

The New home of McCutcheon's will open on or about October 15th

WHEN next you visit New York, we cordially invite you to include our handsome new store on Fifth Avenue at 49th Street in your tour of the city.

In this new store you will meet the same friendly spirit for which McCutcheon's has long been famous. Our old patrons will, of course, notice many new things; the home Decorating Department, Dress Silks, Jewelry, Novelties and Bags. And many of the old departments have been enlarged, too.

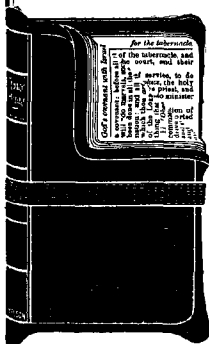


Reg. U.S. Pat. Off.

James McCutcheon & Co.

609 Fifth Avenue at 49th Street, New York

EVIL COMMUNICATIONS or COMPANIONSHIPS?



How true it is that the value of an important and oft-quoted text lies in the accuracy of its translation and on its finer shades of meaning! Thus it is that, according to the American Standard Bible, First Corinthians 15: 33, "evil *companionships*" rather than evil *communications*," corrupt good *morals*—not good *manners*. So it is throughout this marvelously accurate version—the

A Popular Number

(with topical helps)

152-T—Genuine leather seal grain, divinity circuit, round corners, title stamped on back in pure gold, at leading bookstores or direct of the publishers. **\$3⁵⁰**

Nelson American Bible

(Edited by American Revision Committee)

there are revisions which clarify meanings and throw new light on both text and application.

The American Standard Bible Text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A. and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International, graded or other Bible lessons.

A Nelson Bible is a guarantee of the best character of printing, binding, paper, as well as of the latest and best translation. Two hundred styles of binding and ten sizes of type.

NELSON BIBLES
in all sizes, types and styles of binding are obtainable wherever Bibles are sold.

Free Booklet

A charming 36-page booklet entitled "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to anyone mentioning THE MISSIONARY REVIEW OF THE WORLD.

THOMAS NELSON & SONS 385P, Fourth Ave., New York City
Authorized Publishers for the American Revision Committee.

Dear Sirs: Please send me FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

Name

Street No.

City State

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

Contents for October, 1925

	<i>Page</i>
FRONTSPICE	
INDIANS APPEALING FOR A MISSIONARY	
EDITORIALS	741
WHY PROTESTANT MISSIONS IN LATIN AMERICA.	
UNDERSTANDING OUR NEIGHBORS.	
PROTESTANT MISSIONARIES IN LATIN AMERICA.	
MISSIONARY MAP OF SOUTH AMERICA.	
LATIN DEMOCRACIES. W. E. BROWNING	747
QUOTABLE ITEMS ABOUT SOUTH AMERICA	753
LATIN AMERICAN REACTION TO THE GOSPEL	J. H. McLEAN 755
A JAPANESE MISSIONARY IN BRAZIL	MIDORI KOBAYASHI 760
HOW GOD IS WORKING IN LATIN AMERICA	J. L. HART 763
SOUTH AMERICAN INTELLECTUALS AND CHRISTIANITY, J. A. MACKAY	769
HISTORICAL DATA ON LATIN AMERICA	775
THE RELIGIOUS FERMENT IN MEXICO	A. B. RUDD 777
IN THE DOMINICAN REPUBLIC.....	JAY S. STOWELL 783
ONE GENERATION IN PORTO RICO	HERBERT FORD 789
A LETTER FROM DR. GRENFELL OF LABRADOR	795
BEST METHODS FOR THE STUDY OF LATIN AMERICA.....	
.....EDITED BY MRS. E. C. CRONK	799
WOMAN'S FOREIGN MISSION BULLETIN: UNDER THE SOUTHERN CROSS	807
.....EDITED BY ELLA D. McLAURIN	
WOMAN'S HOME MISSION BULLETIN: THE WEST INDIES	810
.....EDITED BY FLORENCE E. QUINLAN	
NEWS FROM MANY LANDS.....	813
THE MISSIONARY LIBRARY.....	827

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1925, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, INC.

ROBERT E. SPEED, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELAVAN L. PIERSON, *Secretary*

WALTER McDONNELL, *Treasurer*

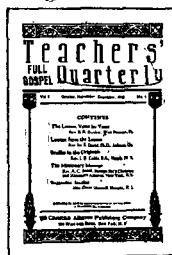
Publication office, 3d & Reilly Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

YOUR Children What Are They Studying at SUNDAY-SCHOOL?



Are they learning that the Bible is the Word of God, and a trustworthy guide to eternal life? Are they being taught that Jesus Christ is the Son of God, and the Saviour of the World? Or are their minds being filled with the doubts and denials of Evolution and Modernism?

You teachers and parents ought to know. Our Sunday School publications, written for all denominations, are true to the Word of God.

The "Full Gospel" Line of International Lessons

TEACHERS' QUARTERLY

An absolutely new publication, prepared with no expense spared to make it the very best handbook for Sunday School teachers available. There are five distinct departments.

YOUNG PEOPLE'S QUARTERLY

For use in Young People's Societies and Bible Study classes. Topics are selected, and expositions furnished to cover every phase of Christian experience.

SENIOR QUARTERLY

Special features are: Lesson Subject, Lesson Text, Lesson in Brief, Lesson Outline, Lesson Exposition, Lesson Questions, Home Readings, Practical Points.

INTERMEDIATE QUARTERLY

Meets the needs of young people between the ages of 14-17. A simple, instructive publication, with special features and an attractive cover.

JUNIOR QUARTERLY

Fills the needs of young people between the ages of ten and fourteen. Its special features are: Scripture Reading, Memory Passage, Questions, The Lesson Story, Illustrations and an introduction.

HOME DEPARTMENT QUARTERLY

All the features of the Senior Full Gospel Quarterly, adapted for home use.

THE ALLIANCE WEEKLY

For adult classes, *The Alliance Weekly* is an exceptionally fine Sunday School paper. In addition to a Lesson Exposition in each issue, there is an abundance of Bible study material, sermons and missionary articles.

THE YOUTH'S COUNSELLOR

Gives young people a grasp of the essential truths of the Bible in such a way as to prove both interesting and entertaining. Clean, spiritual stories; five missionary news; helpful Sunday School notes, and instructive Bible studies.

JUNIOR BOYS AND GIRLS

A lively, interesting paper for boys and girls between the ages of ten and fourteen. Bristles with Bible stories, incidents and applications. *Illustrated.*

JOY BELLS

Delights the little primary people. The pictures and simple stories are fine. Issued weekly.

Picture Lesson Cards
Picture Lesson Rolls
Lesson Leaflets

Write for Free Samples and Price
Lists of Sunday School Supplies

Send for Our Catalog

The Christian Alliance Publishing
Company

Books Bibles Tracts Mottoes
Sunday School Supplies
260 West 44th Street NEW YORK, N. Y.

Please Mention This Periodical.

PERSONALS

REV. DONALD FRASER, D.D., of Livingstonia, has been appointed Home Organization Secretary of the Foreign Mission Committee of the United Free Church of Scotland.

* * *

MISS IRENE SHEPPARD, who has been connected with the National Board of Young Women's Christian Associations since 1907 and has had wide experience in Latin America, has become Foreign Executive Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

* * *

BISHOP H. W. K. MOWLL, formerly Dean of Wycliffe College, Toronto, and since 1922 assistant bishop for West China under the Church Missionary Society, was one of a party of eight missionaries reported to have been captured by Szechwan bandits. He has since been released.

* * *

REV. HENRY H. SWEETS, D.D., Secretary of Education of the Presbyterian Church South, sailed on August 6th from Vancouver for a six months' study of the entire educational work of his Board in China, Korea and Japan.

* * *

REV. WALTER VAN KIRK, pastor of the M. E. Church in West Lynn, Mass., has been chosen as Associate Secretary of the Commission on International Justice and Good Will of the Federal Council of Churches.

* * *

WILLIAM M. DANNER, the devoted and effective secretary of the American Mission to Lepers, has recently started on a world tour of leper missions accompanied by his wife and daughter. They plan to visit Japan, Korea, China, the Philippines, Siam, and India, interviewing government officials and inspecting work for lepers.

* * *

OBITUARY

REV. JAMES C. R. EWING, D.D., President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died in Princeton, N. J. on August 20th, in his seventy-first year. Dr. Ewing spent forty-three years in missionary service in India, thirty of them as President of Forman Christian College, Lahore. The British Government repeatedly recognized the value of his work by conferring honors upon him, the highest being that of Knight Commander of the Indian Empire, in 1923.

* * *

REV. FREDERICK B. BRIDGEMAN, D.D., for twenty-eight years a notable representative of the American Board of Commissioners for Foreign Missions in South Africa, where his father spent thirty-six years as a missionary, died in Portland, Me., on August 23d.

* * *

REV. FRANCIS G. PENZOTTI, from 1892 to 1922 a devoted agent of the American Bible Society in Latin America, died in Buenos Aires on July 24th, aged seventy-four.

Partnership Opportunities

Enter into Permanent Partnership with thousands of young lives by having a part in the advancement of Christian Education AT HOME and IN NEIGHBORING LANDS.

We have observed with pleasure that friends not only have remembered in their wills The American Baptist Home Mission Society, but also have made bequests to one or more of its mission schools. For those desiring to do this, the following corporate names are given:

Bacone College, Bacone, Oklahoma; Benedict College, Columbia, South Carolina; Bishop College, Marshall, Texas; *Colegios Internacionales*, El Cristo, Cuba; Hartshorn Memorial College, Richmond, Virginia; International Baptist Seminary, East Orange, New Jersey; Jackson College, Jackson, Mississippi; Leland College, Baker, Louisiana; Morehouse College, Atlanta, Georgia; Shaw University, Raleigh, North Carolina; Spelman College, Atlanta, Georgia; Storer College, Harpers Ferry, West Virginia; Virginia Union University, Richmond, Virginia.

For information kindly address

CHARLES L. WHITE, Executive Secretary

The American Baptist Home Mission Society

(Exact Corporate Name)

23 East Twenty-sixth Street
New York City

Attractive Accommodations

At the Heart of New York!

MISSIONARIES

PASTORS

EVANGELISTS

and other Christian Workers, together with members of their families, can secure most desirable single or double rooms when visiting New York in the new fire-proof building of the National Bible Institute. Every room an outside room, newly furnished, and with hot and cold running water! *Rates exceptionally low.* For detailed information or reservations address:

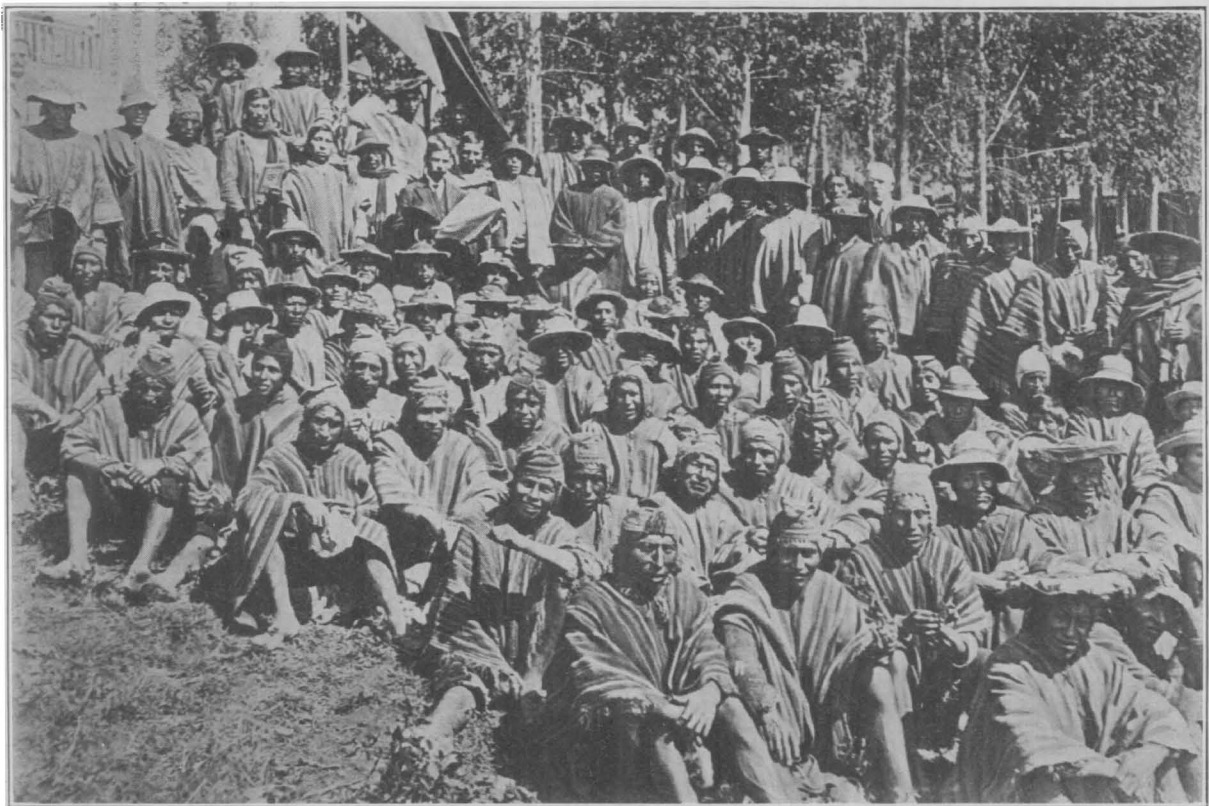
Guest Secretary (E),
The National Bible Institute,

240 West Fifty-fifth Street,
New York City.

Don O. Shelton,
President.

M. T. Shelford,
Dean.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



CACIQUE INDIANS OF PERU APPEALING TO MISSIONARIES OF THE EVANGELICAL UNION FOR HELP

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVIII

OCTOBER, 1925

NUMBER
TEN

WHY PROTESTANT MISSIONS IN LATIN AMERICA?

CHRISTOPHER COLUMBUS came from a Roman Catholic country and landed in tropical America. The Pilgrim Fathers, the Dutch and the other settlers from Protestant Europe landed on the more northern shores of the continent. Most of the subsequent immigrants to North America came from Protestant Europe, while those to Mexico, Central and South America came from Southern Europe and brought with them Latin languages and customs together with the Roman Catholic religion. As a result, North America is dominantly Protestant while Latin America is Roman Catholic.

It is clear to any careful and impartial student or traveler that there are many differences between the characteristics, ideals and progress of North and South American governments and peoples. It is also interesting to note that Roman Catholic missionaries from the South do not come northward to offer the benefits of their interpretation of God and the Way of Life to North Americans; there are, however, today over 2,200 Protestant missionaries who have left home and country, friends and temporal advantages to carry to their human brothers in the Southlands the special message of truth and life that they believe to be unknown to most of the people there. Is this an assumption due to pride and arrogance or is it based on facts and inspired by a sincere and self-sacrificing spirit of service?

Many thousands of Christians in North America will this year be studying Latin America—its characteristics, customs, history and religion—in carefully prepared textbooks. They will be living alongside their Roman Catholic neighbors at home without speaking a word to them as to differences of faith and practice, but meanwhile will become more deeply interested in evangelical missions to Roman Catholics who live thousands of miles to the south. Why this difference? Are the Catholics there so different from those at home?

Are they truly suffering from a lack of knowledge of God as revealed in Christ and are they in need of a standard and power of life that can be given to them through the Protestant churches of the north?

The special articles on Latin America in this and subsequent numbers of the *Review* will give the facts as to the conditions that call for the more complete evangelization of Latin America, the Protestant forces that are there at work, and some of the results that justify these missions. Thirty-six new societies have started work in those countries in the last twenty-five years. There are over 60,000 pupils under instruction in Evangelical schools. The Protestant Societies spend about three million dollars annually for the maintenance of the work. Why is this justified from an evangelical Christian standpoint?

First, of the ninety millions of people in Latin America, about seventy per cent or over sixty millions are almost or wholly illiterate. The territory is so vast, so much is undeveloped, masses of the people are so poor that they have no opportunity for an education.

