

The Latin American Evangelist

Sept. - Oct. 1925 Organ of the Latin America Evangelization Campaign Vol. IV, No. 11

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.

Do it to-day

"Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do! When we pray God works."

"Listen! We have come once more to the parting of the ways. All our past failure, all our past inefficiency and insufficiency, all our past unfruitfulness in service, can be banished now, once and for all, if we will only give prayer its proper place. Do it to-day. Do not wait for a more convenient time"

From "The kneeling Christian".

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—Monthly organ of the Latin America Evangelization Campaign. Subscription, Fifty cents a year, payable to Mr. E. A. Steele, 219 N. Broad St. Phila. Pa.

The Latin American Evangelist

Vol. IV {

SAN JOSE, COSTA RICA, C. A.

{ No. 11

Faith as a Grain of Mustard Seed

By Rev. Leroy W. McConnell

"Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain—"remove hence to yonder place"—and it shall remove, and nothing shall be impossible unto you". Words of our Lord Jesus, the great revealer of the spiritual laws of life, power and achievement in the universe; and let us not forget that Spirit is what governs the Universe, creates and forms matter. In fact, as the greatest philosophers of the ages have realized, Matter, the seen, is a manifestation of the spiritual and unseen.

We are not to understand that Christ's ideal for faith was the removing of mountains or casting of sycamores into the sea; but it was his way of saying that living faith can do the apparently impossible, and to such faith there is no limit to what it can achieve. Christ, as a painter of truth in language, can be compared to certain painters of truth on canvas, who by daring strokes of the brush, with flaming colors, give a vivid impression of the thought they wish to convey.

The above declaration by our Lord is of a supreme law in the spiritual sphere, the law of faith. Law is what governs, the police, judges, governors and even kings being merely instruments for execution of the law's mandates. This universe is governed by laws. There are superior laws to which inferior ones are subject. According to our Lord's declaration living faith is the supreme law of the Universe to which all other laws are subject, for with it "**nothing** shall be impossible unto you". It is what moves the strong arm of God himself.

It was not a **new** law inaugurated by Christ, but he was restating its true characteristics and principles of action

and emphasizing its supremacy. Like the majority of the truths and laws taught by our Lord, it was unknown by the majority of men, and their being unknown and unpractised was and is a leading cause for humanity's perdition; but they were the eternal laws and truth of God.

Just as men of science have been discovering occult laws and forces of nature, such as electricity, and applying them to the bettering of their material life have revolutionized that life, placing within its reach hundreds of new comforts and powers; so the Lord Jesus, who is the truth and in whom are hidden all the treasures of the wisdom of God, came to this world, as he stated to Pilate, that we might know the truth; and declared that his truth would bring true freedom to those who believing applied the same to their lives.

This law or truth regarding faith, which we are considering, had and has for ages been applied by some of the sons of this world in their sphere and with it they have done what seems unbelievable. Among the notable examples are Alexander the Great, whom nothing could impede, not even the sea between him and Tyre, and who so rapidly conquered everything except himself, dying still young because of drunkenness in celebration of his conquests (by which we see how much superior a conqueror is our Lord); and also Columbus, whose achievement of faith in the face of tremendous obstacles is one of the most wonderful in the annals of history. But as our Lord said, it at times happens that the children of light are not so wise as the children of this world. As the disciples had before them the apparently impossible task of conquering the world for Christ,

which included innumerable mountains which would have to be removed on the forward march, their Lord was desirous that they should know and apply this law governing all conquest and great achievement.

Now let us examine this truth or spiritual law as propounded by our Lord in the text we are considering, for it is extremely important that we understand the characteristics of the true faith referred to. Which should we have most interest in examining, the mountain or the seed which can overturn the mountain and cause it to disappear? I believe we will agree on the seed. Mountains we all have before us, with which we are well acquainted; but that there is something so apparently simple that can overcome them arouses our interest. How men of all ages, like Naaman of old, have ridiculed salvation by faith, not realizing that in their great ignorance they are ridiculing a supreme law of the Universe. We are to examine the seed. At first sight it seems so simple, but that small plain seed has within it a whole tree, yea a whole forest.

1. The seed has **life**. A living faith is required. Christ did not say a pebble, nor even a diamond or pearl could remove the mountain. They, like the mountain, need some one to move them. James in his Epistle speaks of dead faith and live faith. There are live and dead seeds, live and dead eggs, live and dead people, live and dead faith. What is the difference? They are not fertilized with life from God. Life itself is an inexplicable mystery, but the visible differences between what is dead and what is alive are easily noted. That which has life is self-renovating and reproducing. A classic on living faith is Hebrews 11.

2. The seed has to be **put in the mountain**. In the pod and out of the soil it is the same as dead. We must apply our faith to the mountain if it is to be moved. There and then its life manifests itself.

3. The seed is **governed by the sun** in its action or unfolding. It responds to the sun with its mysterious attractive powers even down deep in the dark earth. In fact that seems to

be the secret of its power to break the mountain in its efforts to reach towards the sun. So the faith of which our Lord speaks responds to the Sun of Righteousness, is governed by him, and therein lies the secret of its power.

4. The seed must fall into the ground and **die** if it is to crack the mountain. So the Christian faith is a sacrificial faith, as is all achieving faith. Read thoughtfully in this connection John 12: 23-26, which though applying primarily to our Lord, yet in principle is applied by him to his disciples.

5. The seed **grows** and in its expansion it breaks rocks and removes what impedes its expansion. Hope lies in growing faith.

6. The seed's action is **persistent**. Days and weeks may pass before the earth cracks and the plant breaks forth, and years may pass before the fruit is produced, but day and night during all that time the action has been going on. Living faith is faithful unto the end and so reaps the reward of the overcomer. It is a patient faith.

7. The one **aim** to which every energy in the seed is bent is the **producing of fruit**. While working towards that end it does many other things, but they are all incidental to or connected with that main aim. Even the removal of the mountain is incidental. So with the regenerating faith of the Bible.

8. The seed is able to take the dead, common, worthless matter that surrounds it, transform it, and use it in the carrying out of its design. It even does so with the mountain in which it has been imbedded. So through faith all things work together for good to those who love God.

9. The mustard seed was a common seed, within reach of any of our Lord's hearers. Even the poor in this world's goods may be rich in faith towards God.

God grant that the faith of each one of us who profess Christ's name may be truly fertilized by the Spirit with the life of Christ, so that, governed by him and applying our faith towards the one great object of producing fruit to the glory of God, it may show all the

characteristics of the divine and saving faith propounded by our Lord, and incidentally make us overcomers over every mountain which would impede our growth into his likeness or cut off our comunion with the Sun of Righteousness. May our growing faith enable us to achieve greater things each year in the great work of the redemption of the souls of men!

