

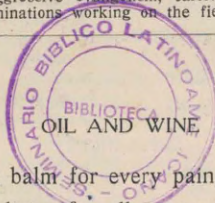
The Latin American Evangelist

June, 1926

Organ of the Latin America Evangelization Campaign

Vol. V, No 5

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.



There is a balm for every pain,
A medicine for all sorrow;
The eye turned backward to the Cross,
And forward to the morrow.
The morrow of the glory and the psalm,
When He shall come;
The morrow of the harping and the palm,
The welcome home.
Meantime in His beloved hands our ways,
And on His Heart the wandering heart at rest;
And comfort for the weary one who lays
His head upon His breast.

G. Ter Steegen.

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. V

SAN JOSE, COSTA RICA. C. A.

No. 5

EDITORIAL

A New Gospel for Latin America

"The best chance of advancing Christianity in these countries, will be found in assisting to intensify the sociological drift of the Roman Church".

"Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap".

At the Congress of Christian work in Latin America held in South America, Montevideo, Uruguay, April 1925, a most astonishing report on "The Church and the Community" was presented. The material on which the Report was based was supplied by missionaries working in different fields and, in our humble judgment, they must have been most exceedingly astonished men and women when they read the conclusions drawn from their general statements. These, under the title "Twelve Conclusions regarding the Development of Christian work in the Future", closed the Report.

For blatant nonsense and impudent disregard of the true content of the Christian message, these "Twelve Conclusions" exceed anything we have ever read. Who the "unattached Christian worker" may be from whose remarks on the questionnaire these "conclusions" are stated to be an excerpt, we do not know, but we are thankful to point out that they cannot fairly be claimed to represent the mind of the various groups of missionaries in different fields, whose statements formed the basis of the Commission's Report. From personal acquaintance with many of these we know that they have not been fairly interpreted, and would repudiate most strongly this new gospel which it is suggested missionaries "might wisely consider".

Alleging that the Roman Catholic Church has done a wonderful work of social betterment, this "unattached"

person, who, if he knew anything about the Latin American countries, would know better than to talk such nonsense, invites the various organizations to deduce therefrom the extraordinary conclusion that "the best chance of advancing Christianity in these countries will be found in assisting to intensify the sociological drift of the Roman Church, which is the spiritual power of the greatest traditional prestige at work in these countries".

This co-operation with Rome is then outlined in the "Twelve Conclusions", some of which are as follows:

1. "An intensification of educational work".

4. "An endeavour to establish in Latin America a great student movement".

8. "The giving of all kinds of support to the League of Nations".

10. "The stimulation of all efforts directed to the bringing together of the different classes in society, and the betterment of the hygienic and cultural conditions of the proletariat".

11. "The stimulation of the publication of such books as shall serve to give a modern Christian orientation on matters social, political and international", the authors whose books are recommended for translation being Wagner, Secretan, Monod, Glover, Gore, and Fosdick.

12. "The creation of groups of religious fraternities, less restricted than churches, permitting the admission of such Catholics as may wish to deepen their religious life among like-minded people, yet in a form not incompatible with their own church loyalty... They could represent as a group of organizations such varied points of view that a Catholic might

not feel uncomfortable in one, while a deist might belong to another, always provided that each was sincere in his desire to cultivate the life of the spirit, aided by the contact and warmth of other souls conscious of a similar desire".

This is the new gospel by means of which it is proposed to save the millions of Latin America. Nowhere in these "conclusions" is there the faintest recognition of the New Testament doctrine of sin, or of salvation. No where is any suggestion made that a new emphasis be laid on the preaching of the Cross which was the main plank in Paul's missionary program. In fact another unnamed person (we trust "unattached" also) is quoted as recommending that only certain parts of the Bible should be given the people.

Much might be said by way of refuting the casuistry and gross contempt of the true meaning of Christian missions, revealed in the above. The discussion we fear would be unprofitable, so we abstain. Our end will be better served by the presentation of some historical facts, that will show in the most convincing manner the folly of expecting a harvest from such sowing.

The Seed is the Word

One of the outstanding proofs of the power of God's word to save and to civilize is to be found in the story of the Martyr Church of Madagascar. In the year 1811 France ceded to England her only remaining possessions in Madagascar and in the same year a treaty with the powerful native chief was entered into by the British governor of Mauritius.