Second, in South America alone there are about seven million Indians practically untouched by Christian teaching. Some have adopted Catholic symbols and ceremonies without understanding their meaning. Many are primitive and uncivilized savages in the untouched interior.

Third, South America contains the largest unoccupied mission fields in the world. Vast reaches of the interior are practically unexplored. Even the Roman Catholic emissaries have not penetrated these forests and jungles. Multitudes of the inhabitants have never heard the Gospel of Christ in any form.

Fourth, even among the educated descendants of the European settlers—most of them now of mixed race—materialism, atheism and low standards of morality prevail. The dominant aim of these lives is for money and pleasure. They have given up faith in God and agnosticism abounds in state educational institutions. Immorality is common, especially among the men, and from thirty to seventy-five per cent of the births are illegitimate.

Fifth, while the countries are all nominally Roman Catholic and, in most of them, the priests exercise a powerful influence, the people, as a whole, are not even enlightened Romanists. They have, as a rule, received only the external forms of Romanism, without any understanding of the gospel message. The priests are influential but, to a large extent, are ignorant of the Bible. Many are openly intemperate and immoral. They oppose the reading of the Bible by their people and, where they have the power, create disturbances to prevent evangelical work. The spirit of the inquisition is still strong.

Sixth, while there are doubtless many true Christians in the

Roman Catholic Church, the general influence of that Church is, unfortunately, toward bigotry, formalism, priestly autocracy, superstition and idolatry. There is a distinct separation between theoretical and practical religion. Attendance at mass and confessional is considered more important than truth, temperance, morality and brotherly kindness.

Seventh, while the Roman Catholic creed holds firmly to some Christian truths, in many important particulars it obscures or distorts the Gospel of the New Testament. The Virgin Mary, rather than Christ, is the center of worship; reverence for saints degenerates into idolatry; a babe and a dead Christ take the place of a living Christ; Romanism is largely a political cult and a philosophy; the Roman evangel is sacerdotal and symbolic rather than personal and practical.

There is the same reason for obeying the Great Commission of Christ by carrying His Gospel to Latin America as there is for carrying it to any other people where Jesus Christ is not known in His saving power—whether they be in Africa or India, in China or Turkey, in Europe or in North America. That the need exists in Latin America is clear to anyone with spiritual vision who knows the facts. The same results also follow where men and women accept the Gospel—their minds are enlightened, their characters are transformed, their homes are uplifted; their communities are benefited and they seek avenues of service. The Cross becomes, not a symbol, but a reality; the Bible becomes their guide, and Christ becomes their living Lord and Saviour. It is our hope that the study of Latin America will result in a better understanding of the people and their need and will stimulate Christians to more intelligent, prayerful and sacrificial cooperation for their evangelization and Christian education.

UNDERSTANDING OUR NEIGHBORS

PROBABLY the greatest cause of strife among men is selfishness—a determination to have and to hold what men think to be to their personal advantage without due regard to the welfare of others. The remedy for this disease is control by the Spirit of Him who “came not to be ministered unto but to minister.” The second great cause of strife is suspicion of the aims and motives of others. This leads to the adoption of plans and methods for self-defense. This cause may usually be removed by contacts that promote sympathetic understanding between men of different classes and nations.

For years there has been a suspicion of the United States of America on the part of Latin Americans. An unfavorable impression has been made by the arrogance of many representatives of

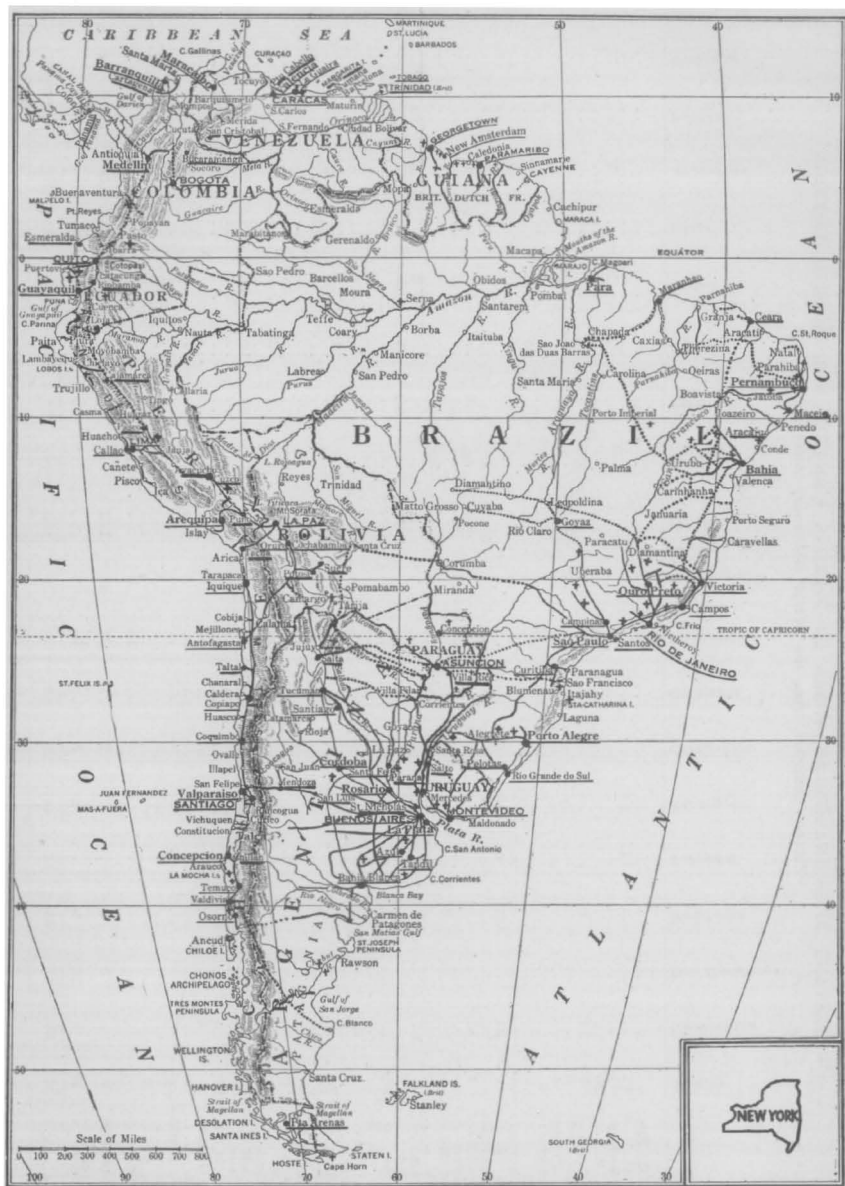
American commercial houses, men who have not understood southern characteristics and customs and have given offence. North Americans have been looked upon as "dollar chasers" and their diplomacy as dollar diplomacy. Many South Americans have misunderstood the Monroe Doctrine. Some of the acts of the United States Government in relation to Panama, Colombia, Haiti, Santo Domingo, Cuba, Nicaragua and Mexico have been interpreted as selfish "big-stick diplomacy" and have increased the feeling of suspicion and fear.

In recent years the friendly relation between the United States and most of the Latin-American republics has been greatly improved. The visits of wise diplomats and cultured travelers; the work of many high-minded American missionary statesmen; candid and friendly newspaper articles and books and the work of the Pan-American Union, of various Pan-American conferences and of the Committee on Cooperation in Latin America have all contributed largely to this end. North Americans have learned to appreciate the intelligence, culture, ideals and difficulties of their southern neighbors. Many leading South Americans have come to realize that the majority of North Americans do not wish to dictate to the southern governments, to control their policies or to possess any of their territories, but to promote the peace and prosperity of all nations.

Bishop McConnell, the Methodist Episcopal Bishop having general oversight over the Methodist missions in Mexico, says:

"The first step toward bringing the United States and the Latin-American countries into closer interdependence will be taken when larger numbers of our citizens deliberately make up their minds to seek to understand the peoples to the south of us. No one in their right mind would expect to understand foreign speech at first hearing. It is just as foolish to expect to understand the foreign thought, out of which the speech of the foreigner comes, without determined attempt to master that thought. Customs full of meaning to the people using them seem devoid of meaning to those who do not have the key to translation or interpretation. . . . Their proneness to revolution seems to show instability, callousness to human suffering, and the inert acceptance of the creed of fatalism. But more and more the Latin-Americans are showing themselves able to set their own houses in order and their criticism of themselves will do them much more good than any criticism from the outside."

It will not take any very deep or exhaustive study to discover the fineness of many South American traits, to sympathize with some of their failings, to understand the causes of illiteracy, of illegitimacy, of agnosticism that are all too prevalent. The promotion of friendliness and the manifestation of the spirit of Christ will greatly assist North American Christians in their efforts to share with Latin Americans the riches of the evangel of Christ.



Principal Mission Stations Underlined — Others marked +
 Railroads Completed — Railroads Projected

PROTESTANT MISSIONARIES AT WORK IN MEXICO, CENTRAL AND SOUTH AMERICA
(Figures Compiled from the World Missionary Atlas, 1925)

<i>Names of Societies</i>	<i>Mexico</i>	<i>Guatemala</i>	<i>Br. Honduras</i>	<i>Honduras</i>	<i>Salvador</i>	<i>Nicaragua</i>	<i>Costa Rica</i>	<i>Colombia</i>	<i>Venezuela</i>	<i>B. Guiana</i>	<i>D. Guiana</i>	<i>Ecuador</i>	<i>Peru</i>	<i>Bolivia</i>	<i>Brazil</i>	<i>Chile</i>	<i>Argentina</i>	<i>Paraguay</i>	<i>Uruguay</i>	<i>Total</i>
African M. E. Zion	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	2
Am. Bapt. H. M. S.	11	..	..	..	12	18	..	..	..	..	..	..	..	..	..	..	..	..	..	41
Am. Bible Society	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6
A. B. C. F. M.	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	20
Am. Friends	7	13	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	26
Assemblies of God	3	..	..	..	..	..	..	..	..	..	..	..	4	2	21	..	5	..	..	35
Assoc. Ref. Presby.	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4
Bethel Pentecost.	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	2
Bol. Indian	..	..	..	..	..	..	..	..	..	..	..	..	..	40	..	..	..	..	..	40
Brethren Church	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	6
Central Am. M.	..	31	..	11	5	4	3	..	..	..	..	..	..	..	..	..	..	..	..	54
Chr. & M. Alliance	..	..	..	..	..	..	..	..	..	..	..	30	..	..	4	18	14	..	..	86
Ch. of Nazarene	3	11	..	..	..	..	..	..	..	..	..	..	8	..	..	6	..	..	..	28
Evan. Lutheran	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	7
Evan. Synod Mo.	..	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
Gospel M. U.	..	..	..	..	..	..	..	3	..	..	..	6	..	..	..	..	..	..	..	9
Inland So. Am.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..	9	20	..	38
Meth. Ep. No.	37	..	..	..	..	..	8	..	..	..	..	..	32	34	89	70	30	..	4	304
Meth. Ep. So.	65	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	65
Moravians	..	..	..	..	..	18	..	..	..	..	..	..	..	..	..	..	..	..	..	18
Natl. Bapt. Conv.	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	2
Orinoco River	..	..	..	..	..	..	..	..	7	..	..	..	..	..	..	..	..	..	..	7
Presby. U. S.	24	..	..	..	..	..	..	..	..	..	..	..	..	..	36	..	..	..	..	63
Presby. U. S. A.	31	14	..	..	..	..	..	30	6	..	..	..	..	..	48	36	..	..	..	165
Prim. Methodist	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4
Prot. Episc.	6	..	..	..	..	..	..	..	..	..	..	..	..	..	11	..	..	..	..	17
San Pedro M.	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	12	..	..	14
Scand. Alliance	..	..	..	..	..	..	..	..	20	..	..	..	..	..	..	..	..	..	..	20
Sevn. Day Adv.	19	5	..	14	4	1	2	7	8	2	..	10	32	10	63	18	76	..	4	275
So. Bapt. Conv.	16	..	..	..	..	..	..	..	..	..	..	..	..	..	109	11	23	..	5	163
Un. Christ. M. S.	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11	8	..	36
Unit. Free Gospel	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
United Luth.	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	3	..	..	5
World S. S. Assoc.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2	..	..	4
Y. M. C. A.	7	..	..	..	..	..	..	..	..	..	..	..	4	..	13	4	4	..	18	55
Y. W. C. A.	2	..	..	..	..	..	..	..	..	..	..	..	..	..	6	2	10	..	2	22
Miscellaneous	..	..	..	..	..	..	..	..	14	2	..	..	..	..	18	..	6	..	..	40
British & European	6	..	5	8	..	..	2	..	22	53	102	..	84	12	68	23	108	22	38	496
Canadian	..	..	..	..	..	..	..	..	..	13	..	..	..	18	..	..	..	..	..	31
Local Societies	2	1	10	4	..	8	5	..	16	2	..	..	..	..	4	..	4	..	..	51
Totals	280	80	15	45	21	44	22	40	95	76	102	46	114	118	513	182	329	50	71	2,243

Latin Democracies

BY WEBSTER E. BROWNING, PH.D., F.R.G.S., MONTEVIDEO, URUGUAY

Educational Secretary of the Committee on Cooperation in Latin-America. Author of "New Days in Latin-America," "Roman Christianity in Latin-America," Etc.

LATIN-AMERICAN lands are the subject of study in the mission classes of North America, so all that is related to the progress of these neighboring countries and peoples is of special interest. Their evolution in political science, in the building up of a free, national life, in the establishing of democratic principles as a basis for future political adventures especially attracts attention, since such a study may determine where the older and more firmly established democracy of the North may be of help in the solution of common problems.

Those who undertake a study of the present welter of world politics, in which no nation has distinguished itself because of absolutely pure ideals or freedom from corruption, will at once discover, perhaps with surprise, that the Latin nations of today show an unexpected tendency toward the disintegration of free government and a reversal to dictatorial rule.

Benito Mussolini, in Italy, is a somewhat more polished and modernized edition of the Cæsars who from the same hills of Rome made a pretense of ruling in connection with the Roman Senate and people, and Primo de Rivera, in Spain, is but a shade more gentle in his methods than were the emissaries of those same Cæsars who harried the Iberian peninsula for the benefit of their imperial masters. The Lusitanian republic, since the expulsion of Don Manuel, has been in a constant state of imminent or actual revolution, and even France, the oldest and sturdiest of Latin republics, has hardly recovered her usual equilibrium since the close of the World War.

If we turn to the Latin democracies of the New World, in which we are particularly interested, since they are our nearest neighbors and, at the time of gaining their freedom, very generously copied our Constitution and form of government, we find, at the close of 1924, that there is prevalent in them the same state of unrest and the same tendency to revert to military or dictatorial rule that distinguish the Latin countries of Europe.

Mexico, our nearest and somewhat restless neighbor to the South, has, for the first time in forty years, peacefully inaugurated a new President in the person of General Calles, his predecessors in the office having been shot into and out of power with an astounding rapidity that has bewildered friends of that nation.

The Central American republics, especially Honduras, Nicaragua and Guatemala, have been the scene of frequent and bloody revolutions in recent years, while the Dominican Republic, Haiti, Cuba, and

Panama, in spite of all pretense to the contrary, are held in peaceful orbits only by the strong hand of the Government in Washington.

Among the ten great republics of South America, but few have escaped the contagion of this military virus and have maintained governments free of military influence. Brazil, with an immense territory which exceeds even that of the United States in area, is finding it increasingly difficult to maintain the authority of the Federal Government of Rio de Janeiro in the states that lie along its far-flung border lines, and, within the year, revolution has struck at the very life of the nation in the populous commercial capital, Sao Paulo.

Paraguay, the Mesopotamia of South America, has but recently terminated its most recent revolution, which lasted more than a year and produced serious economic disorders, and the fact that the American dollar is now worth sixty of the local corresponding unit of value indicates the financial disorganizations under which that government labors.