Last but not least let us never forget that it was the atoning death of our Lord, who thus removed the condemnation of death against us, that made possible the introduction of the life of the Second Adam into this world, which in union with our faith achieves for us salvation and has opened the door to all the glorious possibilities to a living faith.

Sowing the Seed of the Kingdom in Bayamon, Porto Rico

By Rev. T. C. Perry, Superintendent of Bayamon Missions
of the Disciples of Christ.

The Bayamon Evangelistic Campaign of one week duration led by the Rev. Henry Strachan of Costa Rica, came to a very successful close on February 2 with a special service for the members of the churches and those who had during the conferences indicated their desire to begin the new life. The conferences opened with a men's meeting in one of the theaters which was a splendid beginning as there was a crowded house and the message was very timely, dealing with the subject "Social Purity", and it was received by an unusually attentive audience. The remaining conferences were celebrated in a large tent centrally located, with the exception of the last service which has already been mentioned.

As a close observer of this wonderful uplifting and inspirational feast of spiritual things I shall venture to give an estimate of some of the real blessings brought to our town through these efforts.

In the first place it might be truthfully stated that it was a "big meeting" not in the ordinary sense of judging the bigness by the noise and numbers which too often characterize the efforts of the so called professional evangelist, but it was big in the sense that the messages seemed to grip the hearts of the people leaving something real abiding and substantial of a spiritual nature that was unlike most anything the people in general had been accustomed to hear. Many comments from these attending the nightly

meetings indicated that many were receiving a great intellectual and spiritual uplift. Those who came the first night returned the second and the third and so on through the meeting, bringing others, and these others in turn bringing their friends, demonstrating the fact that they received something in each conference that caused them to return.

Brother Strachan's manner of presenting the gospel had a tendency to win those of different faith rather than to antagonize them. His messages stressed purity of living, honesty in business, fidelity in the home and real spiritual service in the Church.

One remarkable thing about these conferences was the extent of the influence exerted. Not only was the town of Bayamon with a population of about 12,000 well represented in these meetings, but also many delegations headed by about 40 native pastors and missionaries came from the surrounding towns and barrios to attend the "pentecost at Jerusalem". These no doubt returned to their respective fields of labor with renewed spiritual energy and a greater vision of the work.

Perhape one of the greatest things accomplished aside from the turning of a goodly number to Christ during these days of special efforts was the paving of the way for the local churches to reach out and touch the masses who have come to know better the cause of the Evangelical Church and to appreciate the great Gospel

message it has for the unsaved.

We had been wishing and praying for some time for just such an awakening in our town, one that might stir the hearts of men and women who under ordinary pressure remain unmoved, and this is what we feel has been accomplished. May the good Lord continue to bless Brother Strachan and his family as they carry on this wonderful work of preaching the unsearchable riches of Christ to the needy millions of Latin America. May He also increase the zeal, enthusiasm and loyalty of the good brethren in the homeland that they may support this wonderful ministry with their gifts and prayers.

From an article written by Rev. Augusta Coto Reyes in "Puerto Rico Evangelico".

"We raised the tent on the 27th, on a site generously lent to us for the purpose by the honorable Mayor of the city, Señor Enrique Ponsa Pares. The first meeting took place that same night. At six o'clock the tent was already full so that when the meeting opened there was not a vacant seat anywhere, with crowds of people standing round eager to hear the message.

That night there was great power in

the message as was usually the case, and the audience was deeply impressed and filled with a strong desire to hear more. In these meetings were to be seen people of all classes listening to the Gospel message which they had not heard before because they had not dared to go to our churches. Now that they have heard they know that what we teach is the truth and that we are those who are truly interested in everything that may be for the good of society in general.

If these meetings had only had for object to make known the Gospel to those who have heard it, the end would have been sufficiently attained, but there is more. All over the island, where Brother Strachan has been, many persons have confessed Christ, and we believe that numbers of these will be faithful witnesses for the Master from henceforth.

But not only the inhabitants of Bayamon had the opportunity of hearing Brother Strachan. From many of the surrounding towns the brethren gathered in to be present at the meetings. It is a pity that our brother could not have given more time to each place, instead of one, at least two weeks, as he did to San Juan".

Carrying the Gospel to Athens

By James O. Swain

Ever since I heard the first report made by the boys of the Bible Institute regarding their work of "week-end evangelism", I had been filled with a great desire to go with them and receive some of the blessings that come to "the sower of the Word". At last I was able to arrange my other work, and one of the boys, Aurelio Gutiérrez, invited me to go with him to Atenas (Athens) to spend the Saturday and Sunday evangelizing there. He had already been there two or three times and was very anxious to make another trip to talk to the people he had been able to interest on those former excursions.



THE LATIN AMERICAN EVANGELIST

We collected as many tracts and portions as possible, and a few New Testaments, and prepared our haversacks for a two days' campaign. We had barely entered the train on Saturday morning when Aurelio was busy distributing tracts. And as soon as he had given out a few, the real work began, the work of explaining the meaning of the little stories and what could possibly be meant by the little numbers that referred to the different Bible verses. Aurelio was soon surrounded by as many men as could crowd near him while the overflow meeting came to me and listened with great interest to my poor attempt in broken Spanish to clarify their minds as to the value of the tracts. People sit close and rub more than elbows in second class railway coaches in Costa Rica and we might just as well have preached to all the coach since one by one nearly all came to listen to our explanations. The boys always take second class coaches, for two reasons. Firstly, it saves expense, and secondly, they have noted that they meet there the people who listen most eagerly to the Gospel message.

From the railway stop to Atenas is some two miles to the north. The sun was shining in all his glory and we were glad to take off our coats and unbutton our collars. We took our lunch in a little wood where we found a cool retreat and a refreshing brook, and while we ate Aurelio explained our plan of attack. We were to go immediately to the hotel (1), lay aside the heaviest part of the baggage, take a cup of hot chocolate, and rest until the people should be through with their "siestas"; then we would commence our campaign in real earnest, visiting as many houses as possible before nine o'clock at night.

After finishing our lunch we were greatly refreshed and made the second part of the walk in better time and spirits. Reaching the hotel we contracted for our beds and sat on the porch to rest. From time to time some one would come in for a cup of coffee or some rolls or bread, for the hotel is also a bakery, and nearly always Aurelio invented means to enter into

conversation with these transients about the state of their soul. One man, a don Ireneo, was evidently deeply worried. On a previous trip he had been persuaded to accept the Bible as his guide in his religious life, but the Bishop of Alajuela had threatened him with excommunication if he should listen to "those protestants" again. He hated to be excommunicated and still he could see nothing wrong with "those protestants". Don Ireneo has a large family and if won to the Biblical Christianity could be a nucleus for the work in Atenas.