Without waiting for the ratification of this treaty the London Missionary Society sent its first missionaries to the Island. At that time the condition of the people was the condition of heathendom at its worst. All the vices and none of the pretended "virtues" of savage people obtained. Polygamy, human sacrifices and blood thirsty inter-tribal warfare, were the rule of existence. There was no trace of even

the most elemental civilization.

Within two short months of the arrival on the island of the two missionary families that were sent out to begin the work, only one person remained, the rest having succumbed to the deadly Madagascar fever. So terrible were the conditions that it was not until 1820 that the first school was opened and work really begun.

While educational and industrial work were very necessary and useful features of the missionary policy, yet the preeminence was most decidedly given to evangelistic effort and to dissemination of the Word of God. The missionaries right at the beginning reduced the language of the people to writing and at once began the translation of the Scriptures. In the schools the children learned to read the Word of God, and were encouraged to read it in their homes for their parents. Later on the more advanced pupils were employed as Scripture readers, and in this way the Word of God was becoming widely known among the people. In 1828 it was estimated that between four and five thousand children had passed through the schools and it is safe to say that they were all given a thorough training in Bible knowledge.

It is notable that at this time the missionaries, who now were in a position to themselves preach the Gospel, felt the urge to circulate more widely still the portions of Scripture already translated and to redouble their efforts to complete the translation of the whole Bible. Then when the work seemed to be growing with leaps and bounds, King Radam, who while not a Christian, had faithfully adhered to his treaty and had in every way forwarded the work of the missionaries, died in July 1829. He was succeeded by one of his many wives who seized the throne and at once put to death every member of the royal house. She was of violent temper, devoted to her idols, blood-thirsty and cruel, and given to all the vices of the heathen.

It was not until seven years after her accession to the throne that

definite persecution broke out against the Christians. During those seven years, the missionaries presaging the storm, had made gigantic efforts to complete the translation of the Scriptures and to instruct the people in the knowledge of the Lord in preparation for the coming tribulation. Thousands of copies of the Gospels were distributed and readers sent everywhere to teach the people the meaning of the Word, the children of the schools being the main agency in this work. Then the storm broke. Some of the missionaries were sent home, and in 1836 the last of them were expelled by order of the Queen, and the little flock was left at the mercy of the most bloody persecutor of all history.

For twenty-five years these Christians went through fires of persecution comparable only to those of the early Christian Church. The Queen was ever devising new forms of death and of torture. They were stoned, were killed by the spear, by burning, by poison, and by being hurled over precipices. They were tortured in a thousand ways, the most merciful punishment being confiscation of goods and banishment to the swamps and forests of the interior.

It is recorded that a husband and wife were amongst a group that were burned at the stake. The wife was soon to become a mother, yet there was no faltering, together they submitted to be fastened to the stake and there was no cry even when the pangs of maternity were added to the torture, nor when the brutal executioner with his spear thrust the new born babe back into the flames. From that little group went up the martyr's hymn of praise and a faithful disciple who witnessed their martyrdom afterwards recorded that they prayed. "O Lord, receive our spirits: for thy love to us caused this to come to us; but O Lord, lay not this sin to their charge".

So died the martyrs of the infant church of Madagascar. The cruel heathen queen died in 1861. "All that an absolute monarch backed by a powerful government and a numerous army could do to dislodge christianity from the country, had been done".

But Christianity had triumphed. Within a brief period of her death the missionaries were back again in Madagascar. "The 2000 adherents of the Christian faith who had braved the wrath of the queen had become a host of 40,000, only about one fifth of them baptized believers, but all witnesses for Christ, and ready to suffer and die for Him. Back of these were 100,000 more who, though not believers, had rejected their idols and were ready to embrace Christianity.

What a harvest! you say. Yes, but WHAT A SOWING.

In Sharpest Contrast.

The history of Jesuit missions in Paraguay affords most striking contrast to the above. In the whole history of the Church and of Missions there is no more notable object lesson of the folly of sowing any other seed than the word of God if we expect an abiding harvest of spiritual results.

The methods of evangelization adopted by the Jesuits were the usual methods of wholesale baptisms, the substitution of pagan idols for the saints and images of Rome, and masses in a dead language. Religious instruction consists of a catechism explaining the ordinances and ceremonies of the church, with a small amount of Christian truth interspersed.

Their methods of christianization were far outdone, however, by their methods of civilization. These have never been superseded. Two extracts, one from Chambers' Encyclopedia and the other from the Encyclopedia Britannica, will best show what a civilization the Jesuits built up in Paraguay.