In *Peru* the Dictator-President has sent into exile a large number of the best citizens of that country, and, like the President of the neighboring republic of Bolivia, holds his seat only by the force of bared bayonets. Even *Chile*, which, for so many years, has been free from revolutionary troubles and was coming to be considered one of the most stable governments in Latin-America, has recently exiled its progressive President, Arturo Alessandri, and its political control, by a bloodless revolution, has passed into the hands of a military triumvirate which rules regardless of the terms of the Constitution.

Venezuela is still ruled by General Juan Vicente Gomez, as though the country were his personal appanage, and Ecuador reports occasional revolts against the constituted government in Quito which are fomented by the defeated and discredited clerical party.

Only three of the ten republics of South America—Argentina, Colombia and Uruguay—are now altogether free from the spirit of unrest and able peacefully to develop their national life and institutions.

CAUSES OF UNREST

The above facts, though distressing, are presented as a condition rather than to advance a theory or point a moral. Because of the interest of our own citizens in all that affects the other American democracies, an interest which has been so often expressed by our Presidents and Secretaries of State, we can but inquire into the causes that lie back of this political unrest and retard the development by these Latin republics of stable and progressive government free from military interference.

A number of these causes lie very near the surface and may be discovered by even the casual observer. The "curse of the tropics" operates mightily against many of these countries, since torrid heat and a *dolce far niente* attitude toward life, produced by the gener-

ous provisions by Nature of all its necessities, create but little interest in this or that form of government so long as those in power impose no tasks that demand an unusual show of energy. The lack of communication between coast settlements and the great interior, and the consequent retarding of the development of natural resources, which gives contact with other peoples and civilization, has also held back otherwise progressive peoples. An unusually large Indian population in a number of countries, such as Bolivia, Peru, Ecuador, Guatemala and Mexico, has been as a millstone about the necks of these struggling young nationalities, since this population is scarcely more than semi-civilized and cares but little what form of government is over them so long as they are left unmolested on their ancestral acres.

Then, there is the constant need of funds to maintain the numerous military organizations which seriously saps the sources from which should come the necessary financial backing for the development of other and more elevating branches of government. The breaking up of the vast dominions of Spain in ultramar into a large number of small nationalities, in order to satisfy the ambitions of aspiring military chieftains, has made it necessary to keep alive the martial spirit in order to protect the many frontiers and bolster up national dignities. This is especially true in Central America, whose six republics have a total area considerably less than that of our greatest state, and whose combined population does not equal that of our largest city.

It must be confessed, too, and with certain humiliation of spirit, that our own people and government have not been entirely free from aiding the other Americans in their efforts to keep alive their warlike tendencies, although it has been done under the cloak of friendship. An International Conference on Disarmament was celebrated in our own capital, yet hardly had its echoes died down when military or naval commissions had been appointed to this or that country for the purpose of instructing the local army or naval organizations—and, it may be supposed, for the added purpose of securing contracts for the sale of armament to meet the new exigencies.

As a result of the work of one such commission, Brazil now reports a naval program for 1925 which demands a budget of \$80,000,000, and Argentina, spurred to action by this alarming example, has also projected a program of naval and army expenditures far in excess of what would otherwise have been considered necessary.

But, aside from the above reasons which are apparent to even the casual observer of the economic situation in these countries, there are at least two others which lie a little farther down and which many investigators might not care to discuss. They require more careful handling, in order not to wound sensitive susceptibili-

ties, and would generally be omitted from a catalogue of the influences that retard the progress of a nation.

In the first place, the lack of instruction among the masses of the Latin-American republics has made impossible a close approach to real democracy in government. The proud boast of ancient Athens was that any one of its citizens was prepared to preside over its destinies. In the average Latin-American republic, the Presidency remains within a small circle of related families who form the cream of the wealthy and educated class of society, save when this power is wrested by some military chieftan who has been successful on the field of battle.

The intellectual inheritance received from Spain, three fourths of whose population is even today illiterate, has weighed heavily in producing and continuing this condition. During the colonial period, the court in Madrid and the Viceroy and his officers on the field were strongly opposed to the wide dissemination of learning and the republics, now completing a century of life, have not been able to overcome the handicap thus acquired. Charles Fourth declared, "It is inexpedient to educate the Americans," and one of the generals in Colombia wrote to a subordinate, "Do there what I have done in Nueva Granada, cut off the head of every one who knows how to read and write and thus will be accomplished the pacification of America."

The present school systems, which, on paper, are models of the art, and are often productive of excellent results, especially in the large cities, are not the result of public sentiment created to foster them, nor are they founded on the ideal of intelligent citizenship. They have been imposed, almost by force, by liberal governments who with utter loyalty have sought to lift up their people by means of education, but their efforts have been largely neutralized by the inherited indifference to education and by the ever-watchful and vigorous opposition of the dominant hierarchy to any law that would tend to educate the youth of the land away from its power and influence.

Today, the most optimistic statistics show that at least 75% of the entire population of Latin-America is illiterate, the most advanced republic reporting that 38.8% of its people are analphabets and this figure steadily rises until in the most belated countries it reaches 95%.

It is evident that with an enormous army of analphabets, no country can attain to the dignity of intelligent self-government and that its masses will be easily led by this or that pretender to power and come to be but fodder for his cannon or quivering flesh for the thrust of his bayonet.

Moreover, the instruction given lacks on the moral side and the development of character becomes impossible. The best educators

are exclaiming that while they can produce well-prepared professionals, they can not turn out good citizens, and students themselves are lamenting the lack of a place for the inculcation of moral principles in the programs of study offered them.

THE ROMAN HIERARCHY

In the second place, as has been suggested in former paragraphs, these young nationalities have been obliged to struggle against the powerful influence of a strongly entrenched hierarchy which has unceasingly combatted the principles of democracy and endeavored to force on the people a superior allegiance to the man who sits in his palace on the banks of the Tiber.

Every student of political science, in any land, who has approached the study with an unbiased mind, has found that the Roman Catholic hierarchy is a powerful solvent of state loyalty. In no group of free nations has this influence been exercised to such an extent or with such deadening results as in the Latin-American republics. Its sympathies are always anti-democratic, as shown by the attitude of the Vatican in the World War and in the succeeding conferences on reconstruction. Sometimes, as in Ireland, it contents itself with setting group against group. In others, as in most of the Latin republics, it maintains its own political party, known as such, which is openly generalised by its leaders. Its legionaries are well trained and are able to form a strong block which may long resist all efforts at democratization of the masses through the medium of instruction in the schools or the dissemination of patriotic ideals. An Italian priest, under the guise of a spiritual Cæsar, still very seriously influences the religious thought of Latin-America and his empire, more potent and more extended than was that of the Cæsars who ruled over pagan Rome, has very naturally come into open and continued conflict with the principles of democracy and has retarded progress toward self-government.

Some of these countries have emancipated themselves from the power of this hierarchy, after years of constant struggle, and some of the most advanced, as Uruguay and Mexico, no longer tolerate the interference of this church in matters of the state. They have, in the judgment of many students of the world situation, successfully terminated the struggle which is but beginning in the United States, a struggle which has been fought or which is yet to be fought between the hierarchy of this church and every country which pretends to free government by its own people.

Some who read this statement will, no doubt, deny its truth. But a careful rereading of history may be convincing and awaken a deeper interest in the preliminary skirmishes which are now being witnessed in the United States, as this carefully drilled ecclesiastical

army jockeys for position to begin its real battle for supremacy over our free institutions.

The present political position in Latin republics is pointed out in no spirit of criticism, but rather to indicate the difficulties which have beset these young nationalities in their struggle to implant democratic government. The situation is far from hopeless, since one who is familiar with the history of these same peoples during the period of the colonies and at the time of their emancipation from Spain or Portugal can only wonder at the great distance already traversed, and the successes already gained constitute a basis of optimism for the future.

One of the most cheering of present-day conditions is the increasing confidence with which the "other Americans" look to the great Nordic republic for help in the solution of their problems. The distrust and suspicion of a quarter of a century ago have partly disappeared, in spite of our own diplomatic errors and the efforts of a few of their own writers to awaken opposition to what they are pleased to term our imperialistic tendencies. The great mass of Latin-Americans are hopeful of our good will and intentions toward them and, in all their plans for the future, no other country is so often cited as an example which they are endeavoring to follow.

This fact is of special interest to all who are interested in the missionary program of the Evangelical churches as it has been projected into those lands. And so long as that program is carried forward in a spirit of helpfulness, with due recognition of existing values, and with a complete absence of the holier-than-thou attitude, it will be recognized and accepted as a generous contribution to those means which will help forward the evolution of these republics into real democracies, governments of the people and by the people and for the people.

The Christian program for Latin-America should stress the application of religion to the solution of present-day problems. Mysticism has received great emphasis in the past, has had its day, and has given but scant results in the production of Christ-like character. The higher forms of altruistic service are yet to be learned, without which no people can be great. The average citizen of Latin-America has but little interest in dogmatic religion or in ecclesiastical controversy. But he is attracted by the personality of Jesus Christ and hungers for a virile interpretation of His message which would go far to cleanse present customs and lead these young nations into the full light of liberty as it is in Him. To give such a helpful interpretation of Christianity is to be the task of the Evangelical churches of North America.

QUOTABLE ITEMS ABOUT SOUTH AMERICA

THERE are more ordained Protestant clergymen in the state of Iowa than in all South America, Mexico and Central America.

In most of the ten republics of South America, a Protestant missionary could have a city and many towns for his exclusive parish.

Millions of Indians and other native peoples in Latin America have not been reached by the Christian message and are as pagan as any in the heart of Africa.

Startling irreverence of expression is common in these "religious" countries. One sees such signs as "Butcher Shop of the Holy Spirit"; "Furniture Shop of the Saviour"; mineral water named "Jesus Water"; and cigarettes dedicated to Jesus.

Of the one million people in Buenos Aires there are probably only a few hundred men on any given Sunday at religious services.

Drink has nearly wiped out the Indians in many parts of South America. In Valparaiso, Chile, there is one saloon for every 24 men. With a population of 140,000, more cases of drunkenness were reported in one year than in all London with 5,000,000 souls.

There are over six million Africans among the thirty millions of people in Brazil, and many of them are the crudest type of Negro on the American hemisphere.

The Amazon River system has over 50,000 miles of navigable waterway, equal to twice around the earth. It can be navigated for 2,500 miles by ocean steamers.

South America has the largest unexplored area of any continent.

Brazil is larger than Europe or the continental United States.

Peru could comfortably swallow California, Oregon, Washington, Nevada, Arizona, Utah and Idaho.

Fifteen million ounces of silver annually come from South America's mines. This would make more than seventeen million silver dollars. The hills of South America are also seamed with gold.

A million immigrants a year were pouring into South America before the war. They came from Italy, Spain, Germany, England, Holland, Scandinavia, Portugal, China, Japan and India.

In Peru and Ecuador, only 1 person in 17 is white; nearly three quarters are Indian, the rest are Chinese and mixed. Not one third of South America's population is of pure white blood.

Thirty-eight out of every 100 persons you meet in Mexico are Indians, and 43 are of mixed bloods.

The only Protestant mission work being done among the 50,000 Araucanians, descendants of the aboriginal Indian races, is that of the South American Missionary Society.

The Panama Canal cuts off 6,250 miles of the sea route from New York to Callao; 3,747 miles from the route to Valparaiso. It brings Liverpool 4,043 miles nearer to the port city of Peru.

CHARACTERISTICS OF SOUTH AMERICAN COUNTRIES*

South America, the Dark Horse among the Continents. Twice the area of the U. S. A. Annual foreign commerce has doubled in the last ten years. Possible growth during the next century staggers prophecy.

Colombia, the Republic of Two Seas—Borders on the Carribean Sea on the north and the Atlantic Ocean on the west. It is an awakening republic with enormous resources which have, as yet, scarcely begun to be developed.

Ecuador, Republic of the Equator. Furnishes ivory nuts for buttons for a third of the human race. Most of the population is Indian.

Peru, Land of the Sun. Central Railway leads up the Andes to a height of almost sixteen thousand feet, the highest point of any railroad in the world. Lima, called the Paris of the South, has a great university which was aged before the Pilgrim Fathers reached New England.

Bolivia, the Roof of the Continent. Highest inhabited country in Western Hemisphere. Ten degrees from equator but colder than Maine.

Chile, the Shoestring Republic. Extends north and south as far as from New York to San Francisco; is as narrow as Lake Erie. Chileans are the Yankees of South America. A chain of wireless stations stretches from the tropical north to the Antarctic south.

Argentina, the Melting Pot of the South. More than half of the people are foreign born—Italians, Spaniards, French, and other nationalities. Buenos Aires is one of the most cosmopolitan cities in the world.

Brazil, the Giant Republic. Larger than all of the United States (excluding Alaska). More unexplored land than in all the rest of the world. The Amazon can carry the greatest ocean steamers as far as from New York to Omaha, Nebraska.

Venezuela, the Neglected Republic. Low lands, tropical climate and other characteristics make this land one of the most difficult in the Continent.

Uruguay, the Modernist Republic. The smallest but perhaps the most modern of South American republics—aggressive education, industries, politics, and rationalism.

Paraguay, the Backward Republic. Has the fewest Protestants and shows least progress of any South American lands. Most of the able-bodied men were killed in the struggle of 1865 to 1870.

The Guianas, the Foreign Colonies of South America. Controlled by England, Holland, and France.

* Revised from *The World Outlook*.



CONVICTS IN COLOMBIA CARRYING THE IMAGE OF THE VIRGIN IN A RELIGIOUS PROCESSION—GUARDED BY SOLDIERS OF THE STATE

Latin American Reaction to the Gospel

BY REV. J. H. McLEAN, SANTIAGO, CHILE

Missionary of the Presbyterian Board of Foreign Missions

TIS an oft recurring tale that in Latin America as in Athens so many centuries ago, when the Gospel has been preached "some mocked," others said, "We will hear thee again," "howbeit some clave unto the preacher and believed." Such is the outcome of evangelism this wide world over during the Christian era.

The universality of Christ's Gospel does not imply either its uniform presentation or its acceptance among all peoples for, when we undertake to obey the great Commission, we must venture in bold faith to go straight to the citadels of unbelief and trust in the vivifying Spirit. Paul varied his approach according to the predilections of his hearers without altering the basic appeal. In this he was a true and wise follower of his Lord. The evangelist of modern days is sagacious if he first take cognizance of special difficulties which are presented to hearers of the Word in other lands. What is "foolishness" to one national group is a "stumbling-block" to another.

There are several serious obstacles which check access to the Latin-American heart, mind and will. The average Latin-American is not favorably disposed toward the Gospel as presented by the Anglo-Saxon. Why? In a large number of cases simply because he will not come to the Son of God for life in its fulness. In this

respect he is merely human. This spiritual phenomenon is for the consideration of theologians.

But the missionary, zealous in his effort to win his brethren for Christ, finds his way barred by stubborn, ingrained prejudices, by apathy and by open scorn. Prejudices are embittered memories seeking vengeance; indifference is passive hostility; mockery is gleeful contempt. All have their rootage in the misfortunes of the past and due allowance must be made for inherited tendencies in every Latin-American.

To the Iberian descendant of the speculative Greeks, the plan for man's salvation still appears supreme folly. Are not psychology and ethics sufficient for the advanced thinker in the regulation of his conduct? Is there any argument for religion besides the pragmatic one? Do strong minds need to postulate a God? (The two latter questions are thus baldly proposed for discussion in one of our older colleges. The answer in Latin-America would be almost unanimously "No!") Many cultured Latin-Americans believe that educated men and women can dispense with religion entirely; they rely solely on the regulative power of philosophy and a general prudential policy. What is socially acceptable and profitable must be right under the Southern Cross.

This frontal attack on Christian norms and sanctions is not, by any means, confined to Latin-America but its peril is aggravated by other points of view which accompany it in the continent south of us.

The Latin-American who reads extensively is suspicious of the Monroe Doctrine, Pan Americanism, commercial expansion and loans from U. S. banks, because he regards them as ominous preludes to a general policy of imperialistic absorption of weaker states by the mightiest, wealthiest and most aggressive.

Try as hard as he may, he cannot dissociate the American missionary from these predatory designs which he alleges against United States corporations. While he admits that international trade is bound to produce debtor and creditor nations, that the biological urge results in grasp of raw material and multiplied purchasers, he bewails the fact that his own fellow countrymen are the debtors, the purveyors of commodities for other lands and the buyers of foreign manufactured articles.