At four o'clock, after taking a cup of coffee, we sallied forth into the street, well supplied with tracts and portions. At every house we tried to leave some literature and at times some part of the Bible was read to the people. We were often invited in and were always treated with consideration. Aurelio made a point of asking at each place, where he had left literature on a former trip, the reaction of the reading; most of the people were anxious to learn more and some expressed a desire to buy the Bible when they should have enough money. We visited a tailor, a shoe-maker, a grocer, a farmer, the "jefe politico" (who is the most important person in the canton or county) and several others. It would take many pages to tell all the interesting things that happened.

At nine o'clock we returned to our hotel. We took a cup of hot chocolate and retired early. At five o'clock Sunday morning we were up eating our sandwiches and drinking our black coffee. (Milk was wanting at the hotel). We were soon at work again while looking for a young man Aurelio had met on a former trip and who had written for literature. We received the same courteous treatment. In one poor house where we called we found a poor, sick, sorrowing lady who seemed in the very depths of despair. In her room was a statute of the Virgin and also a cross that had been made to put at the grave of some loved one. She told us that she could find no consolation in the prayers she had been taught. She had recited them all hundreds of times but found no

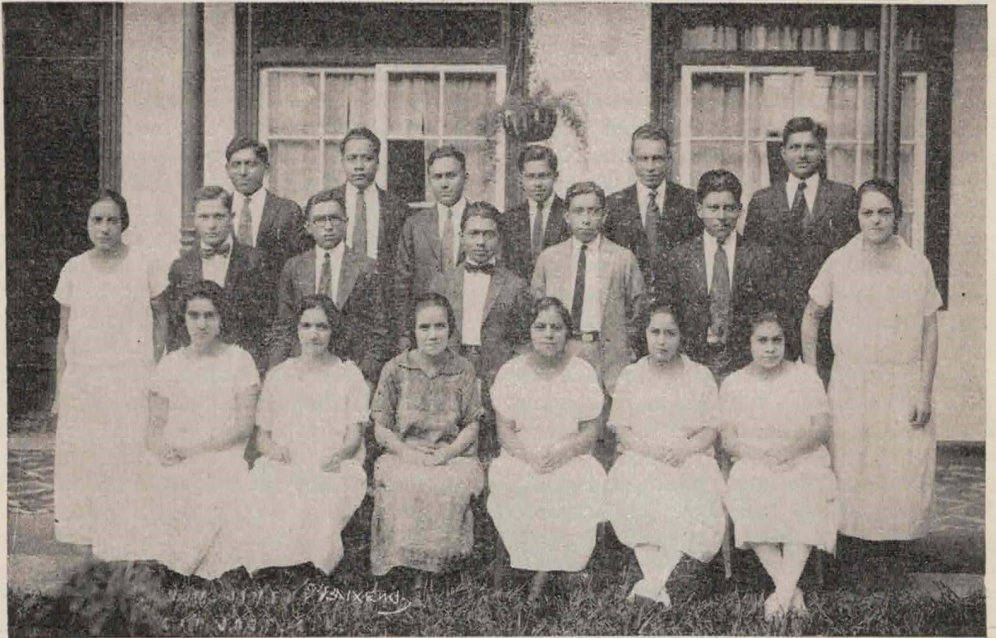
hope. Aurelio tried to explain to her that real prayer comes from the heart and not from memory. I think of the savage tribes who have their prayer-wheels to pray for them day and night and don't wonder that there is a lack of satisfaction. Rome! Rome! look to thyself!

We continued our way asking for the young man we were seeking but all the time giving out literature. We stopped in a large store and were soon surrounded by inquirers. We went through the market and were able to do very little of a personal nature

because of the crowds that always came to nearly crush us whenever we commenced to explain the tracts.

We left and found the young man we were seeking. He was very glad to receive a generous assortment of Christian literature and promised to write to tell his impressions and to pass the literature along.

We called on the "jefe politico" on our way from the hotel to the station and we finally left praying that our "sowing of the Word" might have fruit even to a hundredfold.



The 1925 group of students, representing Costa Rica, Nicaragua and El Salvador.

Students' Evangelistic Work

The Bible Institute is not only a training center for future workers for the Gospel cause in Latin America, but it is already a very effective and aggressive evangelistic agency. The presence in Costa Rica of a large group of consecrated young men and women, gathered from other republics is surely a wonderful answer to the prayers of those who have in past years so faithfully sown the seed. Those old pioneers labored faithfully and now these young eager hearts

have entered into their labors, and God is about to give the increase.

The men are doing steady pioneer evangelism in towns and cities where the Gospel has no representative. In some of these places there are signs of the coming harvest with which we believe God will crown the work in Costa Rica.

Four towns are being regularly worked, one of them the second largest center of population in the republic. This place is notably fanatical and

hard to move, but it is hoped to open a preaching hall there before very long. Besides these places, others are being occasionally visited and a large quantity of scriptures and tracts are being distributed in house to house visitation.

In San Jose itself, the students both men and women engage in the work of visitation and personal dealing.

They also hold cottage meetings which are giving good results.

We are seeking to help the missions established in Costa Rica, and our aim is that by the grace of God every corner of this republic shall echo to the Gospel story, and that no one shall rise up in the last day and say "there was a Bible Institute in my country, but I never heard the message of the Cross".

"FATHERS" AND "MOTHERS"

For some of the present group of students, as well as for many more whom it is hoped to receive in the coming school year, support is needed.

It would be difficult to imagine a more worthy investment for God than to undertake the training of one of these students, who even now are most excellent missionaries of the Gospel.

There are those who have been denied the privilege of serving the Lord on the Mission field. Here is an opportunity for them to have a representative who will take their place and really do work which no foreigner can do.

"Fathers" and "mothers" are needed for these young men and women, who will provide for them during their training not only financially, but by loving prayer and sympathy.

The estimated cost of each student, covering board, some books, laundry, medical attendance, etc. is twenty dollars per month, throughout the whole year (the students have to be maintained in evangelistic work during the summer vacation). Two hundred and forty dollars a year for three years for one of these students is one of the most worthwhile investments of the Lord's money that it is possible to make.

During their training these men and women are doing really effective soul-saving evangelistic work.

"Bishop Cannon of the Southern Methodist church told at a denominational rally how Mr. Wrigley had spent \$ 1,000,000 in a single year just to advertise his gum. The whole Southern Methodist church, with more than 2,000,000 members, proposes to spend the same sum in making Christ known to the millions living in darkness in foreign lands. To make the inconsistency still greater, two local congregations of the denomination are at present erecting new churches which will together cost exactly a million dollars. Is it a correct inference that we who know Christ consider chewing gum of more importance than the souls of those for whom Christ died, or count stately edifices and pipe organs more than obedience to Christ's last command?

"If any man will come after me, let him deny himself, take up his cross and follow me".

