be "Panama citizens".

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"Our women and girls were forced to give up the beautiful gay-colored, modest, native dresses that for so long have been the delight of our people, and adopt the ugly singlepiece cheap imitations of "civilized" women's garments so unsuitable to our climate

and customs. Their beads, necklaces, and gold ear-rings and ornaments, were taken from them. Every girl or woman was compelled to wear a cheap hair-comb purchased from the local store, in default of which she was fined \$ 2.50".



A group of bright little San Blas lassies.

BE STRONG!

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it, tis God's gift.

Be strong!

Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.

Selected.

Subjects for Praise and Prayer

Let us praise the Lord for answered prayer in connection with the Easter Conference of believers in San Jose. Without pretending to be a revival, it was a time of real blessing and fellowship. The attendance at the meetings was surprising especially at the evangelistic services held every night during the Conference in the two mission churches. The morning and afternoon meetings held in the Bible Institute were largely attended and richly blessed. The believers have been greatly strengthened and God is continuing to work.

Our hearts are full of praise to God for the wonderful way funds have been coming in for all the need of the work, and especially for the new building. We praise Him too for all

the tokens of His mercy and love that are daily our portion.

Prayer is asked that the sum still needed to finish and equip the men's building may be quickly forthcoming; for Mr. Strachan's deputation tour in the coming fall and winter; for the new workers who are so urgently needed for the men's school, for the teaching staff and other workers, and for the students of the Bible Institute; for the seed that is being regularly sown by the men and women in their evangelistic work; for the "Evangelist" and its message; for the members of the Home Council and all prayer helpers, especially for those who recently have been bereaved. We are one family in Him, so let us in our prayers cover each other as together we labor in His great cause.

Campaign Day of Prayer

We are observing the Third Thursday of each month as the Campaign Day of united prayer. This month it falls on the 21st.

In reply to our request for the information the following groups notify their time and place of meeting:

Philadelphia.—Third Thursday, at the home of Mr. & Mrs. C. E. Mason, 153 Maplewood Ave., Germantown.

Johnstown, N. Y.—Third Thursday, home of Mrs. Ed. Argersinger.

Utica, N. Y.—Second Monday, 7.45 p. m., Miss Irene Burtics, secretary, 1638 Miller Street, (Telephone 6615 J.)

Regina, Sask, Canada.—Every other Monday, 8 p. m., home of Mr. & Mrs. F. M. Still, 3408 Victoria Street.

We will gladly publish further information in this direction as friends send it to us.

Form of Bequest to the Latin America Evangelization Campaign

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

I give and bequeath to the Latin America Evangelization Campaign the sum ofdollars 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.