Modern commercialism is a juggernaut for which the Christian Church has yet accepted only a trifling share of moral responsibility; it is manifestly unfair to saddle the onus of its crushing and ruthless advance upon the innocent herald of glad tidings through Christ.

Rather ought those who cavil to remember that their bankers, mine owners, producers and general promoters, as well as their impoverished congresses, are continually besieging the treasuries of

countries which have large balances of capital as a result of industry, thrift, education and democratic government.

The average Latin-American has every reason to associate the nomenclature of Christianity with the grotesque parodies of Romanism. He lives in daily contact with men and women whose religion is blind and supine submission to priestcraft. Among his circle of friends are devout souls who would prefer to believe in a spectacular miracle rather than in preventive, thoughtful, obedient faith, who would rather visit a famous shrine than consult a reputable and skilful physician. Consequently the plain Biblical terms for religious experience connote either mysticism or slavish obedience to self-constituted authority. In avoiding Scylla he is wrecked on Charybdis or he may take refuge in the current verdict: "All religion is charlatanism!"

Dr. Ernesto Nelson of Buenos Aires writes: "I will go so far as to state here that a sort of suspicion lingers about a church man, for people know that loyalty to the Catholic Church does not always mean loyalty to what is just and right."

Another recoil comes from every Latin-American when he hears the names of God, Jesus and the Holy Spirit employed in a familiar setting to denote personal fellowship. He can blink the use of divine titles in blasphemy or on shop signs, he can smile complacently when the saints are invoked for trivial aid, but he finds it hard to conceive of direct and intimate dealings with the Almighty. It smacks of irreverence and presumption, because such names have had their immemorial use within sacred precincts by men arrayed in churchly garb. In Latin-America as elsewhere, vain repetitions of names lightly spoken have robbed them of their pristine sanctity until they become incongruous.

Why hold such vehement discussions over the accidents and non-essentials of Christianity? This is another common difficulty in Latin countries. The ideal of catholicity appeals strongly to all. Some dogmatists believe it has already been attained in their own confessions and prescriptions. The Latin-American has a fine appreciation of what vital Christian belief and conduct ought to be. He commends it—in others. But the confusion of the average man is best indicated by three descriptive names of three sects: "Big wash," "Little wash," "No wash at all." Nobody has yet explained away sectarianism. While thousands perish on every hand for lack of knowledge, how can the followers of Christ waste their precious opportunity by quibbling over minor matters of interpretation?

Recently a representative South American bluntly advised all North Americans to remain at home until the warring sections of evangelicals were reconciled.

He reminds us of another of the same kin who has been advocating an intensive work at home before foreign missions are attempted.

Nothing can supplant the plain dictum of Jesus: "The field is the world!"

Finally, the Latin-American suffers a serious handicap because he has known so few exponents of New Testament Christianity. On his list of bosom friends he carries few who are living epistles—men of letters, scientists, publicists, bankers, business leaders, whose integrity is unquestioned, whose ability is universally recognized and whose successful careers may be emulated by youth.

Protestantism points with pride to Gladstone, Bright, Garfield, Agassiz, Dawson, Wanamaker, Hopkins, Coulter, Wilson and an innumerable host of illustrious Christians. Evangelical communities are undergirt by the parents and homes that are the bulwark of society. Men of brains avow their dedication to Christ—President Coolidge joins the Congregational Church and publicly avows allegiance to his Saviour and Lord.

The appeal to become disciples is not in the air; it is not fashionable especially among university students. There are no modern crusaders who are organized for Christian conquest, no student volunteer bands. Jesus Christ in Latin-America may be anything or everything except Saviour, Master and Overlord. Latin-American students, in conclave, have never cabled their North American brethren "Make Jesus King!"

In Latin-America, even after a half century of evangelical missions, "there are many adversaries." For this reason we bespeak the faithful intercession of all who pray for the Kingdom of God on earth.

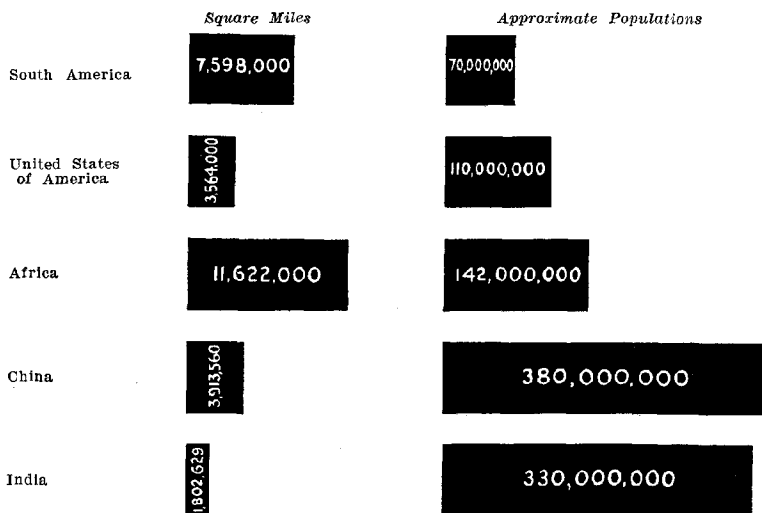
LATIN AMERICAN PROTESTANT MISSIONARY STATISTICS†

Country	Foreign Mis- sion- aries	Res- ident Sta- tions	Native Staff	Churches	Com- muni- cants	Church Communi- ty	In Schools	Physi- cians	Treat- ments
Mexico	280	67	680	272	24,042	32,499	12,724	13	65,765
Guatemala	80	21	158	48	6,238	10,455	872	2	7,464
Br. Honduras	15	9	47	23	1,197	1,723	*120	..	...
Honduras	45	17	42	36	1,350	1,727	194	1	100
Salvador	21	9	32	21	953	1,003	245	1	...
Nicaragua	44	15	128	46	3,861	10,708	1,467	..	...
Costa Rica	22	10	20	15	701	1,019	55	..	...
Panama	57	19	36	47	3,665	5,170	551	..	...
Colombia	40	10	74	10	538	3,567	938	..	...
Ecuador	46	13	8	5	118	158	...	..	...
Venezuela	95	24	57	16	1,371	1,819	358	..	...
Br. Guiana	76	21	382	120	23,761	89,375	23,470	..	...
Dutch Guiana	102	12	165	68	7,801	26,029	3,439	..	...
Peru	114	21	91	32	3,908	4,568	3,222	1	1,688
Bolivia	118	20	15	11	323	438	1,092	1	3,732
Brazil	513	120	713	732	69,147	101,454	11,568	4	14,841
Chile	182	31	242	128	8,041	11,551	2,334	..	4,753
Argentina	329	74	234	139	8,890	11,341	1,571	..	13,500
Paraguay*	50	9	10	4	?	?	99	..	300
Uruguay	71	10	25	18	868	1,321	116	..	...

* Incomplete returns.

† From the "World Missionary Atlas."

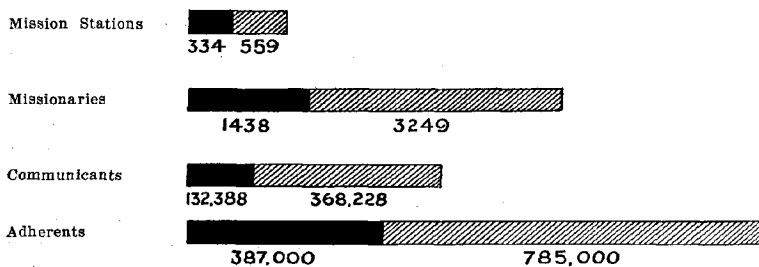
COMPARATIVE AREAS AND POPULATIONS



Figures taken from the Statesman's Year Book

THE GROWTH OF EVANGELICAL MISSIONS IN LATIN AMERICA

Black = numbers in 1903. *Black and shaded* = numbers in 1924.



Figures taken from the new World Missionary Atlas

A Japanese Missionary in Brazil

The interesting story of Mr. Midori Kobayashi and his work for Japanese in São Paulo, Brazil

ONE of the most remarkable demonstrations of the way the seed of the Gospel grows is found in the work done by a Japanese Christian among the Japanese in Brazil. Midori Kobayashi was educated in one of the Congregational mission schools in Japan, under the well known missionary, Dr. Otis Cary. This young Japanese later came to the United States and took some theological courses in Auburn Theological Seminary. Hearing of the colonies of Japanese rapidly forming in Brazil, he was deeply impressed with their need for the Gospel. Not being able to find any mission board that would send him out he sought employment, saved several hundred dollars and, after consulting with the office of the Committee on Cooperation in Latin-America, in 1921 he decided that he would go to Brazil, at his own expense, hoping to find further support among his people in Brazil. Two years later the pastors of the churches in São Paulo told of the wonderful work that he was doing among the Japanese. God has so blessed this work that the Portuguese pastors have recently formed themselves into a society for missions among the Japanese in Brazil.

There are about forty thousand Japanese in Brazil, principally in the state of São Paulo. They have come as colonists, invited by the Republic of Brazil, which has made a treaty with Japan along these lines and it is expected that the colony will grow considerably. A letter recently received from Mr. Kobayashi tells something of the work. He writes:

"Our Sunday-school is going on so splendidly as we almost can not carry it on in the present small room. It must be more than a miracle to realize the truth which was spoken by our Lord, Jesus Christ: 'Seek ye first His kingdom and His righteousness, and all these things shall be added unto you.' When I left New York for South America, I made up my mind to start my missionary work in Brazil without any help from men, but believing in God. As soon as I arrived in São Paulo I used the Japanese newspaper, published in this city, the director of which is a Japanese Christian. I opened a night school for the Japanese young men and began a Sunday-school for children. All these works have already been continued through these three lines. I made a missionary tour of about four thousand miles in this country, visiting almost all of the main Japanese colonies in Brazil. I was heartily welcome and they willingly listened to me as they knew my name through the Japanese paper. I found rich fields for missionary work. Some ones asked me Bibles and others offered money for our church building. Is this not wonderful? My practical experience is convincing me of the truth which our Lord speaks through the Bible. This religious experience is the unique thing which is

necessary for our Christian life. We must testify the truth of Gospel through our life to the world!

"I have been greatly moved by the miserable educational condition of the Brazilian communities in the interior. Generally our country people very earnestly desire their children's education and many of them asked me to take care of their children. Then I told them, as soon as I realized one house, I would do for them my best about this matter. This kind of work is one of the most important in missionary work. Now I am praying, day and night, to be given one larger house. Just I am afraid that the Buddhists may begin it before we start with it, and it may be repeated the same thing as in Hawaii and U. S. A. Christian friends in Japan and in the United States are now offering to help this work in Brazil and my younger sister, now studying in a normal school in Japan, may come out here with my whole family. I believe surely that I can bring good fruits before God if I can get a house!"



A JAPANESE SUNDAY-SCHOOL IN BRAZIL, FOUNDED BY A JAPANESE

Mr. Kobayashi is standing at the right side back. The man next to him is Dr. Eliezer dos Santos Salaiva, the president of the Sunday-school of the Presbyterian Church in Sao Paulo

Mr. Kobayashi tells his own story thus:

"I am a graduate of Auburn Theological Seminary in May of 1921. As soon as I graduated from the seminary I came down to New York City, intending to go forth for my message in South America. I felt that the Lord was calling me to here to take part of His work among the Japanese over here. No doubt, it must be the best change for us at now, because there has been no church and no missionary worker for them—even the wise Buddhists have not started with their work yet here.

"In the beginning, I wished to work as a missionary of the Presbyterian Board, because I knew the pioneer work in the new field was very hard, especially in financial way. But the answer of the board could not do anything for my purpose. Then I prayed and prayed to God until I made up my mind to stand up by my own feet, taking a shovel in one hand and the Bible in the other. So I took a little job in New York for my travel expenses for South until the end of November. I was greatly blessed by God with the 'necessary staff' by the job, and I left then for my message in South America, under the guidance of the Almighty.

"I came here (to São Paulo) as an independent worker and did not get any help, except only from one man who gave me \$100 when I was going to leave New York—the man was Yasukata Murai, the general manager of Morimura Brothers in New York. He gave me the money with earnest

prayers and he encouraged me with his all hearts. But I have not touched the money yet, because it is too precious to be spent for my own expense. I am intending to use it for our church building.

"When I landed in this country, I was given a very good impression; in its climate, the great nature, the good people and so forth. But I felt great surprise and responsibility when I saw the miserable condition of our countrymen that had no spiritual worker among them. Then I right away started with my work in the three ways as follows:

"1. The propaganda of the Gospel by the Japanese newspaper which is published in this city of São Paulo, entering myself into the company.

"2. The Sunday school. The characteristic is really cosmopolitan, and the teaching language is only Brazilian but not Japanese.

"3. The night school. I am teaching easy English and my helper is taking up Portuguese course. There are many young Japanese who want to study English in here.

"It is several months since I have been here, but my work is going on wonderfully! Couldn't you see God is working with me? The fact of the existence of God and His power? When I left New York I did not know anything but I believed His promises, and He did so to me as I am seeing it at present. My work is so prosperous as we feel of great need of a big enough building in which we can carry on our works. Again I am praying to God so that the necessary house may be given to us!

"As I have written above, I started with my work as an independent, but from the beginning the Presbyterian Church of São Paulo entirely welcomed me and offered to cooperate with my work. Every Sunday the church is helping my work, sending several teachers. Moreover, Rev. Mathatias Gomes dos Santos, the pastor of the Presbyterian church, has offered me to help my work, supplying 50 'mil reis' every month. Therefore, now my work is one branch of the Presbyterian Church. And I am going to be ordained in the church as soon as I master the Portuguese.

"I offer my hearty thanks to God for I could find my message over here! My younger brother arrived here from Japan to help me and is studying the colonial work in Iguage, the biggest Japanese colony in Brazil. Rev. Mathatias and I are intending to organize a Sunday school in Iguage colony pretty soon, and other two three colonies have asked me to extend our hands over them.

"Today one old Japanese visited me from Boriby colony (which takes about one day trip by tren from here) and appealed for work among them too. He said, 'There are about 100 or more Japanese children but there is no school at all.' Brazil is too big and too new, as a whole, to be civilized right away.

"I wish to appeal to American Christians to help this work, especially for the church building in São Paulo. We need now about ten thousand dollars and I have a conviction that I can collect half of the money here. The other half may come from America.

"Please pray for me so that I can be faithful to our Lord until my death!

Yours very truly,

MIDORI KOBAYASHI,"

How God Is Working in Latin-America

BY REV. J. L. HART, TEMUCO, CHILE

Missionary of the Southern Baptist Convention

LATIN-AMERICA is in the limelight. There was a time when we thought of it as a continent of revolutions. Today Latin-America is progressing as the United States of North America did in the last century. It is rapidly becoming the dumping ground for the over-plus population of many European and Asiatic countries. A distinguished Japanese diplomat on being asked where their over-plus population was going, replied: "To Latin-America."

Many American tourists are surprised at what they see in the Southern Continent. They find themselves in large modern cities and among cultured and highly civilized people. They naturally ask: "Why send missionaries here?"

On one occasion a friend said to me:

"Buenos Aires is like New York, these people are a great commercial and cultured folk, why send missionaries to them?"

"Did you expect to find savages here?" I asked.

"No," he replied, "but I did not think the Latin-Americans were as civilized and as cultured as I find them to be. They are in many respects more cultured than we."

"Quite true," I replied, "but did civilization save you?"

"No, Jesus saved me," he replied.

The world's war proved that civilization and culture do not change the human heart.

While in the interior of many Latin-American republics the majority of the people are illiterate; yet in the big centers like Buenos Aires and Santiago we find people as cultured, as civilized, and as well educated as we will find anywhere. And yet, they need the Gospel because of their *spiritual ignorance*. Roman Catholicism is their religion. We must distinguish between Roman Catholicism and Roman Catholics. We may love Roman Catholics and yet hate Roman Catholicism. If we loved the people more we would win more for Christ.