From Moody's Monthly.

Our Two Great Heresies

A Tale of Three Churches: Philippian, Roman Catholic, Protestant.

By Rev. R. C. McQuilkin, Dean of Columbia Bible Institute.

II

THE ROMAN CATHOLIC CHURCH

In the beginning of the sixteenth century, before the Protestant Reformation, the two great heresies that Paul plead against with such earnestness, had taken absolute possession of the whole "orthodox" church of Christ. One prominent feature of the Church at that time was the great Roman Catholic hierarchy, the organized ministry with the Pope at the head. This hierarchy was at every point a complete contradiction of what Christ had taught concerning the new Brotherhood He was establishing. For the unity of the Spirit they had substituted the unity of the flesh. For the mind of Christ they had substituted the mind of the prince of this world.

On one occasion when the apostles were considering this very question as to who should be leaders among them, "Jesus called them unto Him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them; not so shall it be among you". The "Holy, Roman, Apostolic Church" read our Lord's words, "It shall be so among you".

The second great characteristic of the orthodox Church of Christ at the beginning of the sixteenth century was their denial of salvation by Grace through faith. In the place of the righteousness that is from God by faith they had the righteousness which is of the earth earthy. In its very best form their system put the priests and the sacraments of the church between the soul and God.

Radical writers in our magazines today, men who are avowedly enemies of Christianity and bitterly attack it, never tire of pointing to the Medieval Church as an example of what Christianity can do for men. Either

ignorantly, or wilfully they overlook the fact that the Roman Church of the sixteenth century in its essential spirit and doctrine was the opposite of everything Christian. There were, indeed, individuals who loved their Lord with a true heart fervently, and this remnant shined as a blessed light for God to see and to use. But the organized Church as a system was not the normal development of that which was started by Jesus Christ and carried on by the Spirit through Paul and others; it was a complete departure from two fundamental principles that make Christianity different from heathenism: (1) a Brotherhood of love with one Lord and Master, and the members not exercising authority over one another as the Gentiles do; (2) a righteousness from God through faith, God coming into direct and living contact with each human being, man dealing with heaven for his salvation and not with the earth. These two heresies go hand in hand.

A far cry indeed is it from that Philippian church of Paul's day to the awful system of Luther's day which would grind to powder all heretics who raised a voice against the great heresies now become the central pillars of the Church. Shall we not have a new appreciation of the problem our Latin American missionaries are facing when we remember that what Rome was then, such is the Holy, Roman, Apostolic Church of Latin America today, with the one blessed exception that supreme power is lacking to work her will upon the heretics who preach salvation by grace and the priesthood of all believers.

The Protestant Church Today

It was against these twin heresies that the great protest of the sixteenth century was really made. So clear was the protest that to many the real name for this greatest of all the "heretical" splits from "the one true Church", is

"Protestant Revolution" rather than "Protestant Reformation". Was it a clear cut revolt away from these heresies, or was it rather a reformation?

If Paul were living today, if he had occasion to write to your church or mine, would gentle or his stern rebuke ring out once more against these same two heresies? One Church historian writes: "Paul with his great doctrine of justification by faith actually went down to defeat in the Christian body as a whole, and to this day a comparatively small minority of the nominal Christians of the world are faithful to the gospel of the grace of God as he set it forth in his letters to the Galatians and Romans".

What is it to be faithful to this Gospel of Grace? What proves the difference between a pure Gospel of Grace and that which is mixed with man's own ideas and works of salvation? One is of God, one is after man. Grace means God doing it. Works means man trying to do it. What evidence can we give that we have the genuine Grace of God? Must we not have evidence that God is really working? must we not show the result of His supernatural power? The Grace of God makes such a change as only God can make, and this change must be real and actual in the life. Only to the extent that it is real and actual do we have any evidence of value that we know the Grace of God.

The great glory of the Protestant Revolt is its outcry against those twin heresies. The great weakness of the Protestant Reformation is its taking over those two heresies in modified form and perpetuating them in organized Christianity to this day. For the Roman hierarchy new hierarchies were formed, some of them as far from the spirit of the Lord Jesus and His new Brotherhood as the old hierarchy had been; authority was exercised most cruelly, and heretics were crushed in the same manner as was the custom with the older "orthodox" body. Surely to these Protestant believers the gentle protest of the Master would come, "Ye know not what spirit ye are of".

But what of the doctrinal heresy?

The clear ringing announcement of "Justification by faith" was a clean cut revolt from the old, was it not? It is not needful here to give quotations from the writings of the great Reformers to show how terribly they missed the connection between doctrine and life, between justification by faith and the life in which it issues. It is not to be wondered that they went to extremes when contending with the Roman system of works, and other quotations can be given which show how strongly they connected life and doctrine. In any case we do well to face the fact that we have inherited a conception of Paul's doctrine of justification by faith that encourages a denial of Paul's real teaching of Grace. Never will one find a single word from Paul to encourage a division of any kind between a correct doctrine and the holy living that is the one proof of correct doctrine. With him "sound doctrine" is holy living, and that which is contrary to sound doctrine is sinful practice.

Our two great heresies today are the denial of "the mind of Christ", and the denial of salvation by Grace. Our doctrine of salvation by works is illustrated in the defeated and sinful lives of Christians. This surely is not the product of Grace, God's working, but of our own works. To deny that Christians may live "a life of victory over sin through the power of the indwelling Holy Spirit of God" (as the doctrinal statement of the L. A. E. C. expresses it), is a confession that salvation is not of Grace but of works, or else a confession that salvation does not touch this life and is reserved for the future.

Let us study anew Paul's message to the Philippians and let us, with him, count all things but loss for the priceless privilege of knowing Christ Jesus our Lord. Then shall we, by His Grace, stand forth in our own church as a sample of what Christ can do for a life yielded to Him.

The effective antidote to our two great heresies is a Christian, living on the lowly level of "the mind of Christ" which will be found to be the exalted level of the Grace and power of God.

De Profundis! The Romanist's Hope

Out of the depths of my misery
To thee I cry, oh mother
In the midst of the ruins of my mortality,
I am desolate, my mother.

God has withdrawn Himself from my pathway;
He has turned from me His eyes,
God has withdrawn Himself from my pathway;
As from a putrified animal.

At the crossways of fortune
I am abandoned by God
Amidst the horror of my sin
Amidst the terror of death.

On my putrefaction and on my earthiness
He placed the brand of His burning:
In the darkness of my earthiness
I moan in my sorrow.

The dewdrops of thy stars
For my sores, oh my mother;
The benediction of thy hands
In my desolation, mother.

The purity of lilies and roses
Of thy divine benediction
Will fall like an exhalation
On the bitterness of my misery.

God has bruised my material body
He has abandoned this soul of mine:
Out of the depths of my misery,
To thee I cry, oh my mother.