"The social system established in Paraguay, was the most effectual ever contrived for reclaiming the Indians from their savage mode of life; but even its success shows how hopeless is the attempt to raise the American tribes to the rank of thoroughly civilized nations. The Jesuits were able to introduce settled habits and a slight knowledge of religion and the arts among the Indians only by means of the personal ascendancy they

acquired over them. It was a few superior minds gaining the respect and confidence of a horde of savages, then employing the influence they acquired to lead them as children, giving them such portions of instruction as taught them to trust implicitly in their guides, working alternately on their fears, their pride, their kind affection, but never revealing to them the springs of the machinery by which they were governed. The incurable indolence of the savages rendered it necessary to proscribe the labor as task-work and to carry it on under the constant supervision of the missionaries. . . . In short the eye and the hand of the missionaries were everywhere and the social system was held together entirely by their knowledge and address. When these were withdrawn the fabric soon fell into ruins and the Indians relapsed into their idolatry and savage habits"—

Enc. Britanica

"In the later half of the 16th century the Jesuit missionaries were sent to the aid of the first preachers of Christianity in Paraguay; but for a long time they were almost entirely unsuccessful, the effect of their preaching being in a great degree marred by the profligate and cruel conduct of the Spanish adventurers, who formed the staple of the early colonial population. In the 17th century the home government consented to place in the Jesuits' hands the entire administration, civil as well as religious, of the province, which, from its not possessing any of the precious metals, was of little value as a source of revenue; and, in order to guard the natives against the evil influences of the bad example of European Christians, gave to the Jesuits the right to exclude all other Europeans from the colony.

From this time forward the progress of civilization as well as of Christianity was rapid. On the expulsion of the Jesuits from Paraguay in 1768, the history of which is involved in much controversy, the province was again made subject to the Spanish viceroys. For a time the fruits of the older civilisation maintained themselves; but as the ancient organisation fell to the ground great part of the work of so many years was undone, and by degrees much of the old barbarism returned".— *Chambers Enc.*

Not a vestige remains today of the civilization built up by the Jesuits during those one hundred and fifty years, while the history of the Madagascar presents one of the most notable triumphs of Christianity. Following the return of the missionaries at the death of the persecuting queen in 1856, there was a mass movement toward Christianity.

In 1895 France, by a shameful war of usurpation, wrested the Island from the hands of the Malagasy, and this was followed by a long period of tyranny and oppression on the part of the Church of Rome which claimed the martyr church for its own, in which attitude they were fully sustained by the French government. Nevertheless the martyr spirit remained; the faith for which the fathers bled and died was mighty also in their heroic sons and daughters. Madagascar is today a civilized, Christian nation where the evangelical protestant church is firmly established and largely self-sporting.

Let us be wise and learn the lesson. THE SEED IS THE WORD OF GOD; and as we are faithful, in its sowing God will give the harvest, "some an hundredfold, some sixty, and some thirty".

"When Darwin visited Tierra del Fuego in 1833, he wrote: "The Fuegians are in a more miserable state of barbarism than I ever expected to see any human being". He thought it would be impossible to civilize them. Protestant Christians took the Bible there, taught it, and lived its precepts. Darwin visited it again in 1869. His astonishment was great to find those people, whose condition he thought hopeless, transformed into Christian men and women. Writing to the London Miss. Society, he gladly acknowledged the proof of the Bible to transform and elevate mankind".

Dr. Howard A. Johnston.

A Macedonian Call from the Uplands of Peru

The following letter explains itself. We are sure that it will make a profound appeal to our praying people in that it reveals so pathetically the hopes and fears of missionaries who labour far away in the interior of Peru. Nurse Soper and her fellow-worker Nurse Gould, after years of successful work in Lima, felt called of God to go away into the interior city of Moyobama where no other lips had ever told the story of the Cross. Their healing ministry opened the way to the hearts of the people and the result after a few brief years, is a large group of people who have come out of darkness into light. And now these two brave women are facing the fact that the little flock must have a pastor, and that the regions round about must be evangelized by the converts already won. The story of their attempt to have some of the young men trained for the work is told in the following letter. Does it not present to us a powerful challenge to prayer?

"We have just received Mr. Strachan's letter, and if you could have seen our joy on reading it, you would realize a little what it means to us. He tells me you can receive as many students as we can send. My first thought was, "oh, perhaps we can send one at once", but on praying and talking with the members, I believe we are going to be able to send three. We have wired to know how much the passage will cost, and if God sends the money the three will start off immediately. It has been wonderful! how God has prepared them. I have prayed for a long time that one might be able to go, but God is indeed doing above all we asked or thought. I can think of nothing else, it is such a joy to me. My first fear was that we could not possibly burden you with three at once, but on re-reading Mr. Strachan's letter, and some of

your articles in L. A. Magazine, I feel that we dare send them. It has all been so definitely of God.