Roman Catholicism has two conceptions of Jesus Christ. First, that of a babe in his mother's arms. The famous madonnas are the marvel of all who visit the old galleries of Europe and the despair of the artist who tries to copy them. As objects of art, they are wonderful, but as objects of worship, they only hide the true Christ from the worshiper. Thank God Jesus did come to Bethlehem as a babe, but thank God He is not there now. I shall never forget the impression made on me as I read in big letters this inscription: "The church of the baby God." No wonder there is no dynamic in

Romanism, when their God is a baby. The other conception of Roman Catholicism has of Christ, is that of a dead Christ. There is no salvation in a dead Christ. Paul says, "If Christ be not risen then is our preaching vain and your faith is also vain."

In the city of Santa Fe, Argentina, a little girl about fourteen years of age, a member of the church where I was to preach, worked in one of the richest and most cultured homes of that town. She was very anxious for the lady of the house in which she worked to hear me preach. She was a very tactful girl and did not invite her mistress to go to an Evangelical church nor to preaching, but she told her a gentleman from the United States was in town and would deliver a lecture that night. The lady's curiosity was aroused. We were surprised that night when a handsome automobile drove up, a Japanese chauffeur opened the door and a beautiful lady stepped from her automobile into the hall. As she entered she showed surprise at the environment in which she found herself, but she took a seat determined to see what was going on. As I saw her come in I asked God to give me a message to her. That night I had planned to speak to the members of the church, but I now had an unusual opportunity. For in Latin-America, as in Corinth, not many mighty, not many noble come to hear us preach. As the congregation sang I continued in prayer, asking that the Lord would give me the message that the lady needed. I read the third chapter of John and took a message from its marvelous teachings. While I was speaking I noticed tears come into the lady's eyes and she was listening with increasing interest. The services closed; the congregation dispersed; the native pastor and I lingered for a few moments praying for our unexpected visitor. That night I spent in the native pastor's home and early the next morning I heard a knock at the door. Thinking it was the native pastor I shouted: "Come in." The door opened and in walked the lady of the evening before. The situation was a little embarrassing but she relieved it by saying, "I know you think I am crazy but I want to talk to you."

"Certainly, come in," I said.

"I haven't closed my eyes tonight," she said, "and I would have been here long ago but I dared not wake you so early. Now I must talk this thing through with you."

"With pleasure," I said. "Have a seat and tell me what is on your heart."

As she began to ask questions I took my New Testament and answered her from God's Word. We talked on until twelve o'clock. I had forgotten about breakfast. I had forgotten my unwashed face and uncombed hair as the soul struggled toward the light. Finally we knelt together and I lifted my voice to God and asked Him to save that woman. I then asked her if she wanted to pray. Her hands instinctively felt for her string of beads around her

neck. I said "No, not that. Is there not something in your heart you wish to say to God?" There was a silence for a few moments and then in a broken voice she prayed her first real prayer, asking God to save her soul and to make Himself known to her. As we rose I noticed her face stained with tears but there was a new radiance in it and a new light in her eyes. She extended me her hand and looked me in the eye and said: "Now I know that Jesus saves." That is what all Latin-America needs to know.

What Paul says in Romans is just what has happened all over Latin-America. They have changed the truth of God into a lie and worship the creature instead of the Creator. Mary is their goddess. Her image has always a prominent place in every home and in every church. The city of Santiago surrounds the beautiful mountain of San Cristobal. On the top of this mountain is the large statue of Mary. Lighted up by strong electric reflectors at night it is a beautiful sight and can be seen for miles away. Come with me if you will on the eighth day of December (the date of the declaration of the dogma of immaculate conception) and you will see many men, women, and boys going up that hill, many on their knees and everyone with a candle. When they reach the statue all fall on their knees and light their candle. So many candles have been burned in front of this statue that there is a stream of melted wax from the top far down the hill. This idolatry is similar to that practiced in many pagan lands.

A few miles from Buenos Aires on a western railroad is the town of Lujan. It is said that on one occasion when hauling was done with ox carts, a certain ox cart reached a place in this town where the oxen refused to move. They were viciously goaded by their drivers but still they would not go on. Some one suggested the load was too heavy. Many of the boxes were removed and it was soon found that as soon as a certain box was removed the oxen went on. The box was opened and there was found to be in it an image of Mary. *Que Milagro!* (What a miracle!) The priest said that they must build a home for the statue on the spot. It was done. The image is known as the Virgin of Lujan. Today there is on that site a magnificent temple and before the image of Mary are jewels and gifts valued at many millions of dollars. Pilgrimages are conducted to this shrine from all parts of Argentina but chiefly from Buenos Aires, as many as a hundred thousand going there in a single day. Argentina, with all her culture and progress, falls at the feet of an idol just as does the poor savage in the African jungles.

Professor Edward J. Ross well says: "The Latin-American does not lack brains. They are capable of great development and they are developing rapidly. Will they develop spiritually?" That depends on what Evangelical Christianity in the United States will do towards giving them the Gospel. Latin-America is our field and

our greatest opportunity. It is my honest conviction that the quickest way to evangelize the Orient is to evangelize Latin-America so that she may help us to do the big job. The African will never help evangelize Latin-America but Latin-America can help us to evangelize Africa. Wherever the Gospel has been known and accepted in Latin-America there are Christians with apostolic evangelical zeal. No sooner is one converted than like Andrew of old he goes out after his brother. Most of the new mission stations have been opened because some native Christian has gone to a certain place and begun telling of his new-found joy in Jesus, and when others become interested a missionary is urged to come and explain the way more fully. We often find a group of converted people ready to be baptized and organized into a church.

One Sunday afternoon a poor fellow put a revolver in his pocket and was going out of town to kill himself when he was met by one of the members of the First Baptist Church, of Rosarios, Argentina, who handed him a tract. He was desperate because as a result of his sins he had buried seven babies and the eighth was then a corpse at home. He took the paper, spit on it, and threw it on the ground. The man who handed him the tract smiled and said,

"You don't think you could hurt that paper, do you?"

Jose Fernandez (for such is his name) looked up and said,

"What did you give me that paper for?"

"Because I am interested in you," was the reply.

"You interested in me? Not even God cares for me."

"Yes He does. And I gave you a tract that tells you of God's love. It has an invitation to come to our services tonight where you will hear more of God's love."

Fernandez became thoughtful and forgetting his revolver decided he would go to services that night. We were singing when he entered. He took a back seat, his head hung down, the very picture of despair. As I spoke of how much God loves us, although we are sinners, and of His power to save, he raised his head and listened with great interest. At the close of the service I met him at the door, noted down his address and next day went to see him. From time to time as we visited that home we read the Bible together and prayed. It was not long before I noted a change in Jose's countenance. One night in our services, while many were giving their Christian experience he arose and with trembling voice told of his life of sin and of his new-found joy in Jesus. Not long after his wife also was happily converted. I never saw people so anxious to know the Bible. I spent hours in their home studying the Bible with them. Among the things we studied was Christian stewardship. One day Fernandez came to the church and handed a \$100 bill (\$40.00 United States money) to the treasurer. "I cannot change that bill," said the treasurer. Fernandez replied, "I do not

wish any change. I am giving it to the Lord's work." This man's salary was never more than \$100.00 (Argentine) per month. The treasurer said if money was going to come in like that he would have to resign. He did so and Fernandez was elected treasurer and deacon. Our prayers were about to be answered. We had been praying and laboring to find some one who would lead our church to self-support. No sooner was Fernandez elected treasurer than the question of building arose. A lot was secured and a substantial brick building erected. Then a home for the pastor was added. Today the First Baptist Church in Rosario stands as a monument to the consecration and sacrifice of José Fernandez and is the only really self-supporting church the Baptists have in Argentina.

We can never evangelize our own land and leave the lands around us without the Gospel. We need Latin-America as an ally in Kingdom work. Latin-America is open to the Gospel and can be evangelized if we will only measure up to the opportunity God is giving us. But we will never evangelize Latin-America or any other country as long as we think of missions in the terms of dollars and cents. The great Hudson Taylor, founder of the China Inland Mission, decided that he would never take a collection for missions but he would put the subject on the hearts of the people and leave the results to God. On one occasion after delivering a great address, the pastor of the church said, "Mr. Taylor, you have delivered a great message. The people are deeply impressed. Although we have advertised no collection, I suggest that you give the people an opportunity." "No," said Mr. Taylor, and at once dismissed the audience. The pastor thought he had lost a great opportunity. That night Mr. Taylor spent the night in the pastor's home. Early the next morning some one knocked on his door and in walked the pastor saying, "Mr. Taylor, you are right. Last night if a collection had been taken I would have given a few shillings, gone home and slept like a log, thinking that I had really done something for foreign missions. But as it is I did not sleep well last night and I could not get the matter off my heart. Here is a check for twenty-five pounds." After breakfast they walked downtown and met one of the members of the church who said, "Mr. Taylor, I wish you had taken a collection last night. I would have given you a pound. But this morning I couldn't satisfy my conscience with that. Here is my check for one hundred pounds."

We must get the lost world on our hearts. We must see things as God sees them. In other words, we must become friends and co-laborers with God. God is working in China, in Africa, in Latin-America, yes, all over the world. He longs to make Himself known to the lost world but He must do it through you and me. Are we willing to become friends and fellow-laborers with God so that God may make Himself known to all men?



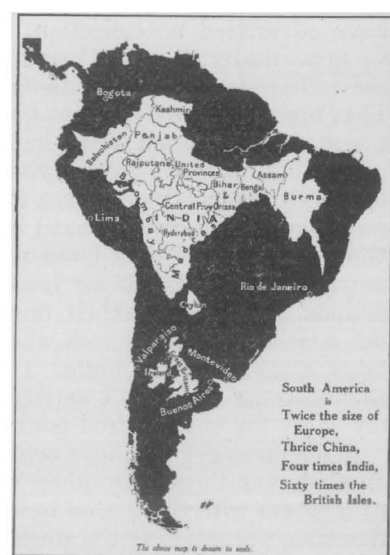
RELIEF MAP—ALTITUDES



POPULATION MAP—DENSITY



DISTRIBUTION OF INDIANS AND WHITES



COMPARATIVE AREAS

STUDY MAPS OF SOUTH AMERICA

South American Intellectuals and Christianity

BY REV. J. A. MACKAY, LIMA, PERU

Missionary of the Free Church of Scotland

IT IS becoming increasingly difficult to write on any subject dealing with South America as a whole. The only real unity that South America possesses is the geographic unit, and in this connection what we really have is rather a spatial unit than an organic unity. There does indeed exist between South American countries a certain appearance of similarity or even identity, as regards race, religion, language and government. There even exists on certain occasions a continental consciousness of a sentimental order. But the fact remains that at the end of a hundred years of republican life, the countries of South America are passing through a stage of profound culture differentiation, which is year by year becoming more pronounced. The process must go on until each country solves its own national problems and until a great ideal unites them all on a higher plane and breathes into them something more transcendent than the mere consciousness of racial identity.

Culturally speaking South America may be divided into four great groups of countries. Brazil forms one; the Republics of the River Plata, Uruguay and Argentine, a second; Chile, Bolivia, Peru and Ecuador, a third; Colombia and Venezuela, a fourth. The problems, the spirit, the cultural tone and the intellectual type of each of these groups are dissimilar. For that reason it would be extremely hazardous and unfair to generalize in a short article with regard to their attitude towards any one great problem, and then glorify our conclusions with the pompous title of "South American Opinion" on this or that subject. The inference for our present purpose is obvious: we will not essay to write in the name of South American thought or South American thinkers. We will limit ourselves to dealing with the religious outlook of individual writers.

The word "intellectual" in South America is practically synonymous with "writer," not in the narrow sense of a professional man of letters, but in the broad sense of one who has published something—be it article, pamphlet or book on some subject related to higher culture. It is the fact of having given public expression to ideas in the form of *conferencias* (public lectures), or in the form of publications, that makes a man an "intellectual." Thus the "intellectuals" are sharply distinguished from the generality of educated people who have not publicly committed themselves to the expression of ideas. The majority of them publish their productions in newspapers or reviews, or as pamphlets. Only a very small minority write books. The mental caliber of members of this class is,

of course, very unequal, but as a class they possess much greater authority and wield far more influence than writers of equal or greater capacity in Great Britain and the United States. There are two main reasons for this. One is the lower level of general culture in South America, together with the absence of those strong convictions on the part of the reading public that tend to produce independent and critical public opinion. A second reason is the paucity of real leaders of thought and opinion on cultural matters. This naturally gives greater prominence to mediocrity. Real worth is not always popular because the public is not accustomed to think. The absence of public opinion on great human issues is largely due to the fact that in South America religion never took possession of the human brain. The paucity of true leaders of thought and opinion is a consequence of the fact that hitherto the great majority of South American intellectuals have been simply echoes of far off voices and few have been passionate spokesmen of eternal truth. Moral passion and purpose is a characteristic of very few writers at the present time. Most are content to write for the pleasure or information of their readers. It has not been fashionable for an intellectual to identify himself with a cause lest he should limit his freedom. He has preferred to contemplate life from his balcony rather than elbow it in the market-place.

Very few intellectuals in South America write on the subject of religion. It has not yet been put on the boards as a subject for general discussion. A generation ago the Ecuatorian Montalvo and the Peruvian Gonzales Prada, two of the greatest of South American writers, published diatribes against religion, while the Uruguayan Rodó, perhaps the greatest of them all, published his "Liberalism and Jacobinism" against religious iconoclasm. These have been the two tendencies in the upper spheres of thought—to attack religion or to defend the right of others to be religious if they wanted to; but religion has never been treated lovingly by intellectuals as a personal good nor recommended as such to the attention of others.

There are signs, however, that South America is about to enter upon a new era in the matter of religious interest. The vast majority of intellectuals continue the old tradition, but here and there throughout the continent new voices are proclaiming, although still only in whispers, that there is a religious problem connected with the universe that challenges the human mind and a religious need in the human heart that hungers for companionship amid the cosmic solitude. I should like to allude here to some of these "signs."

For the first time in South American history men and women who can be classified as intellectuals, and who have no professional interest in religion, are beginning to express themselves on the subject. The examples chosen belong to Spanish South America and are designed to be typical of new tendencies. I regret that none of

these can be taken from the pale of the Evangelical churches, for although these can claim many educated people they have not yet produced or won men or women recognized as "intellectuals" who consecrate their literary talents to the progress of their faith. Brazilian Protestantism has produced some men of that type and it is our prayer that God may give some such leaders to the Protestant churches of Spanish South America in the present generation.

The last redoubt of militant scepticism of any importance is in the daily press of Uruguay. Some of the newspapers of that country are fanatically anti-religious. It is an altogether painful case of radical obscurantism, which goes to the extreme of eliminating the names of God, Christ and Christianity from certain prominent newspapers in Montevideo, except when used as a subject of ridicule or attack. One of these newspapers writes the Spanish form of Young Men's Christian Association thus: "Asociación C. de Jóvenes," never by any chance writing the word "Cristiana" in full. I mention this case because it is altogether exceptional, and because it should be known that there is practically no active hostility to Christianity on the part of representative organs of publicity, or on the part of representative literateurs in South America.

FOUR TYPES OF INTELLECTUALS

I will now refer to four types of "intellectuals" who have discussed Christianity with varying degrees of sympathy and insight.