Luis Alberto Cabrales.
Translated.

If the Light that is in them be darkness, how great is that darkness?

The following "articles" are quoted from the "Catecismo Catolico de Religion y Moral" published in Buenos Aires with the necessary ecclesiastical license and approbation.

Dealing with the judgments, and existence beyond the grave, Art. 151 states, "Man must pass through two judgments after death, namely, personal or individual judgment, and the universal judgment". Art. 157, "There are four states of existence after this life, namely, hell, purgatory, limbo (for unbaptized infants) and heaven".

Art. 159.—"Purgatorio is a temporal punishment". Art. 163, "The souls of those who die in venial sin, or who have not suffered in this world the punishment due to their sins, go to purgatory".

Art. 283, which deals with the doctrine of indulgences, states: "When he has been pardoned by the sacrament of penitence from the punishment due to his mortal sins, the sinner may still deserve a temporal punishment for these same sins". Art. 284.—"Man must suffer in this life or in some other life the temporal punishment due to his sins".

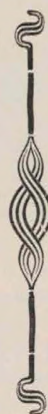
"These Be Thy Gods, oh Latin America!"

"Another substitution was in the material objects of worship. For the idols of the aborigines were substituted the images of the Virgin Mary and the Roman saints and other images familiar to the Romanist. The Indians gave up their idols but they went on with their image-worship. Image-worship is idolatry, whether in India, Africa, or anywhere else, and the

worship of Roman images is essentially idolatry as much as the worship of any other kind of images. Romanism substituted for one set of idols another set. So the Indians who were idolaters continued to be idolaters, only the new idols had other names and, possibly, were a little better looking".

Bishop Neely.

The figure on the right is "el dios de la belleza" "the god of beauty", worshipped by the Indians of Bolivia. The little stone god is at least more artistic than the gaudy little image whose picture goes below, and which is in high favour with the *Christians* of Bolivia. Demetrius and his craftsmen have large business in Latin America.



El Niño Jesus.

"The town of Belen is formed of a miserable group of huts, gathered round a very large church, which is said to have come down from heaven in its present form, and several villages around have copied the architecture. The peculiar interest attaching to Belen lies in the fact that the figure of the Child Jesus, which is here worshipped, is supposed to have exceptionally miraculous powers. It is dressed after the fashion of the Bolivian President, its gold stripes, silver sword, and other gaudy adornments having cost at least two thousand dollars. The whole figure is not more than 18 inches high".



A Pioneer Journey to the Home of the Darien Indians

By Miss Mabel J. Barnhouse.

We are glad to give our readers the pleasure and profit of perusing the following most interesting description of a tribe of Indians little known to civilization, though with short distance of Uncle Sam's greatest enterprise—the Panama Canal. The writer is a former Columbian missionary who at present serves in the unofficial capacity of missionary in general and "brother's keeper" to the whole Canal Zone. Incidentally Miss Barnhouse is professor of Spanish in the Zone High Schools where her influence and leadership mean much to young Americans far from home. We are happy to count Miss Barnhouse as an honorable and very active member of the L. A. E. C. staff.

On the Pacific coast of Panama, close to the border of Colombia, lies a strip of territory given over to dense jungles, watered by many winding rivers and small streams, inhabited by countless gorgeously colored birds and butterflies, by animals which are heard more often than seen, and by Indians who are shyest of all. Few white people have ever been in this region, so there was a special thrill in being one of the first white women to go part way into the interior.

The "Augusta Victoria" sailed from Panama City on Thanksgiving Eve (1922) with about thirty men and women eager to see the unknown country and to learn something about the Indians. It was pioneering travel, an army cot on deck under the stars,

meals prepared by mess details, each one serving his turn, and each person his own automatic server and dishwasher. The night was too beautiful for sleeping, for the sky was ablaze of stars, dominated by the Southern Cross, and the ocean a mirror reflecting the glories of God that the heavens were so busily telling. By sunrise we entered San Miguel Bay, passed palm crowned islands and bare sharp coral reefs, the home of hundreds of homely pelicans. At high tide we passed thro' Boca Chica, the narrow entrance to Darien Harbor, as land-locked as San Francisco Bay, and enjoyed the native village of La Palma, thatch roofed huts built on stilts along the water's edge and straggling up over a jungle covered hill.



*"Home-keeping hearts are happiest".
Panamanian natives in interior town in their "home, sweet home".*



A lovely bit of coast and bathing beach in the Pearl Islands, off Panama in the Pacific.

Blue and white herons, flocks of wild ducks, tall ceiba trees, tree ferns, occasional cayucos and pangas (native boats) with loads of bananas, occasional huts by the way with a native woman washing clothes on flat stones at the water's edge, made the trip up the Toyra River seem briefer than an entire morning. Such natives as were seen were of mixed negro blood, and all seemed to be going in leisurely fashion from nowhere to nowhere.

At the mouth of the Chucunaque two of the carrier pigeons were released with messages to friends on the Zone, for some had feared for our safety in the wilds. A serious-faced negro in a cayuco, wearing half a calabash gourd on his head, and another negro in a clearing on the bank, wearing meager track pants and a smile, were evidences that we were fast leaving civilization behind us. Our own khaki outfits, man-fashion, gave rise to the opinion among the untraveled natives that Uncle Sam had women soldiers.

Thursday night the boat anchored off Yavisa, where we saw our first real Indians and Indian huts, also many negroes, Panamanians and mixed breeds. But we wanted to go where no white women had ever been, and

to see the Indian in his natural state. A small fleet of cayucos took us from before dawn till noon, up the Rio Chico, close to the borders of Colombia, to a small settlement where a chief was located. He was a little old man, with a mop of long bobbed hair, wearing a ragged old black hat, a loin cloth, and a rusty black alpaca coat. He met us with courtesy and dignity. We found later that he had at least two wives, one of long standing, and one of recent years, very young, the proud possessor of a wee baby. This infant was the cause of a great deal of curiosity, till we learned that its peculiar appearance was due to the fact that it was painted black with the juice of some berry. After four days this juice, they said, was washed off, leaving the skin smooth and soft.

The younger brother of the chief, about twenty-two years old, wore a wide loin cloth of many strings of small beads, woven in stripes of varying widths, white, blue, yellow, red and purple; a stringy, none-too-clean breech-clout; a collar of several string of silver pendants—small, flat silver flakes, somewhat arrow shaped. His bobbed hair was adorned with several strings of small bright beads, with a scarlet hibiscus flower in front, and a yellow trumpet flower over

each ear. His earrings were his crowning adornment—a convex silver disc, about the size of our dollar, with two half-moon pendants, from which hung many tiny silver flake pendants. The central disc was fastened to a wooden peg as big as a thumb, the peg thrust through a large, stretched hole in the lobe of the ear, the two earrings tied together by a string hidden under his thick hair. He submitted to our close examination of the "combination" with perfect composure. Four-inch bands of silver formed the flat cuff-like bracelets that seemed to have been made on his wrists; they certainly were not removable.

string breech-clout a ragged straw hat. Still another man had an odd design painted on his face, and one boy had parallel bands of red painted across his cheeks and nose. One man was proud of some white man's cast off undershirt, another, of a sailor's blouse.