"We shall miss them very much for they have helped so much in both the practical and spiritual work, but what makes us so happy to send them is the thought that they may be able to return and continue the work, when we are no longer able to. We have long pleaded for helpers, but our Father still leaves us alone, for an allwise purpose without doubt. Sometimes we have been tempted to fear that our health would give way, and our flock would be left without a human shepherd. I do so hope you will feel that these lads are suitable for training. They have certainly been proved and tried. They will tell you something of the persecution in these parts. Their education perhaps will not come up to that of the other students, but they are



Waiting at a station high up in the Andes. The Indians bring their little wares for days over the mountains to sell to the passengers.

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eager to work for Christ and ready for anything that will help them on in Christian service.

"I am sending the boys without waiting for your answer, trusting God that you may be able to receive them, because the need is so very urgent here. We have no missionary nearer than fourteen day's journey on one side, while on the other side lie vast untouched regions with thousands of souls untouched by the gospel. These lads will have sixteen days on foot, a hard rough journey over two ranges of mountains, before arriving at the train that will take them to the coast. They go on foot of course to save expense, and will carry their food and belongings on their backs.

Reading the accounts in the Evangelist has been an inspiration to us. We do ask your prayers for this work. We are in utter dependance upon God, and are building a hospital as He sends us the money. It is wonderful how the money comes just at the moment of need, but you know more about that than I can tell you. About the support of our boys, they will have sufficient to cover passage and sufficient clothes to begin with. I will write to friends and see if help can be

obtained during the time they are there, and from here I hope we may be able to send from time to time.

With Christian greetings from my fellow-worker and myself, and very many thanks in anticipation".

Believe me

Yours in the King's service

Annie G. Soper.

Later:

"We have just received a wire however from M. Mackay saying that £56 (about \$275) is needed for each to be deposited at the coast, £15 for return journey and £41 to be returned in Colon. It is quite impossible for them to find so much, so I have again wired to see if as students they cannot be allowed to pass without this. They are eager to start at once, and if the telegram is satisfactory, the boys will probably be arriving soon after this". Later still this telegram: "Soper, Hospital, Moyobamba. Deposits absolutely essential". And Miss Soper's comment: "This arrived just after finishing letter. These deposits are £ 56 each, beyond the fare, so I fear it is out of the question. How disappointed they will be, but it must be God's will".



Miss Blackmore returning from a meeting that is held three hours distant by ox cart. Note the lantern. The return journey is usually begun in the early hours of the morning and the roads are very bad as a rule. This is one kind of evangelism that this intrepid missionary has been doing for over thirty years in Central America.

Was the Bible Institute of Costa Rica in God's plan for Latin America?

The previous article if there were nothing more at all, surely answers the question. But there is much more. From Northern Honduras, from Eastern Nicaragua, from Panama and from Peru are coming enquiries about the possibility of sending students to the Institute to be prepared for the fields white unto harvest in every republic.

But just lately another event has greatly encouraged us. We had the pleasure and the privilege of a visit from Miss Eleanor Blackmore, present General Missionary of the Baptist Mission Board, and known to many of our readers as the pioneer missionary of Nicaragua, where she opened up the work away back in 1902. Her work was at the beginning unsupported by any missionary Board, though she maintained for some time a certain relationship with the Central American Mission. Later Miss Blackmore accepted service under the Baptist Women's Board and since then, under her farseeing leadership and the splendid co-operation of the Home Board, a great work has been done for God in Western Nicaragua. Now Miss Blackmore and her fellow-workers are looking forward to the graduation of the six fine men from their church who are at present studying in the C. R. Bible Institute, to initiate a forward movement for the adequate evangelization of the un-reached territory lying beyond them.

From the first Miss Blackmore has hailed the Bible Institute as the answer to many prayers. The men's training school was really brought into existence by the coming of ten students from Nicaragua, six from the Baptist churches and four from the Central American Mission.