The first is the *Social Idealist*. A new idealism and a new social passion have made their appearance in South America. For those imbued by the new spirit, human values are supreme and social justice is proclaimed to be the chief need of the Continent. The chief representative of social idealism is Dr. Alfredo Palacios, the Argentine Socialist. Palacios is Dean of the Faculty of Law in the University of La Plata. Some years ago he gave a memorable lecture in the University of Lima when, Bible in hand, he extolled the social ideals of Moses, the Hebrew Prophets and Jesus, as offering solutions for the problems of society at the present time. That lecture opened the eyes of many to the living character of the Bible which had been regarded as an antiquated book. Recently Alfredo Palacios has discovered two pet hobbies; one is the formation of a Pan-Iberian League of Intellectuals to offset the influence of Anglo-Saxonism; the other is opposition to Protestant missions in South America, especially those supported and directed from the United States. His main object is the same in both these hobbies, namely, to guarantee the development of South American life and culture without any organized interference from the outside. Pan-Americanism he calls Pan-Yankeeism, and substitutes Pan-Iberianism. The Protestant missionary movement he regards as simply the precursor of the economic imperialism of the United States. This attitude of

Palacios towards Anglo-Saxonism and especially towards North Americanism and everything, even to its religion, that North America sends to South, can be explained partly by his dread of the normal development of South American life being denaturalized by uncontrolled foreign influences, and partly by an exaggerated race consciousness. On the other hand, recent utterances of Palacios discover a grave misapprehension on the part of their author of the nature and aims of Evangelical Christianity and even a fundamental misconception of the genius of Christianity itself. Basing his observations on recent ecclesiastical happenings in the United States, he has declared that Protestantism is as much obscurantist and the enemy of liberty as Catholicism. He has also denied that Christianity provides a sufficient dynamic for the uplift and progress of South American life. It would seem that like so many other Latin writers he confuses the Roman crucifix with the Christian Cross and interprets the latter as the symbol of despair, of abject defeat and submission. Romain Rolland, in a recent letter to Palacios expressing his entire agreement with his religious viewpoint, closes with the following words, which may be regarded as expressing the philosophy of Palacios and of many younger men of his school:

"Catholic by birth, I well know how much consoling beauty it is possible to enjoy within the Christian faith, but I think it wrong and even dangerous to want to orient present day humanity towards it. I understand all too well how some generous souls, deceived by those things in life that cause sorrow, repulsion and shame, should feel the ardent need of taking refuge, all broken to pieces, at the feet of the Crucifix. But they have no right to offer their defeat, however noble it be, as an objective for the hopes and high-souled efforts of the world's youth, those eternal children. . . .

"It is not meet that just at the moment when the human spirit shines everywhere throughout the world like a gleaming star, an attempt should be made to turn youthful eyes aside from its dauntless course, and induce them to direct their gaze towards the pure and pallid star of Bethlehem. The past had its beauty, but the future is plethoric of splendor and infinite forces. Our God is the Future."

What a challenge to reinterpret the Cross of Christ to South America as the triumph of Love, Righteousness and Truth!

THE CHRISTIAN AGNOSTIC

The second type we might call the *Christian Agnostic*. It is the type of person who believes in religion, who lives by Christian ideals and regards Christian faith as productive of the noblest moral character and most effective social effort, but who, nevertheless, has no personal religion. One thinks of Sr. Ernest Nelson, one of the leading educationists in the Argentine Republic, who after having served his country as Director General of Public Instruction, now

devotes his life to the interests of delinquent boys. He is one of the purest, kindest, most unselfish men it would be possible to meet anywhere. He praises Christianity and believes in the work of the Evangelical churches, and yet he will not call himself a Christian. He has, however, notably advanced from where he once was. Not so many years ago he was opposed to religion in any form, and advocated the elimination of the name Christian from the Young Men's Christian Association. But through contact with Christians whose self-sacrificing endeavors for the welfare of others won his admiration, he became first tolerant of, and then favorably disposed towards, the religion that inspired their lives. Later, through the reading of such books as Elwood's "Reconstruction of Religion," he came to see that religion was an essential factor in human progress and for that reason he was willing to contribute towards the progress of dynamic Christianity so long as it did not involve his personal surrender to Christ. He adopted the position of benevolent agnostic. But his friends believe that his spiritual pilgrimage has not yet ended and that he will yet see God in the face of Jesus Christ.

I think too, of Mariano Iberico, the finest philosophic mind in Peru. Iberico has a passion for religious studies. He has written on Pascal as a religious thinker, and is preparing a study on the religion of Dostoeffsky. He has recently ordered Harnack's "History of Dogma." His faith in Christianity as the highest expression of the religious spirit is absolute. He considers that the essence of religion is the sense of companionship and feels his own need of a Companion in the universe. But before the fact of Christ's Resurrection he becomes agnostic, and the idea of the continued presence and activity of the Risen Christ awakens in him nothing but a sigh because of his lack of ability to believe what he would like to believe. This is for him the "myth" to which Christianity has owed its power, and he holds that a rebirth of religion requires the creation of a new myth.

THE CHRISTIAN TRADITIONALIST

The third type is the *Christian Traditionalist*. The best example of this type is the Chilean poetess Gabriela Mistral. She believes in the galvanization of the Roman Catholic Church. This remarkable woman, who has many claims to be regarded as the writer of the finest verse in the Spanish world at the present time, is a sincere Christian belonging to the Roman Catholic communion. Her poetry is in the purest Christian vein, and her sympathies extend to all Christians. She is particularly friendly toward Evangelical Christians, so much so that in Chile Protestants are among her most fervent admirers. She unfortunately, however, forms one of a very small minority in the Roman Catholic Church in South America,

whose Christianity has taken full possession of their brains and hearts.

Gabriela Mistral had intended being present at the recent Congress on Christian Work in Montevideo, but was prevented at the last moment from attending. She addressed, however, a remarkable letter to the Congress, in which she spoke of the need of cooperation between Evangelical Christians and people like herself on the "other side" in the interests of the common Christian cause. She wrote at the same time an open letter to Alfredo Palacios in which she tried to rectify some of his ideas regarding the character and aims of Evangelical missions in South America. The reply of Palacios drew from Romain Rolland the letter quoted on page 772.

THE CHRISTIAN MYSTIC

The last type I will mention is the *Christian Mystic*, represented by the Argentine writer, Julio Navarro Monzó. The life of Navarro Monzó is a romance of grace. He had occupied important government positions, and was art critic on the staff of the famous newspaper *The Nation* of Buenos Aires, when his spiritual pilgrimage began. He vainly sought peace in the Greek Orthodox Church, but found it later in the reading of the New Testament. After his conversion he became a member of the Young Men's Christian Association and attended the Anglican Church in Buenos Aires. Three years ago he became a member of the Continental Staff of the South American Y. M. C. A. and has devoted himself since to writing and lecturing on religious subjects. His course of lectures on the Evolution of Religion in the Ancient World made a profound impression last year in Santiago, Chile, and Lima, Peru. For the first time in South American history was a foremost "intellectual" giving his whole time to religious interests, and boldly proclaiming from place to place that for him Christ was "all his salvation and all his desire."

Navarro Monzó has been very severely criticized by many Evangelicals in South America and he in turn has severely criticized Evangelical missions on the continent. It must be admitted that he does hold very advanced views on the subject of Biblical criticism, while declaring that the Bible is the book he loves best and studies most. But those who hold that such views are incompatible with loyalty to Christ and a true spiritual life, must face the fact that Navarro Monzó is one of the most profoundly spiritual personalities and one of the greatest men of prayer it is possible to meet in these days. For him, moreover, the supreme reality in life is the presence and guidance of the Living Christ. As regards his criticism of Protestant institutions, let it be remembered that Navarro Monzó is by temperament and conviction an anti-institutionalist. Among Christian sects he finds most in common with the Society of Friends. He believes, moreover, that the solution of the religious problem

in South America, especially among the educated classes, is not along the line of planting exotic and controlled institutions in these countries, but in the formation of autoctonous and autonomous groups on the analogy of Friends' meetings. His ideal is the "house church" of primitive Christianity, believing that the greatest need of the continent is to get religion back from the specially consecrated building to the home, restoring thus the lost glory of the "Church which is in thy house."

All these, with their varying accents and different solutions, are still but so many voices in the wilderness, but withal they are harbingers of a new day, the day of the great Master's coming. Here and there choice spirits, male and female, are stretching out their hands unto God. And God is not far off—was never indeed so near the pampas and cordillera valleys. Even now there is a perceptible quickening, like that of springtime, upon the face of the wilderness.

HISTORICAL DATA ON LATIN AMERICA

- 1498-1514: Period of Discovery. Exploration of Brazilian Coast
Voyages of Ojeda, Vespucci, and Cabral.
- 1504-1524: Spanish Colonization. Central American Expeditions.
- 1512: Beginning of Papal missionary work in Latin America.
- 1519: Conquest of Mexico under Cortez.
- 1535-1700: Spanish colonial development under Viceroy.
- 1580-1777: Spanish and Portuguese conflicts for control.
- 1778-1824: Rise of Spanish-American Republics—Chile, 1817; Peru,
under Bolivar, 1823.
- 1826: First International Spanish-American Council called by
Bolivar, met at Panama.
- 1890: First International American Congress at Washington, D. C.
- 1890-1914: Growth of European immigration in Latin America.
- 1901-1902: Second International American Congress at Mexico City.
- 1901-1921: Development of railways and waterways.
- 1905: Temporary U. S. financial control in Nicaragua, Santo
Domingo, and Haiti inaugurated.
- 1906: Third International American Congress at Rio de Janeiro.
- 1910: Fourth International American Congress at Buenos Aires.
- 1912-1915: Formation of the A. B. C. Alliance (Argentina, Brazil, and
Chile).
- 1914: A. B. C. Conference at Niagara to promote peaceful re-
lations between Mexico and the United States.
- 1914: Opening of the Panama Canal, August 15, 1914.
- 1915: Pan-American Scientific Conference.
- 1916: Panama Missionary Congress, February 10 to 20.
- 1918: Formation of Pan-American Federation of Labor.
- 1919-1922: First South American representation in world affairs at the
treaty of Versailles.
- 1922-1923: Central American Conference at Washington, Dec. 4, 1922.
- 1923: Fifth International American Conference met at Santiago,
Chile.
- 1925: Montevideo Missionary Congress, March 29 to April 8.

FACTS AS TO MEXICO AND CENTRAL AMERICA

MEXICO

Area: 767,198 square miles, including the islands.
Population: 17,000,000 (estimated), 40% Indian, 40% mixed, 20% European.

Government: Democratic, federal, representative republic, composed of 28 states, 2 territories and a federal district.

Language: Spanish and 180 Indian dialects.

Religion: 1858: Complete separation of the Church and State brought about by Juarez. The Roman Catholic religion prevails but there is a complete toleration of other religions.

Missions: Organized work begun in 1871.

NICARAGUA

Area: 49,200 square miles.

Population: 800,000 (estimated).

Religion: Roman Catholicism is the faith of the majority but freedom of belief is accorded to all.

History: Discovered by Columbus in 1502.

Became an independent republic in 1839.

GUATEMALA

Area: 48,290 square miles.

Population: 2,500,000 (estimated). The largest of these six little Central American republics.

Religion: Prevailing Roman Catholic, but with freedom of belief and worship.

History: Republic established in 1847.

Missions: Protestant missionaries came by government invitation in 1882.

HONDURAS

Area: 44,275 square miles.

Population: 610,000 (estimated). A debt of over one hundred millions burdens the country. Polygamy is common. Life is too easy.

Religion: Roman Catholicism prevails but freedom is guaranteed to all.

BRITISH HONDURAS

A small colony of 8,592 square miles and about 40,000 population. Rich in gum of the sapota tree and in mahogany, her trade with the U. S. is five times as great as with Great Britain.

SALVADOR

Area: 13,176 square miles.

Population: 1,500,000. Salvador has more people to the square mile than any country in the western hemisphere.

Illegitimacy is 60%. Lack of sanitation, and ignorant priests burden the country.

COSTA RICA

Area: 23,000 square miles.

Population: 500,000 (estimated). Land is worth five times as much as in Nicaragua. Comparatively free press; free speech; no extreme poverty; stable government; good health conditions; population 60% white; good foreign trade; fair schools.



METHODIST GIRLS IN THE NORMAL SCHOOL AT PUEBLO

The Religious Ferment in Mexico

BY REV. A. B. RUDD, D.D., MEXICO CITY, MEXICO

Missionary of the American Baptist Home Mission Society

IN 1861, an Irishman who had been educated for the Catholic priesthood in his own country, but who through the influence of his wife had become a Protestant, crossed the Rio Grande to introduce Bibles into Mexico. This Irishman, James Hickey, with his packet of Bibles and a heart full of the real Christ spirit, started in a small way the religious ferment in Mexico, which today is more intense than ever before.

About the same time a small group of Catholics in Mexico City became dissatisfied with the rites of the Church of Rome and took steps to form an independent organization, based on Evangelical principles. Thus, on the northern border, from without, and in the heart of the land, the Capital City, from within, were set in motion influences which were destined to checkmate the complete and hitherto undisputed control of Rome over the consciences of Mexico's millions.

If we may go back to the time of Mexico's war of independence (1810-20) even there we find on the part of many the desire for liberty of conscience. The history of the independent republic, down to the Juárez reform of 1857 which gave Mexico complete separa-

tion of church and state, is replete with tilts between politics and religion.

Along in the nineties this spirit of unrest is again manifest, finding expression in the person of an intelligent and influential priest in the state of Tamaulipas, Father Camacho, who had the audacity to challenge the authenticity of the legend which forms the basis of Mexican Catholicism of today—the thrice-repeated appearance of the Holy Virgin to an humble shepherd in 1531, the imprinting of her image on his blanket in order to convince the dubious priest of the verity of the apparition. The published refutation of this legend by the learned priest came like a bolt out of a clear sky. “Such blasphemy!” cried the church authorities. Ecclesiastical anathemas were hurled at the honest padre, though not before his publication had raised serious doubts in the minds of thousands who were ready to follow him out of superstition. There is no telling whereunto the movement started by this publication would have grown, had the then president of the Republic, General Porfirio Diaz, not ordered its author to be quiet. Father Camacho passed into obscurity, but his spirit is still alive and doing its work today.



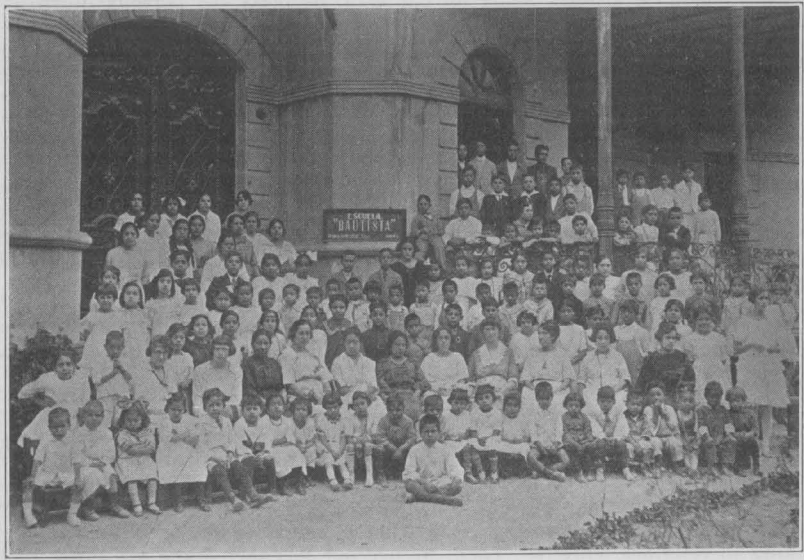
METHODIST EPISCOPAL CHURCH,
PUEBLO

These touches of Mexico's religious history—our Irishman friend in the north, whose coming resulted in the organization in

Monterrey in 1864 of the Baptist Church of that city, and Father Ramón Lozano, the leader of the movement in Mexico City in 1862, which resulted later in the formation of the Episcopal Mission—prepare us for the consideration of the recent schismatic movement which has so stirred Mexico in the present year.

El Universal, the leading daily in Mexico, in one of its February issues startled the Catholic public with the announcement of the formation of a Mexican National Catholic Church, entirely apart from Rome, with a married clergy, all public services in the language of the country, the Bible as the basis of all belief and practice—a full-fledged *Mexican* Catholic Church as opposed to a *Roman* Catholic Church, with Padre Pérez as Patriarch. One of the large churches of the city was taken, the priest in charge expelled and the schismat-

ics put in charge. Immediately a mob of Roman Catholics invaded the church and gave battle to the newly organized group. The municipal authorities restored order, protecting the new occupants of the building and allowing them to celebrate Mass *a la mexicana*. As all church houses in Mexico belong to the Federal Government, it was not long before the Federal authorities decided that neither party could have the permanent use of the house for religious services and so took it for educational purposes. Later they turned over to the schismatics another temple which had long been used for government purposes and which, on June 11th, was formerly opened to the public as headquarters for the National Catholic movement in



BAPTIST SCHOOL, PUEBLO, MEXICO

Mexico. Along with other valuables, the *Virgen de la Soledad*, who reigned supreme in the church over which the contending parties were fighting, was transferred "to one of the warehouses of the Monte Piedad, the national pawn-shop, from whence, with all her power to do miracles, she has not been able to escape."