The women were much shyer than the men, and much less attractive. Their features seemed coarser, their eyes duller, their skin less satiny and smooth. They were plainly the bearers of burdens—and of children. Their hair was stringy, their bodies misshapen from lack of care. Their only attempt at dress was an ugly, ungraceful arrangement of a strip of dingy cloth folded tightly around the



*On the banks of the Chucunague in Darien Indian Country.
How much more graceful and well built than the poor burden bearing women.*

Another young brave was somewhat similarly "dressed", with the addition of many chains of beads worn over either shoulder and under the opposite arm, the two sets of chains crossing on chest and back. When we first saw him, he wore a shirt of alternating blue and mixed colored stripes, draped like a shawl over his back and shoulders.

One huge fascinating chap, resembling an Hawaiian surf rider, wore a breech-clout, a pipe and a crooked smile. A little gnome added to his

waist, as low as possible, one end tucked in to hold it. It reached only to the knees. For the baby, a little hammock was slung about the mother's waist, baby sitting almost at the base of her spine, one little foot sticking out over each of her hips. The tight pressure of the low skirt and of the higher hammock cloth made the mothers' figures very unlovely.

Care of children among these Indians seemed simplified to the nth degree. One mother stood her naked

THE LATIN AMERICAN EVANGELIST

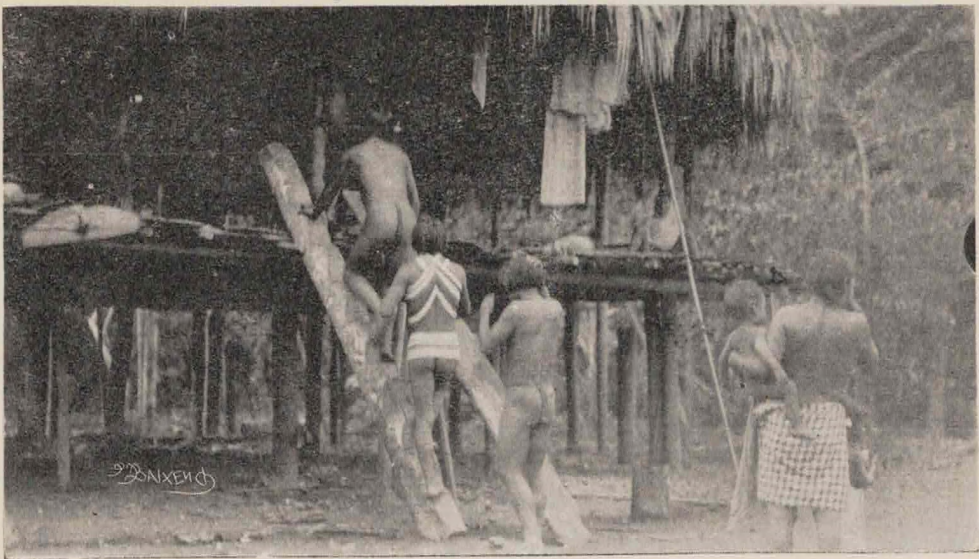
small boy on a sloping bank under a tree, and gave him a bath by pouring several tortumas (gourds) of water, over his head and body, letting the tropical sun be her towel. Then she draped him over her right hip, whereupon he immediately nosed over to the right place for a nice warm meal. What more could civilization offer!

Another mother discovered that her small boy was in sudden need of bodily cleansing. She grabbed him by one wrist, and holding him at arms length, ran down to the river, stepped lightly from one of our moored cayucos to another till she reached the open water, then she soused him up and down till the cleaning was satisfactory, and again Mother Nature furnished the only towel used. All the while his little face registered a comical mixture of fright and consternation, but not a whimper came from him.

For shelter from sun, rain and prowling animals, a crude framework of slender poles, upholding a bamboo floor about seven feet from the ground, and a heavy thatched roof about six feet above that, is the Chokoi's only attempt at a home. There are no outer walls, no inner partitions. A stone slab on which to build a fire, a

few crude earthenware and gourd utensils, a low stool or two, a machete, a crude hammock or two—and the house is furnished. A notched log at an angle of 45° is a stairway gracefully negotiated by the Indians, but most awkwardly by the visitors.

Little conversation could be carried on, as only a few of the Indians knew Spanish, but we learned the reason for the gala attire of some of the young men. Among the Chokoi it is the men who adorn themselves to go courting. When the time arrives that the Indian would a wooing go, he chooses a feminine object for his affections, decks himself in beads and silver ornaments and flowers, provides himself with a handful of grains of corn—symbol of productivity—and sets forth to find his lady. He sits down beside her, and silently flips grains of corn at her. If she favors his suit, she remains and receives his attention, and in the end he takes her to the new choza (hut) he has prepared, and a new family is started. But, though the Chokoi women are the burden bearers, they have rights of choice. So, if the lady spurns the wooer, she is free to rise and leave him, thus ending his romantic dreams, until he finds another maiden.



Will you walk into my parlour? said the Darien Indian to the American sightseers. Requires some practice. Note bead chains and checked shirt.

We could learn little of the religion of these Indians. Certain it is that no branch of the Christian Church, either Protestant or Catholic, has even touched their lives. Many crude, flat images of men, and fishes and bugs, cut from the soft, porous bolsa wood and painted in bright colors, seemed to indicate some kind of nature worship. Neglect, need, hunger, are written all over their faces. In El Real de Santa Maria, at the junction of the Chucunaque and the Toyra, where we landed on the homeward trip—twenty-three of us in one huge dugout mahogany log cayuco—we found a large, barnlike building with concrete floor, split bamboo walls and galvanized

iron roof, marked "begun 1905, finished 1914", a Catholic Church. But to this outpost on the edges of a great stretch of Indian country, natives told us that the priest comes but once a year, perhaps once in two years. At that time, those who have been brought under his influence, have masses for those who have died since his last visit, babies are baptized, and couples who have started new homes are married, tho' few bother with such a ceremony. They are within a few hours sail from the Canal Zone, yet they are as unknown, unthought of and untouched as tho' they were in the heart of Africa.

THE HIGH COST OF PRAYER

"I want you to spend fifteen minutes every day praying for foreign missions", said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment". "Costly?" they asked in surprise. "Aye, costly", he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered".

It is always a costly thing to give oneself wholly over to the Lord, to be used as He wills in His service.