When with us last month on her way to England and the United States, on what is usually termed "a well earned furlough", but which generally turns out to be a spell of hard deputa-tion work, Miss Blackmore was overjoyed to see with her own eyes what God had wrought in the establish-ment of this Bible Training Move-ment for Central America. She remind-

ed us more than once that it did not date back to 1922, but to 1916 when certain missionaries began to pray that God would establish His own kind of Bible Institute in spite of great projects for one of a different nature.

Of course we believed this version of the story though it was new to us, as how should we not believe it, for better than any others, we most certainly know that God has done it. We know how, for the most part in small sums, God sent the money to put up these buildings; we better than others know how from day to day He sends the money still in small sums, to keep the work going, we know that prayer is the secret of it all, prayer in the past, the prayers of God's mission-aries, and prayer in the present, the prayers of the precious "inner circle" who daily keep the work and the workers in remembrance before God.

Someone wrote us asking upon what terms students were received in the Institute and we replied that the only essential was that they should be men and women having a real experience of conversion to God, and an assurance of a call to His service.

Time was, not so long ago, when we stipulated also for "a certain amount of gifts" for the calling of a missionary, whether or not there was any previous education. To-day, after two year's experience, we leave the question of "gifts" to the Lord of the Harvest whose business it is to send laborers into His harvest. We have seen in that interval what He can do with the roughest material. All we ask now is that God Himself shall call each one and then we can be sure there will be no misfits.

And for the rest we look forward unafraid. Such grounds have we for confidence in our God that we feel it to be in His will to once more announce the fact, that in the Bible Institute of Costa Rica there is room and free training for any man or woman in Latin America, who may be called of God to preach the Gospel in the great fields that are still white unto harvest.

Bringing His Sheaves With Him

Some Experiences of a Missionary Among the Miskito Indians on the Miskito Coast of Nicaragua

By Rev. H. Schubert

With a deep appreciation of the special privilege accorded us, we welcomed last month to the Bible Institute on a brief visit, the Rev. and Mrs. H. Schubert, veteran German missionaries under the Moravian Board, working amongst the Miskito Indians on the east coast of Nicaragua. These dear friends are being "retired" after forty-two years in the service. They have worked for over thirty years amongst the Miskitos in one of the worst climates in Central America, and truly the Lord has given them to see fruit to their labours. It was an inspiration alike to missionaries and students, to hear Mr. Schubert's thrilling accounts of their work, and as he spoke we prayed that the mantle of Elijah might fall on these young Elishas, that they too might be given the faith that works miracles for God.

In their heathenish state, the Miskito Indians believe in a great Father and a great Mother. From these all mankind comes, but especially the Miskitos.

The Miskitos often call themselves "upla angeva"—"real men". They indeed believe themselves superior to all other races. A Miskito Indian may be ever so poor but he is proud of the fact that he has always been a free man. Now this great Father and the great Mother they never worship. They are considered to be good old people who will not do any harm to their children. But besides these two persons the heathen believe in a host of minor gods and spirits. There is one god in the air, who causes storms and whirlwinds; another god is in the water causing trouble there, and the various spirits try to harm mankind in many ways. Sickness, according to heathen belief, is very often caused by the spirit of an animal, an alligator, a tiger or even some bird, which has entered the body of the sick. The ordinary man has no power over these spirits, only the "sukia", or sorcerer can master them. So in every perplexity the heathen will go to the sukia to ask his help.

In case of sickness he will bring a large vessel of water to the bed of the sick; through a little pipe he blows into the water to give it healing power and then gives the sick of this water to drink, while with the rest he washes him from head to foot, murmuring at the same time dark sentences which nobody can understand. In this way



Rev. and Mrs. H. Schubert,
Moravian missionaries in Eastern Nicaragua

he drives out the evil spirit and pretends that now the sick will recover. If he really happens to recover, then the sukia comes and claims his pay. If the patient has no money, he is expected to give a pig or even a cow, of which most of the Indians own a number. Sometimes the sukia

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will give the patient medicine to drink, a concoction of herbs or other things.

In one case the sukia gave to a consumptive girl a drink prepared of soap, gunpowder, and tobacco. This vile stuff caused the girl to die sooner than she would have done otherwise. The sukia will get his pay in any case because he will tell people: "If you do not pay me, I will cause the spirits to send trouble and sickness among you".

In order to free people from these sukias we missionaries try to give them something better. We have a good supply of medicines and try to help people according to our ability. In late years our Mission Board has sent now and then an outgoing missionary to Livingston Medical College in London, where they receive during a course of about one year, very valuable medical knowledge. And now one young man is taking a full course in the United States and when he comes out he will be enabled to set up a hospital.