Considerable propaganda of the new cult has been carried on with more or less results. It is evident that the movement has thousands of sympathizers throughout the country and yet success has not crowned its efforts. Already the Mexican National Catholic Church is limping seriously.

Mr. Vincente Mendoza, an intelligent, well-informed, far-seeing Evangelical Mexican, editor of *El Mundo Cristiano*, the most influential Evangelical paper published in the Republic, read recently

before the Federation of Christian workers in Mexico City a very interesting paper on this recent movement, tracing its origin and analyzing the causes of its comparative failure—views to which we assent.

In the first place, the movement lacked proper leadership. Many of its principles appeal strongly to the public—freedom from the papal yoke, the strong nationalistic spirit, a married clergy, etc. But a real leader was not at hand. Many a less worthy movement has succeeded through the efforts of a born leader of men. Mr. Mendoza says:

Pérez has not the ability to organize and to lead a movement of this nature; besides, already being an old man, he lacks the personal qualities which will make him a leader. For a revolutionary movement it is not enough to have a definite ideal, it is necessary for the leader to have personal qualities which will make him attractive to the people, and have that magnetism which easily makes the masses gather around him and follow him to death. Patriarch Pérez has not these qualities; he is not a notable man in any sense, and he has never been a popular leader; he is not a man of culture; in a word, he does not measure up to the qualities of a leader, very different from Bishop Camacho, to whom we have referred. The other priests and laymen who gathered around father Pérez are exactly of the same qualities, lacking all social standing, men unknown, that have demonstrated that they are not capable of organizing a church, which is not so easy as it appears.

Again, the movement lacks spiritual motif. It is semi-political. There are forces at work which at first were not in evidence. Mr. Mendoza says:

We understand now, that the working elements are not foreign to the movement, and to speak frankly, the radical labor elements are the supporters of the movement, in part, to take vengeance against the activity of Romanism against the labor syndicates, and partly, to give practical expression to the revolutionary ideas which in the social and political order they are carrying forward, and they insist that now it is necessary to do the same thing in religious matters. Then, we are not mistaken when we affirm that the schismatic movement is a product of the revolutionary movement, and they are seeking the satisfaction of vengeance because Romanism always proved to be a bitter enemy of all labor organizations. They also are seeking to complete the work of the revolution attacking those things which have made the Catholic Church hated in the practical life of the nation.

. . . This division is not the result of a high religious idea, nothing which has sprung as the expression of a profound conviction concerning the value of religion in simple forms, and seeking for an expression more in accord with modern ideas of democracy; in a word, this movement is due to sentiments rather political than religious, being only another phase of the same political struggle in which we are seeking to readjust new social forces, and it is impossible for a religious movement, a Christian movement, being inspired by this class of motives, to succeed. A religious movement which does not come from a deep spiritual ideal can succeed more or less apparently, but not triumph in a definite way. If there had been a religious ideal, and then purity of motives in the organization, at this time there would be thousands and thousands of followers of father Pérez, and the schism would

have affected seriously the throne of the Pope in Mexico, for in modern times we cannot ignore the fact that thousands of restless spirits would easily follow any religious leader if he were truly inspired with the ideals and the enthusiasm of the reformers of the sixteenth century to bring a true reform of religion in Mexico. We will wait for this leader, sooner or later, because the field is ripe, the men are ready, and we do not doubt that some day the true schismatic movement will rise in our country, which will bring a church more spiritual and simpler, more attractive, more faithful to the spirit of Christ, and resting, equally, on a firm basis of a national spirit."

To the two reasons already given for the comparatively small results of the recent movement, must be added a third: The tremendous influence of a strongly subsidized public press. There isn't a single paper of prominence in all Mexico in whose columns the movement under discussion could get an unprejudiced hearing. Pérez has been held up to ridicule before the public as a renegade unworthy of respect, and all connected with the movement as a detestable mob deserving only the contempt of the public. Under these conditions it is not easy to make satisfactory headway.

But in spite of the apparent failure of the Pérez movement, it undoubtedly marks another step, and an important step, along the line of real progress toward better things. Rome's grip has been weakened, seriously weakened, by the movement, nor will she ever be able to regain what she has lost; and this, too, in spite of the fact that she has organized a "League of Religious Defense," for the purpose of meeting what she is pleased to call the persecution of the Catholic Church. So radical were some of the principles of this organization that they were regarded as seditious by the Government and had to be revised. The Catholics of Mexico regard themselves in much the same position as the French Catholics of today, and have recently sent them a note of sympathy in their efforts to maintain an official representative at the Vatican.

Certain questions, which affect more or less directly the work of the Evangelicals in Mexico, have been brought prominently to the front by this schismatic movement. The first is the question of church property. According to the New Constitution of 1917, no church, or religious association of any kind can hold property in Mexico. All properties used for religious purposes become by that very act, the property of the Federal Government. Again, the Constitution requires that all public religious services shall be held in *templos* (temples) as opposed to private houses, though this provision has not been pressed save in a few cases where the local authorities have made trouble for the local congregation. The writer has knowledge of a case of this kind in which a service hall of an Evangelical congregation has been recently closed by the local authorities on the ground that the hall is not a public *templo*. Steps are being taken to secure from the Federal Government permission

to reopen the hall for public services temporarily, until such time as the congregation may be able to build its temple, for which funds are already being collected. Another requirement of the Constitution which has recently come into the limelight is the one that limits to native-born Mexican ministers the right to exercise their ministry in the country. The large number of foreign priests who were in charge of churches in the Republic are being replaced by Mexicans, the Government having decided that not even by becoming citizens by naturalization can this right be acquired. No American, so far as the writer's knowledge extends, has ever become pastor of a Mexican church since the Constitution of 1917 went into effect. This particular point of the law thus touches the American missionary mainly in the interpretation given to the phrase, *ejercer su ministerio* ("exercise his ministry"); whether this excludes public preaching and administering the affairs of a mission, as well as pastoring a church, administering the ordinances, etc.

This last question will affect on a diminishing scale the Evangelical work in Mexico in proportion to the increase of self-support on the part of the churches; and it is pleasing to record the fact that constant, if not rapid progress is being made along this line.

The gradual growth of Evangelical Christianity in Mexico is contributing in no small degree to the religious ferment in the land.

Naturally, the papal authorities view with a jealous eye this growth, and wage against it both an offensive and defensive warfare, using as one of their most powerful weapons the accusation that the Protestant missionaries are in Mexico for political purposes, sent to spy out the land and make a pacific conquest.

It is frankly admitted that Evangelical Christianity has made comparatively slow progress in Mexico. In the more than sixty years since the work was begun, the actual membership of the Protestant churches does not exceed 45,000, though the sympathizers with Evangelical truth probably reach five times this figure. And yet it may be safely said that while this progress is slow, it is sure and permanent: Protestant influence is undoubtedly sinking in, and soaking the very roots of the Nation. Its influence is far out of proportion to the actual number of its communicants. No longer are Evangelicals limited to the humbler walks of life. The Secretary of Foreign Relations is an Evangelical, as is also the newly appointed sub-Secretary of Education. The National Congress is becoming familiar with the voices of Protestant congressmen. The President's son has recently married a Protestant lady, the religious ceremony having been performed by a Protestant minister, the President and his family being present. In a word, the public is conscious of the fact that the Evangelicals are here and are here to stay. They are desirous of making a worth-while contribution to the intellectual, moral, social and spiritual life of the nation. This contribution is being increasingly observed and appreciated from year to year.



A PUBLIC MARKET IN THE REPUBLIC OF SANTO DOMINGO

In the Dominican Republic

BY JAY S. STOWELL, PHILADELPHIA, PENNSYLVANIA

Board of Home Missions, Methodist Episcopal Church

TAKE the *Catharine* at noon-time at San Juan, Porto Rico, sail west and twenty-four hours later you arrive at Santo Domingo City. Or you can travel by the Clyde Line from New York and after five or six days find yourself in the Dominican Republic.

The Republic occupies the eastern two-thirds of Haiti, an island discovered by Columbus. Although the first to be settled in the New World and blest with many natural resources, it has been backward in its development and long neglected by the Christian churches of America.

One is tempted to compare conditions in the Dominican Republic with those in Porto Rico. In language the two countries are alike, but in other respects one soon notes many differences.

The Dominican Republic is large—five times as large as Porto Rico, and, compared to Porto Rico, sparsely settled; forty-five to the square mile in the one case, three hundred and seventy-seven in the other.

Porto Rico is intensively cultivated; the Dominican Republic is crying out for the plow.

Politically the Republic is independent and the Dominicans have back of them generations of fighting traditions; Porto Rico is under the United States flag, and her traditions are those of peace. It has been the policy of the Porto Ricans to avoid conflict wherever possible.

In Porto Rico we saw scores of school houses and thousands of children under instruction. In the Dominican Republic we saw few schools, most of them unused. The boasted contribution of the United States to the establishment of a school system in the Republic seems to have been over-rated. We made one fatal blunder by failing to get the native's point of view. We planned to support public schools by a land tax, but the Dominicans were not used to a land tax, and refused to pay it. The public school system collapsed overnight, and some of the teachers, left without money, were compelled to walk home. We are told that conditions are improving a little and some schools are being opened again. A few small private schools have sprung up, but most of the children are neglected. Taken as a whole the Dominicans are more ignorant than the Porto Ricans and they desperately need schools.

We had been told that poverty was greater in the Republic than in Porto Rico, but our observations did not appear to bear out the truth of the statement. Porto Rico is made up of an agricultural population deprived of its land and forced to subsist on the earnings from seasonal labor at small wages. Her people are continually under-nourished. The Dominicans, on the other hand, are a nation of small farmers and give evidence of being better nourished than are the Porto Ricans. Particularly do they eat more meat than the Porto Ricans.

The sugar industry which has swallowed up so much of the land of Porto Rico is less extensively developed in the Dominican Republic. Several large sugar centrals have come into being, but much of the land is still wild and open for squatters or purchasers of "peso" titles. There is still time to save the Dominicans from becoming landless peons, and a commission of the Roman Catholic Church has recently made a strong appeal to that end.

In contrast to Porto Rico's lack of natural resources the Dominican Republic possesses forests of valuable woods and large mineral deposits. It also has an important cacao industry not found in Porto Rico.

Porto Ricans are loyal to the United States and are proud to be under the Stars and Stripes; while the Dominicans are happy that the brief occupation of their territory by the United States is over. On the other hand they clearly recognize that it is much to their advantage to maintain the most cordial relationships with the United States and Americans are gladly welcomed to the Republic. Curiously enough in 1869 the United States negotiated a treaty of

annexation with the Dominican Republic. The treaty was approved by the Dominican people, but it failed of ratification in the United States Senate.

One can hardly understand the Dominicans of today without knowing something of their history and that history is one of turmoil. They are a mixture of Indians, Negroes and Whites. In 1844 they won their independence from the Haitians and the event is still celebrated as the great national holiday. Some one has figured out that during the seventy years following the gaining of national independence nineteen different constitutions were promulgated and there were fifty-three different presidents. Only three of these presidents completed their terms of office; two were killed; twenty were deposed; the others resigned.

The United States occupation, which began in 1916 during the World War and is now ended, accomplished some things. It built roads, it established sanitation, segregated the lepers, built a model penitentiary on the unit plan, pacified the Republic, and built up a great school system. The latter, however, it constructed a little too ambitiously and upon what proved to be insecure foundations.

Religiously the country is Catholic, but with slight connection with Rome. The priests are mostly natives. A recent writer declares that they live openly with their women, and are not limited to one, that drunkenness is common among them, and that the French priests from Haiti are very much disgusted with the crudities and immoralities of the Dominican priests. The Virgin Altagracia is the patron saint of the Republic. Patriotic celebrations begin and end at the Cathedral, and the churches have been built from public funds. The relationship of Dominican men with the Church is, however, formal rather than vital.

EVANGELICAL WORK

The first evangelical missionary to the Dominicans arrived in the Republic in 1889 and labored for six years before securing any tangible results. Long before that date work had been started among the English-speaking Negroes of the country. In 1907 the Free Methodist church became impressed with the need and entered the Republic. The work of that church has since become well extended throughout the main settlements of the northern half of the island.

For years Evangelical Christians in Porto Rico had been impressed with the needs of the Republic. In 1917 they sent the Rev. Philo W. Drury to study conditions there and in 1918 a small work was opened by them at San Pedro de Macoris. In 1919 the Rev. Samuel Guy Inman, of New York, visited the Republic and made a report to the Committee on Cooperation in Latin America. As a result there was formally organized January, 1920, the Board for

Christian Work in Santo Domingo, representing five mission boards and three denominations, the Presbyterian in the U. S. A., the Methodist Episcopal, and the United Brethren. This Board took over the small work already begun. The churches of Porto Rico released three of their best workers for the work, representing three denominations, and they also contributed several thousand dollars to the opening of the work.

Evangelistic and religious educational work was begun in Santo Domingo City, the capital of the Republic. The people responded at once so that the temporary quarters were soon outgrown and a beautiful house of worship has now been erected. The work continues to grow, and is having a very definite effect upon the life of the city.

At this writing, churches have been established at Santo Domingo, San Pedro de Macoris, La Romana, San Cristobal and Barahona. The latest annual report shows a combined church membership at the first four points mentioned, of three hundred and sixty, an average Sunday-school attendance of four hundred and fifty-seven, and a Christian Endeavor membership of two hundred and forty-four. The work outside of the capital city is carried on in rented quarters.

There are five other important centers in the southern half of the Republic which should be entered in order to complete the occupation of that portion of the Republic commonly recognized as the responsibility of the Board for Christian Work in Santo Domingo. In addition there are numerous rural points. Some of these are already being reached very effectively by the pastors at the main centers and by local workers trained under their direction. A striking example of the effectiveness of this rural work is to be seen at a point out from San Cristobal. A young man who developed considerable ability as a local leader and preacher, recently was obliged to seek employment at a sugar central some distance away. The people of the community missed his leadership so much that they sent for him and arranged to give him employment close at hand so that he might continue his voluntary ministry among them. Numerous other incidents might be told to illustrate the vitality of this rural work.

At an early stage in the planning of the work the great need for medical service became apparent. A building was rented and with an American doctor and American nurses in charge a small hospital was opened and the first month one hundred patients appeared at the clinics; the second month the number was three hundred, and the third month nine hundred. Since then the total has at times reached 1,500 per month. The hospital receipts now frequently exceed \$1,000 per month and the number of hospital patients exceeded 1,500 during a recent year. The cases treated include:

hookworm, malaria, venereal disease, appendicitis, malnutrition, maternity, tuberculosis, accidents and a great variety of surgical cases. These patients come from the capital city and from scores of towns within a radius of sixty or seventy miles. Often they travel on foot or by the most primitive conveyances to reach the hospital.

A baby clinic and milk station, maintained in connection with the hospital, is saving the lives of many children and is doing much to educate Dominican mothers in the care of their children. A native dentist is also employed and an important dental ministry is rendered. The attendant in charge of the drug room is a native Domini-



NURSES IN TRAINING AT EVANGELINE HOSPITAL, SANTO DOMINGO CITY

can girl who is a graduate in pharmacy. Twelve Dominican girls are now in training for nurses. Coming chiefly on the recommendation of pastors in local churches, they already have a genuine religious background and every effort is made to keep alive a healthy religious life during the course of training.

Recently a site was purchased for a new hospital and the plans call for the erection of an adequate building for the continuation and extension of the very important work already begun.