It cost Elijah much persecution, for he was hounded by that woman Jezebel, who eagerly sought his life (1 Kings 19:2).

It cost John the Baptist his head (Matt. 14:3-10).

It cost Paul and Silas pain and imprisonment (Acts 16:23).

It cost Stephen his life (Acts 7:60).

It cost the Apostle John banishment to the Isle of Patmos (Rev. 1:9).

It cost Paul desertion (2 Tim. 4:16).

It cost Christ the cross (Phil. 2:8).

Do we spend ten minutes a day in prayer? do we consider it important enough for that? Ten minutes a day on our knees for prayer when the Kingdom of Heaven may be had for the asking!

Notes from the Latin American Field

Porto Rico's Governor.

In view of the fact that the House of Representatives of Porto Rico had approved in the third reading certain measures for the legalizing of cock fighting, lottery and boxing, the evangelical organizations undertook a vigorous campaign against the passing of these laws. They memorialized the Senate and the Governor, and they appointed a special commission to ventilate the matter in Washington.

In reply to the appeal sent to Governor H. M. Towner, the committee received the following down-right reply.

"The Legislature has passed no bill favoring lottery, cock fighting and boxing. Should they do so I shall veto it".

It seems to us that with a Governor who can speak his mind and purpose so clearly, and who takes such an uncompromising stand for righteousness, Porto Rico has a fair chance to cleanse its civic and social life of the things which are a disgrace to so called Christian civilization.

That Volcano

Our old friend Santa Maria has been busy since we left. The new mountain that she is busy building is still growing. A few days ago we went up to the edge of the crater to watch her in action at close quarters. We could only catch glimpses for a quarter of an hour at a time due to the mist and smoke which enveloped her most of the time but when these glimpses were possible it was wonderful to see her belching out great stones which rolled down her precipitous sides with a roar, raising clouds of dust and ashes as they went. The new mountain has grown at least 1000 feet higher since I saw it last and looms up close to the parent mountain now. We always like to think that it is a symbol of the growth of our Guatemala Protestant Church and the figure still holds.

Rev. Paul Burgess.



A street in San Juan, Porto Rico, where a most stirring campaign was carried through.

Honduras

Honduras will soon open negotiations in Wall Street for a loan of from \$ 6,000,000 to \$ 8,000,000. A financial mission has been sent from Honduras with full authority to conclude arrangements. It has not been decided with what New York banking group the Government will deal, and it is not expected that definite arrangements will be announced in less than two months.

The above would seem to show that Honduras is really tired of revolutions,

at last, otherwise it is hard to understand how Wall Street would listen to even the suggestion of a loan. Let us hope and pray that better days may be ahead of that stormy little republic, and that the evangelistic campaign for which some of the missionaries are longing may be possible at last.

Religious persecution in Nicaragua

Prior to the receipt of the letter from which we quote below the Costa Rican papers had been publishing telegrams bringing news of outrages perpetrated against the Evangelical missionaries in Granada, Nicaragua. Stirred up and led in person by a local priest, furious mobs attacked the mission premises, seriously endangering the lives of the two ladies who at present hold that center for the Central American Mission. So serious was the situation that a commission was appointed by the Government and sent with fifty soldiers to restore order and find a solution of the difficulty. This however is not an easy matter for the bishop demands nothing less than the closing of the mission and the withdrawal of the missionaries. This is the Roman Catholic idea of tolerance and liberty of worship.

"The Lord has been blessing in the work here in spite of much difficulty and persecution. Especially is this true in Granada. Several times mobs have attacked our house determined to do us damage and drive us out if possible. But the Lord and the police always intervened. Our house has been stoned, we missionaries and the believers have been stoned and the children of our little school have been stoned going to and from their homes, but to date no one has been seriously hurt. For several days a crowd of women walked for hours up and down our sidewalk chanting their prayers in a sacrilegious way and yelling in at our doors. At last Miss Elthon and Miss Kooi could stand it no longer so put on their hats and walked up and down the sidewalk behind the women singing Gospel hymns. This was on Saturday afternoon and stopped this foolishness temporarily but Sunday morning a Jesuit priest appeared with another mob ready to

do us damage. The arrival of the Jefe Politico and Chief of police again saved us from harm. The priest said to Miss Elthon in English that if we didn't leave this house and neighborhood our blood would run in the streets. We feel they now have overreached themselves as the whole matter has been placed in the hands of the higher government officials.

Pray for us as we do for you. Many are hearing the Gospel message and the meetings in Granada are very well attended. The average at our Sunday School here in Managua is now between 190 and 200".

W. F. Aberle.

Echoes of the Campaign in Santo Domingo

"It surely is time I was writing you a letter. Soon it will be one year since you were present with us. Many times we have thought of you, prayed for you, and followed you closely in your work in Porto Rico. The Latin American Evangelist comes right along and we read it with great interest. We are deeply thankful to the Lord for the marvelous way in which He has helped you in your great work in the needy fields, and your wife at the home base. God bless you both!

Since we last saw you, we have had many and very precious meetings. Our work is going forward steadily on most of the stations. Your meetings were a great inspiration to us, and we are still going on the strength of the impulse that they gave us. Everywhere the people are asking when the man with the tent or Carpa will be back. They say that they enjoyed the oratory of the Porto Ricans, but the "old man" was the one that touched their hearts and consciences. We have not been able to buy the large tent yet because of lack of money, but we are going to have it some day. We are trying to buy the new theater here which holds one thousand people. If we are successful in getting it, I want to go in for a month's campaign. May be the Lord will send you over to help us.

Yours in Jesus' Name,

H. F. Johnson.

The Deputation Campaign at the Home Base

If the number of invitations to address meetings can be considered as an indication of success then the success of this campaign is already assured. We prefer however to look upon these invitations as a wide door of opportunity which God is graciously opening to His servant, a door that shall become "effectual" as God's people pray continuously and believingly.

Every bit of success and blessing that has hitherto attended the work has been the result of the prayers of the noble band of Christians whom God has gathered around it, and who have entered into partnership with the Holy Spirit in His great work of speeding up the evangelization of Latin America and the gathering out of the members of the Body of Christ from its multitudes who are still without the Gospel. More and more we are dependent upon these prayers for there is still much land to be possessed.

There is no question about the importance of this deputation work amongst the home constituency. Christians need to be informed at first hand as to what God is doing in these far off fields; they need to be stirred up to realize their own responsibility towards the people who sit in darkness and in the shadow of death. How shall they hear without a preacher? How shall they respond to the need if no one brings it to their knowledge? And there is no point of contact so interesting and so energizing as the direct touch of the one who has been at the front and has seen the Lord of Hosts working.