But to free a nation from vices such as immorality, drinking, and other sins it needs a greater power still. John 8:36. "If the Son shall make you free, you shall be free indeed", gives us the right helper for a sinful soul, or for a nation living in sin. During our long stay among the Miskitos we have experienced much

of the power of Christ. Through Christ a great change has come over many, many of the Miskitos.

During heathentime they had every week a great drinking bout. The intoxicating drinks they often prepare from oranges, pineapples or sugarcane. The juice of such fruit is pressed out into a cask, when it soon ferments and forms a strong drink. Then often quarrels and fights started, and not infrequently blood was shed. The women especially had to suffer from the drunken men and had to look for places of safety.

The Christians now give up this national vice and our communicants are all total abstainers. Not we missionaries have made this law, but what the Miskito has learned to be his special sin, he now hates and has given it up entirely. Jesus is the power which made them free.

One occupation of the Indians is to carry goods for traders to places far up river. This is done in large dug-outs which can take several thousand pounds. The Captain of one of these "bateaus" was a christian, while the paddlers were heathen boys. In their bateau they had several boxes with whiskey. Some of the paddlers suggested to open one or two boxes, to empty a bottle or two and then carefully close the boxes again. When



Saying goodbye to Mr. and Mrs. Schubert.

the trader would find out their doings they would be far away again and so escape punishment. But the christian captain stood up against it, saying that the goods were entrusted to his care and he would not suffer any stealing.

Now the paddlers abused him and said: "You Christians are not free people, you have to obey your christian laws. We heathen do not care about such laws and do what we like". But our friend was up to it. He said: "You are not free people as you think to be. You are slaves of your vice, you have to drink and even want to steal although you know that you will be punished if caught. I too could drink if I wanted to, and formerly I have been drinking very much. But with the help of the Lord Jesus I have become free from that vice". Truly: "If the Son shall make you free, you shall be free indeed".

It comes quite natural so that Good Friday is the greatest festival day for the Miskito Christians. They come to Church in crowds and those who are away for hire try to be at home. There they take in eagerly the old precious story: "Christ has died for you, he has made you free from the bondage of sin, he has made you children of God".

I often wished that the supporters of the Mission work could be present at the celebration of the Holy Communion. We have a little over 200 communicant members in our station at Sandy Bay. There you would see them coming from all sides over the wide savannah, all dressed in white. So they will come from the East and the West, from the North and South once, then to be united with the Lord whom they did not see, but in whom they believed and who enabled them to walk in newness of life.

The Meaning of the Mind of Christ

Fourth article in series on "Outline and Message of Philippians."

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

The greatest fact of Christianity is what the Church of Christ and the individual Christian is most likely to neglect and forget. That greatest fact is Christ Himself. Every Christian knows that all the human heart craves for is in Him. He completely satisfies. Whatever else the Church may forget or neglect, that one central message we should surely expect to shine with bright lustre. Yet our Lord knew, and His inspired Apostles knew, that it was this very fact, the one thing needful, which had to be impressed again and again upon the hearts of believers.

Burning in the heart of Paul as he writes to the Philippians, that church of faithful, devoted believers, is the central message of the unity of the Spirit, oneness and humility, the expression of the mind of Christ, the one great truth that the Philippian Church was in danger of losing.

"To me to live is Christ", Paul has testified in his opening personal messages. Now he is about to give what is perhaps the most sublime revelation in all Scripture of what it actually means to live here on earth according to that standard: "To live is Christ".

B. Exhortation to Oneness and Humility Phil. 1:27 to 2:30.

As we study this second division of Paul's letter, shall we remind ourselves of the four divisions that have been suggested as an outline of the letter:

- A. Opening Personal Messages 1:1-26
- B. Exhortation to Oneness and Humility 1:27 to 2:30.
- C. Exhortation to Live by Grace 3:1 to 4:3.
- D. Closing Personal Messages 4:4 to 4:23.

As we have seen, there are two great doctrinal passages in the body of this letter. And these two passages give teaching on two central truths of our Christian faith: the unity of the one Body of which Christ is the head, and the message of salvation by grace. The first message is that now before us, in the passage from 1:27 to the end of the second chapter.

The Church Problem

Two of the ladies in the Philippian church, Euodia and Syntyche, we learn from 4:2, were not of the same mind in the Lord. Now it is hardly likely that two women in one family, as this church then was, could be of different minds without other women—and men—being affected. In all probability the whole church was influenced by this lack of one mind in the Lord, and it is this which called forth Paul's sublime exhortation in 1:27 to 2:18.

This passage is one of the great examples of Paul's method of dealing with human problems. Paul was the most practical of men. He knew human nature. His feet were on the ground, and if he had not been an inspired writer, men of all ages would marvel at the practical wisdom he displayed in his letters in dealing with practical problems of all kinds, from the improper dressing of women and the disputes about eating meats, to problems of married life or deadly heresies in the church. His method of dealing with these practical problems constitutes one of the most notable of all the characteristics of Paul's letters. What is that method? What is the method he uses with the Philippians?

Paul's Method in Solving Problems

It is a method that is the exact opposite of what human wisdom would suggest, the very antithesis of the worldly-wise way of doing things, and a contrast also to the temporizing and compromising methods we are so prone to adopt in our churches today. He enters into the low depths of human selfishness and wordliness and sin, suspicion and envy and pride,

seeing things just as they are.

Then ignoring all intermediate steps, and apparently overlooking human powerlessness,—he takes a sudden leap into the heights of glory. He takes us at once into the immediate presence of the Lord Jesus Himself, with His spotless purity and loveliness, His complete contrast to all the world's way of thinking. What a standard! What a difficult way, Paul, to hold up such an impossible ideal! No, this is not the difficult way. It is the easiest way. More than that, it is the only way.

The Highest Way the Only Way

These Philippians need to love one another unselfishly; they need to have unity of heart in striving for the Gospel; they need to think of the things of others and have appreciation for the good gifts of others; they need to give up jealousy and faction and vainglory. How shall they learn such virtues? What form shall Paul's advice take? Would one suppose that these Christians are in the mood to look upon the most sublime picture that God has ever presented to the view of men? Yet that is just what Paul presents to them: the mind of Christ Himself. He takes them into heaven itself, that place where Paul heard unutterable things; he takes them into the counsel chamber of God when the great problem of the ages, the salvation of men, presented itself to God. Oh what joy, when we realize that the sin problem is God's problem, not ours; making me pure and unselfish is God's problem; and He has solved it! My part is to take His way, my part is to enter into His plan. That is what Paul is seeking to make clear to the Philippians.

When God Stooped Low

Paul presents to them the solution of that problem, the one great enterprise that God could not commit to any of the angels. He had to come Himself to save men. But He had to come as man, and He had to stoop as low as man had gone, if ever He was

to lift man to the high and holy place that He occupied, in fellowship with the Holy Father. What an appeal to the heart of a Christian must this vision of the humiliation and the exaltation of Christ have been. Probably they had no theological difficulty over it. They had no mind at that time to frame a "Kenosis" theory in order to rob Christ of His essential deity when He became man; many later thinkers have dared to do what this passage said Christ Himself did not do: He did not think it robbery to be equal with God, for He was equal with God, but these teachers say that Jesus is not God, and that it is robbery to make Him God.

Interpreting Difficult Scriptures

But the Philippians did not see such questions in this message. Some of them must have bowed their hearts in humility and shame that they were ever guilty of any thought contrary to that great and matchless love. To understand difficult passages of Scripture our first care should be to bow before the warning or the personal exhortation in them. Of this passage above all others we may say that its secret will be revealed not to high-minded scholarship but to the utmost lowliness of mind, which is the characteristic of true scholarship.

God's Way of Exalting Man

The reason Paul can take this method of holding up the highest standard, even Christ Himself, as the practical solution of every problem a Christian has, is just because the mind of Christ is the mind of lowliness. He stooped to the very lowest depth, even the most shameful death that men have ever devised, the death of the Cross; and therefore is He able to take men who are that far down and lift them up to the exalted place that God has given Him. Men have asked whether Christ was in a higher place after His death and resurrection than He had before His humiliation. Well, there is this great difference. Christ is

now a man, as well as God, the Man exalted in glory, the Son of Man as well as the Son of God. Every knee shall bow before Jesus Christ as Lord. And as Man, the firstborn of many brethren, He has entered into glory as our forerunner. So He was exalted not for Himself, for then He would have gained no more than He had without gaining it: he died and rose and was exalted for His brethren: He has opened the way into glory for countless numbers of "many sons" whom God is bringing into glory through His only-begotten Son. This is but a glimpse of some of the infinite truth hidden in this sublime passage.