On the other hand the expanding work calls for largely increased support that it may be steadily prosecuted. Then there is the still more urgent need of increased means to make possible the pushing forward of the work in all directions. We are far from being content to merely hold what has been gained and mark time. What has been accomplished has but opened the door to wider conquests. Speaking for ourselves, and we feel sure that we speak also for those who have been so definitely called of God into prayer



partnership with us—we are in this thing ONE HUNDRED PER CENT. We must go on while there still remain those who have not heard the Gospel.

Mr. Strachan expects to be in Canada during the last three months of the year. His schedule is a full one necessitating much travel and speaking. It will not be amiss to print what we said in this connection in a previous issue:

We are sure that there is no need to remind our prayer helpers of the importance of definite sustained intercession on behalf of the deputation campaign amongst the home churches and groups. Only as the Holy Spirit of God accompanies and enables His servant for this most important part of the work will it accomplish truest success.

We pointed out in last month's issue what we believe to be the minimum of God's will for this journey, namely, that the people who hear the message may get a new vision of the Cross of Christ, representing as it does the passion of Christ for the lost multitudes; and secondly that a large number of those whose vision has so been anointed, may be called into fellowship with this effort to give the Gospel speedily to the countries of Latin America.

Subjects for Praise and Prayer

The fact that we have reached the place where we can present a list of subjects for prayer like the one below is surely a matter for great thankfulness. The Lord has done great things for us and it becomes us to praise Him. Let us exalt His name together.

We are grateful indeed to our Heavenly Father for the supply of all financial need, especially in connection with the men's building in San Jose. All bills were paid to date before Mrs Strachan left there. The building was carried well on to completion, leaving only about half the upstairs rooms to be finished later. This work and the necessary equipment for both buildings constitute the task still before us. Compared to what God has already done it is a very little matter.

We want to praise the Lord for the deepening conviction He is laying on our hearts that a glorious advance is immediately at hand, and that we shall soon be seeing days of revival and of soul saving in Latin America.

Prayer

"We can accomplish far more by our prayers than by our work. PRAYER IS OMNIPOTENT; it can do anything that God can do". What a wonderful statement! It is absolutely true to the Word, but do we believe it? We shall give time to prayer if

we do.

The list of requirements for the forward movement printed in last month's issue present a great prayer sheet. We issue it again this month so that steady, insistent prayer may be brought to bear upon the various items. It will be most interesting to see God giving one thing after another. For of course, we shall not stop until He does give everything that is needed for the prosecution of His work. If the list contains anything that is not necessary or not in His will, it can easily be let go. We think that it represents substantially what is needed and so we expect to see God working in each of these directions.

Will our friends please pray very definitely at this time about the workers for San Jose. There are several applications before the Home Council and earnest prayer for guidance is necessary that only God's chosen ones shall be sent out.

We are sure that much earnest prayer is being offered for the work and the workers in San Jose at this time, and for the group of students in the Institute. "Covering prayers" have meant everything to that work from the beginning. They bring protection from dangers seen and unseen, and from all the assaults of the enemy in the spiritual realm.

"Continue in prayer, and watch in the same with thankfulness"

WANTED

For the Home Base:

- 1 Five thousand new prayer helpers, "called, and chosen, and faithful", to stand with God for this forward movement in Latin America.
- 2 Five thousand new subscribers to the "Latin American Evangelist", who will read about and pray for the work.
- 3 As many of His stewards as God may call into fellowship in the financial support of the work.

For Evangelistic work:

- 1 Several first rate Latin American Evangelists.
- 2 Some young men, to learn the language and train in the work for future leadership.
- 3 A music and song leader.
- 4 An advance agent (Spanish speaking).

For Bible Training work in Costa Rica:

- 1 Two or three thoroughly equipped men as teachers and leaders in evangelistic work in Costa Rica.
- 2 A generous fund for support of students so that no man or woman called of God from any of the republics may be denied entrance, or prevented from coming through lack of travelling expenses.
- 3 An automobile and a couple of horses for evangelistic work.
- 4 Fund for termination of men's building and equipment of both buildings. About five thousand dollars (\$ 5,000) is necessary for this purpose.

For Editorial and Literary Department:

- 1 Fund for printing suitable tracts in Spanish language.
- 2 A small paper in Spanish, on the style of the "Evangelist", for our Latin American constituency.
- 3 A monthly propaganda sheet for evangelistic work in Costa Rica.
- 4 A needed increase in the office staff.

The day of opportunity is with us. Tomorrow may be too late. Latin America has never been so open and so responsive as it is at present. If the work can be pressed forward in an adequate manner we are convinced that a great harvest of souls will be won to Christ.

Special Notice

We desire to express our appreciation of the letters received from so many readers of the *Evangelist* in which they have generously consented to the temporary suspension of the monthly issue of the paper during the Editor's enforced absence from the field. As previously announced we are issuing double numbers covering September-October (the present issue and November-December).

We extend a very warm welcome to the large number of new subscribers who have joined our ranks recently, and trust that they as well as the old friends who know and love the paper, may feel that the double number is not such a bad substitute for the usual monthly issue which will begin again, God willing, in January.

It may be timely to add once more that considerable delay is unavoidable in sending subscriptions to the field for addition to the mailing list. Everything possible is done to avoid unnecessary delay and once the connection is established between the field and home end there are few complaints. Please be patient with us.

IMPORTANT.—Please direct all correspondence for Mr. and Mrs. Strachan during their stay in the United States care of Mr. E. A. Steele, 219, North Broad Street, Philadelphia. Pa.

"The Latin American Evangelist"

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

"The "Evangelist" carries up to date, illustrated reports of the work of the Campaign, as well as general news covering the whole field. It may be said that to some extent the "Evangelist" is a travel magazine of Latin America.

The "Evangelist" also aims at ministering to the spiritual needs of its readers by messages fresh from the Holy Spirit for the building up of the life of faith and prayer. This ministry under God's blessing is being increasingly appreciated, as witness the following testimonies, which are taken from the many good things its readers say about the magazine:

"The Evangelist is without exception the most interesting magazine of which I have any knowledge. I am going to enclose a list of subscribers".

"We know of no paper more blessedly encouraging for missionaries than your paper". (Enclosed two addresses—one in Japan and one in S. Africa.)

"The paper is a joy and inspiration and blessing in our home".



A lovely bit of the tropics.

WANTED: FIVE THOUSAND NEW SUBSCRIBERS

Subscription, fifty cents per year payable to
Mr. E. A. Steele, 219, N. Broad Street, Philadelphia, Pa.

Form of Bequest to the Latin America Evangelization Campaign

(Incorporated under laws of the State of New Jersey, 1921)

I give and bequeath to the Latin America Evangelization Campaign the sum of dollars for the purposes of said Society, and I declare that the receipt of the Treasurer, or other proper officer for the time being of said Society, shall be a sufficient discharge for said Legacy.