The Mind of Antichrist

In Isaiah 14:12-20 we have the great contrast to this Philippian passage. There one who is called "Daystar, son of the morning" declares, with five great "I WILLS", that he will ascend into heaven, exalt his throne above the throne of God, ascend above the heights of the clouds, make himself like the Most High. That is the mind of Satan. He was not equal with God, but considered it a thing to be grasped. The real Son, the only-begotten, gave up what was really His, instead of grasping after what was not His. This is the mind of Christ. One day a man will arise whom Satan can completely control, and he will have the mind of Satan. He will be the Antichrist. Meanwhile we are faced with this solemn choice; the choice between the mind of Christ, and the mind of Satan. There are just these two forces in the world. One day (and how soon that day may be!) the spirit of the world will find incarnation in the great Man of Sin: to the extent that the Church of Christ moves away from this mind of Christ, to that extent will she be open to deception when the teachings and the methods of the Antichrist are forced upon her.

The unity of the Spirit is simply the mind of Christ. He was the truly humble one. He did not humble Himself in order that He might be exalted. But it is inevitable that this

is the one true way to exaltation, even as Satan's way is the road to complete humiliation. He who sought to ascend above the heights of the clouds was cast down to the uttermost depths of the pit. Thus with solemn realities would God's faithful Word lead us to live and serve with the mind of Christ, filled with tender love one for another.

Working Out What Salvation? . . .

So then, Paul's conclusion is, work out your own salvation with fear and trembling, and do it much more in my absence; **for it is God who worketh in you.** Paul's presence was a great incentive and stimulus to faithful Christian living and serving. But what is the presence of Paul compared with the fact that it is the mighty God who is working in them. What a salvation is this! What awe should it inspire, and what confidence also! Your unity is not a human creation, your battle is not under human leadership. It is all supernatural. Work out this great salvation then, doing all that belongs to you as Christians, with this mighty and solemn conviction upon you that it is **God** who is working in and through you. What if you suffer persecution? You need not be affrighted. God will deal with those who oppose in that great day when judgment comes upon **them** and the completion of your salvation comes upon **you** (1:28). In that "day of Christ" I shall have glory because of your faithfulness, and you in turn may glory in me even if I should be poured out like a drink offering along with the living sacrifice of your service and faith.

Our Lord's One Prayer For Us

God's great commentary upon this sublime passage on the mind of Christ is the seventeenth of John, the holy of holies of the Bible. There our Lord is asking the Father for the one thing that Paul is urging upon the Philippians. He prays that they might be One with the Father and the Son, and the meaning of this oneness is that God's love might be in them.

The Holy Spirit repeats the same prayer through Paul in Ephesians 3:14 to 19, another marvellous commentary on the Philippian passage, Christ dwelling in the heart, the love of God shed abroad in the heart through the Holy Spirit given unto us, this is the one thing needful. Then we are made strong to apprehend, **in union with all the other saints**, and to know the love of Christ, this love pictured in Philippians, the love that passeth knowledge.

Shall we humble ourselves now, before Him, and thus open the way to share His glory?

"That they may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one even as we are one: I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. . . . that the love wherewith thou lovedst me may be in them, and I in them" (John 17:21-26).

O Crucified, Enthroned, the Light, the Wonder!—
 JESUS, pre-eminent in heaven above,
 Who by that Cross, hath burst death's bars asunder;
 By Resurrection, magnified God's love!
 We bow and worship here, in depths, before Thee,
 And for Thy love count all things else but loss—
 There, in the heights, with ransomed hosts adore Thee,
 And glory in Thy Cross.

J. H. S.

Subjects for Praise and Prayer

PRaise: "They will be still praising thee". While there are no great outstanding events to chronicle, there are the more precious daily mercies and deliverances. This month sees a step forward in two directions. First, the opening of a Bible course for teachers and others; and secondly, the preparation of the first number of the monthly periodical in Spanish, for propaganda purposes in Costa Rica. These are answers to prayer for which we desire to thank God.

PRayer: For these two new ventures we shall need a great volume of sustaining prayer. Then pray for the coming campaign, that the evangelists and missionaries, the native churches

and the people of the country in which it is to be held, may be prepared of the Holy Spirit. Much can be done by prayer to prepare an atmosphere conducive to spiritual results.

Please keep on praying for the special people whose conversion we believe would be a mighty witness to the Gospel. Pray for blessing upon the large quantities of scriptures and tracts we are distributing. Pray for the new born souls, as well as for those who are finding their way to the Cross. "Finally, brethren, pray for US". Only God knows how much we need your covering prayers every hour of the twenty four.

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