The need for education is so great in the Republic that it would be hard to keep out of the educational field even if the workers wished to do so. A school has been in successful operation at San Cristobal for some time and other educational work is contemplated as resources are available. One young man is already in training

for the Christian ministry at the Evangelical Seminary in Rio Piedras, Porto Rico. Two are studying in the Polytechnic Institute at San German, Porto Rico. Others are studying in the Normal School at Santo Domingo City, and a few are taking informal training in preparation for Christian work.

From the very beginning the plans for the work included a definite social ministry, but the resources did not warrant opening such work. More recently a trained young couple devoted to the work have been secured and they are now at work in Santo Domingo. Their work is opening up in a very promising way and it is already enriching the lives of many Dominican young men and women.

One of the features of the work which promises much for the future is a book store located on the first floor of the Mission building in Santo Domingo. It faces an important street of the city and is directly opposite the administration building of the Department of Public Instruction. The employees of that department and the school inspectors have been among the best customers. The importance of Christian literature can hardly be overestimated.

A CHALLENGE

We have set our hand to the plow in the Dominican Republic and we may not turn back with honor. We have a special responsibility here, and the Dominicans need our ministry. The organization of the work on a union basis is unique and prophetic. The work has grown healthily, but, up-to-date we have not been able to occupy the field adequately. Fortunately, perhaps, it is definitely limited geographically and we know where our responsibility lies. The successful carrying on of the program to its completion depends upon the support of those who believe in sharing the best we have in the name of Jesus Christ with some of our most neglected neighbors.

SOME LATIN AMERICAN STATISTICS

<i>Country</i>	<i>Area</i>	<i>Population</i>	<i>Capital or Chief City</i>	<i>Government</i>
Mexico	767,198	17,000,000	Mexico	Republic
Guatemala	47,500	2,500,000	Guatemala	"
Br. Honduras	8,592	45,400	Belize	Britain
Honduras	44,275	662,432	Tegucigalpa	Republic
Salvador	7,225	1,500,000	San Salvador	"
Nicaragua	51,700	639,000	Managua	"
Costa Rica	23,000	500,000	San Jose	"
Panama	31,890	450,000	Panama	"
Colombia	461,606	5,855,000	Bogota	"
Ecuador	276,000	1,500,000	Quito	"
Venezuela	363,728	2,900,000	Caracas	"
Br. Guiana	89,480	298,000	Georgetown	Britain
Dutch Guiana	46,060	113,181	Paramaribo	Holland
French Guiana	32,000	26,325	Cayenne	France
Peru	722,461	5,000,000	Lima	Republic
Bolivia	597,460	3,000,000	LaPaz	"
Brazil	3,275,510	30,635,605	Rio De Janeiro	"
Chile	289,829	4,000,000	Santiago	"
Argentina	1,153,119	8,698,516	Buenos Aires	"
Paraguay	75,673	1,000,000	Asuncion	"
Uruguay	72,153	1,494,953	Montevideo	"



CAROLINA MEN'S CLASS MARCHING TO CHURCH FROM THE THEATER WHERE THE BIBLE CLASS WAS HELD

One Generation in Porto Rico.

BY REV. HERBERT FORD, CAGUAS, PORTO RICO

Missionary of the American Baptist Home Mission Society

A CHURCH in every town and many in the country, with a total membership of more than one per cent of the whole population is the short and simple account of the work of a single generation of evangelical missions in Porto Rico. The twenty-fifth anniversary of the coming of the first Protestant missionaries was celebrated last year. From the discovery of the island by Columbus in 1493 and the administration of Ponce de Leon, first Spanish governor, till the occupation by American troops in 1898, Roman Catholicism was practically the only organized religion among the native-born inhabitants, and church records would have shown close to 100% of the people enrolled. As a matter of fact, however, only a small proportion of these had more than a nominal relation to the church. Spiritualism had attracted thousands, but the great majority had drifted into religious indifference and atheism.

Protestant work was begun under exceptionally favorable circumstances. Due to the liberation of Porto Rico by American arms, everything American was held in high esteem, and the new "American" religion was well received, although usually in blissful ignorance of its true nature. The field was fairly well manned from the start; the war had brought Porto Rico into the public eye, and several boards were prompt to send Spanish-speaking missionaries. Freedom of worship was granted, and generally was carried out.

But one of the greatest strokes of good judgment was the early agreement to divide the territory, so that strife and duplication and waste have been almost entirely avoided. The Evangelical Union functions admirably as an interdenominational clearing house. Finally, and not least among the favoring conditions, the population was dense and accessible, and large elements were ready for a religious change.

The early missionaries began preaching in cheap rented halls, in private houses, or in the open air, and received a fair hearing. Most of their audiences were timid about coming in, so they preached largely to people who were literally outside in the darkness and there was no means of estimating the number. Within a short time enough adherents were gathered to organize churches in the centers, and promising converts were sent out to carry the story to the outlying country. From these helpers the early preachers were selected, being paid small salaries by the boards, later raising a portion of this among the people they served. Of the devotion of many of these first preachers we must speak in the highest terms. If they were often sadly deficient in intellectual preparation, and a few inadequately grounded in the moral teachings and practices of Christianity, it must be remembered that for four hundred years the people had never been led to see much connection between religion and a high standard of morality.

Improvement in the qualifications of the preachers was rapid. The early missionaries gathered small groups of young men about them and, entirely without equipment at first, gave them a general and a Biblical education. Such a policy is now bearing fruit sixty and a hundredfold. At present practically one hundred per cent of the pastoral work is in the hands of the Porto Ricans, most of whom have some theological training, and several are college and seminary graduates. They are naturally gifted as preachers and teachers and are acquiring administrative capacity as well. When these gifts are accompanied by a knowledge of Christ and a consecration to His service, they produce a body of men much more effective in bringing *Porto Rico* to the feet of the Master than any number of foreigners, however earnest and capable. In recent years there has been a drastic reduction in the number of continental missionaries, and those who remain are mostly engaged in executive, educational or medical work.

On the institutional side, figures are imposing. Over 15,000 of the 1,300,000 are actual communicant members of the various evangelical churches, over one per cent in twenty-five years, which comes very close to setting a world record for the first generation. In addition there is an influence in the life of the people far beyond the proportion of members. The Baptist churches, for example, with 2,600 members, have an average attendance of 5,700 in the Sunday-

schools. In 1916 the island went prohibition by a very large popular majority, and the enemy everywhere admitted that the Protestant churches turned the trick. Where there is a good pastor in a country place, he becomes the biggest man for miles around, and is looked to for leadership in all lines. A strong pastor with a capable wife sometimes accomplishes the same in the moderate-sized towns. Enough has perhaps been said to indicate that the Evangelicals are about the liveliest one per cent ever seen.

It cannot be said that any large proportion of the so-called high society or people of wealth or high political standing have been won to actual membership in the churches. No special efforts have been made to appeal to any "class." The elite will be won sooner and their religious life will be the sounder through the realization that



AN OPEN-AIR SUNDAY-SCHOOL IN OUTSKIRTS OF CAGUAS

all must come by the way of the Cross, without favor or distinction. But the social standing of the Protestants has notably risen and will continue to rise. The chief justice of the supreme court and the commissioner of education are numbered with Evangelicals, and their lives are in keeping with their words. There is getting to be a considerable sprinkling of professional people in the churches, and some towns can be pointed to, where the pastor is of the highest social refinement and where there is accordingly a strong element of the most intellectual and refined to be found in the church. The high requirements for church membership keep thousands out who believe in the Gospel and whose voice and influence can be counted on at all times, not to mention other thousands who keep silent because of a feeling that they would lose prestige if they declared themselves.

In addition to churches in every town and in many country dis-



PRESBYTERIAN HOSPITAL, SAN JUAN

tricts, other institutional features include three mission hospitals. Of these, the Presbyterian at San Juan is the largest and most famous. It is the finest and best known hospital in the island. Over 50,000 patients are treated annually, and because of its high standing among the best people, it is practically self-supporting, although it ministers to thousands unable to pay. No other feature of mission work has approached the Presbyterian hospital in building up a prestige and social standing for the Protestant work. The Congregationalists and Episcopalians also have excellent hospitals which, though smaller, are of the highest standing.

Because of the comparatively high efficiency of public education in Porto Rico, mission schools have not been given the prominence that they gain in other fields. But it would be a mistake to say that schools are not needed, or that those established are not rendering good service. We ought to have preparatory schools under Christian auspices, to furnish us candidates for the ministry, who have the proper outlook, as well as to furnish a lay leadership thoroughly Christian in ideals. The high schools are also overcrowded, and even primary schools are inadequate. Many of our churches, entirely on their own responsibility, have opened schools of the lower grades. The best secondary schools under missionary auspices are the Polytechnic Institute, a Presbyterian school for both sexes, and the Blanche Kellogg Institute, a Congregational school for girls only.

The union theological seminary at Rio Piedras, formed five years ago by combining several denominational seminaries and training schools, is a high grade institution, granting degrees. According to the plan of the Committee on Cooperation for Latin America, this institution serves the entire northern part of Latin America, the one at Montevideo holding a like responsibility for central and southern South America. At Rio Piedras last year there were as many as eight students from one country outside of Porto Rico, Venezuela holding this honor, although naturally there were

more from Porto Rico, where the seminary is located. Six denominations are represented on the board of managers, and no two faculty members represent the same communion. Final success in any mission field depends upon the development of a highly competent native leadership.

A union printing plant, doing a general printing business, and publishing a paper, is perhaps, next to the Presbyterian hospital, the feature that brings most prestige to the Gospel. This paper is editorially and typographically the equal of any publication in the island, and it has a circulation almost as large as the largest daily paper. It is of tremendous influence, as it goes into some of the best homes and other places where the spoken Gospel is not heard.

Space will not permit a description of many social features of the mission work, such as kindergartens, vacation Bible schools, day nurseries, industrial schools, orphanages, and many others.

Evangelism, as is proper, occupies a chief place, and is partly under the Evangelical Union, partly under the direction of the various denominations, or by local churches.

But the finest fruit of mission work is not its imposing edifices and efficient organizations; it is the life and character of people whom Christ has redeemed. I have never seen more thoroughly changed lives or more perfect trust in the Saviour for daily grace to keep from sin than in hundreds of the Porto Rican converts. They generally take their religious obligations seriously. They not only attend church and Sunday-school, but prayer meeting also.

Whole communities have been changed by the Gospel. One of the most notable is Hato Nuevo, a country district near Gurabo. It was known far and wide as a center of vice, gambling, illicit trade in liquor, etc. Every Sunday crowds gathered for a cock-fight, with drinking and a dance which frequently ended in bloodshed. The ring-leader in all the lawless activities was a man named Pedro.



THE BAPTIST CHURCH AT SAN JUAN

The community was one of those that make the observer exclaim, "Can any good come out of Hato Nuevo?" Some members of the Cedros church moved into the neighborhood and began to let their light shine. They spoke to their neighbors about the faith that was in them, and held meetings for prayer and Bible reading in their homes, to which others were invited. They invited their pastor to make fortnightly trips to the neighborhood. He established friendly relations with everybody, held meetings in the open air or wherever he could. Conversions occurred, including Pedro and all his house. Like Paul, he sought to undo all his former evil. His house was the largest and his personal influence the greatest in that section. His house, like his heart, was thrown open to the Lord. He became a crusader for the truth. The vice and liquor melted away. No more were ribald songs heard on Sunday nights. Instead the air rang with hymns. The people set to work and built a chapel entirely at their own cost, and the writer had the privilege of preaching the dedication sermon. They then organized a church, and baptisms are frequent. Hato Nuevo is now known as widely as a Christian community as it used to be for its wickedness. And the whole change has taken place in four years.

Some one may ask, "How do they respond to the acid test of money?" While not many churches have attained full self-support, due to the indescribable poverty, and to the fact that nearly all those who have so far become members of the churches are from the humbler classes, there are large groups of tithers in nearly every church. When a man makes seventy cents a day when he can find work, and has several children to support, it requires heroism to tithe. The church at Santurce last year gave \$22.33 a member. The Baptist Church at Caguas has the honor of being the first to assume self-support. For the last six years all salary and local expenses have been met, and in addition they have bought and paid for a parsonage and expended \$500 for new pews. Several churches have built their own chapels without any mission funds. Home mission societies exist for the support of churches within the island, and missionaries are employed and their salaries paid entirely from these funds raised among the Porto Ricans. In addition, contributions are sent for foreign work, and three denominations combine to support a mission work in the neighboring island of Santo Domingo, with the help of their boards in the states. These three are the Methodist, Presbyterian and United Brethren. Several Porto Ricans are working as missionaries in that country.

These are the facts as to the progress in Porto Rico in one generation. They are not flights of fancy or attempts to prophesy. If any one wishes to predict that the close of the second generation will reveal an entirely autonomous and self-supporting Porto Rican church, we will not attempt to discourage such an expectation.

A Letter from Dr. Grenfell, of Labrador

IN my former letter I spoke of two great lessons that impressed me in my journey around the world—the vastness of numbers and of the missionary problem, and the glorious challenge being so well answered in the spirit of the only force that permanently helps toward its solution, viz., love exemplified in personal knighthood.

A third lesson that cannot help stirring the mind that really inquires is: “Why in so many lay circles, in the tourist and political circles, are the invaluable services of missionaries to real civilization so commonly ignored or even discounted?”

Allowing that no one likes to be rebuked, that feeling does not account for all the criticisms. The tourist and the politician have kind hearts, and are loud in their praise, when one tells them of brave unselfish deeds, as in Egypt where a rich young Moslem student in a missionary college at Assiut jumped from the parapet of the Nile dam into the foaming waters of the angry river below, and laid down his life gladly in trying to save a beggar’s baby that had fallen into the water—and *mirabile dictu*, a girl baby at that! That deed was a result of his Christian vision of service acquired at the college. Everyone had a good word for the college and its influence in Egypt. They want a few dollars badly to put up a memorial to this lad.

Fellow travelers were told of a Chinese lad who, when bandits carried off his father and grown-up brother and held them for ransom or death, tracked the gang through dangerous and weary miles, and persuaded them to hold him as hostage, “because there was no one left home to earn the ransom.” When these fellow travelers were told that this lad was from the mission school at Kiangsi, all were loud in their praises, saying “that is real Christianity.”

How few really know about the accomplishments of Christian missions in terms of these natural simple revolutions of character that are not uncommon experiences for real missionaries? If people do not know of these things, why don’t they know them?

I remember well how little thrill I have often felt when the collection box came down to me at a missionary lecture, whereas if I had been listening to stories of renewed lives, such as “twice-born men,” told in simple layman’s style, I would have been thrilled and would have wanted to give my last cent.

Do we tell our tale as Christ told tales? Or even as the fishermen apostles told their tales of the loving services of their Master and of His “cross,” even long before His crucifixion? If not, why not? Is it laziness or modesty or “piety” which leads a man to say, “I don’t believe in publicity”? In ordinary life men don’t spend fabulous sums on advertising, and take regular courses in it, because they are fore-flushers, but because it is good and right business.

If I had decided only to tell God about the blind and lame men in Labrador and to remind Him that He had forgotten to send them a doctor, and then if I had practiced surgery in London, and had made a lot of money there, would that be modesty or laziness or what? Would it not be shirking a job? What I mean is, why did we have to go around the world to learn these stories, and why also are they the things that stick in our minds, and which we reel off, when in the "salon-de-luxe" of a modern floating palace one hears at afternoon tea the bored globe-trotter yawn out, "I can't see any use in missions."

A young man still, I can't begin to match my experience against some of those who no doubt will read this article, but all I know from actual experience is that thing that has helped our mission work for Christ in the Labrador has been not the jolly drives with dogs over ice floes, or the breezes and the whitecaps, or the fogs and shoals, or the human idiosyncrasies and our own limitations, but it has been the attention given to the publicity end of the work. I can look back on many an anxious journey and many a one doubtful of success, when I left Labrador to lecture in Canada or the United States. How well I remember investing a much valued \$500 in a moving picture camera—that of course couldn't come out of the mission funds, and yet should be regarded as a legitimate mission outlay, before movies were so common or so taboo. How many hours and dollars have I spent on trying to paint lantern slides until I could see the business-for-the-Lord end of having that work done by experts because it was the Lord's business! Why do men pay high prices for a seat for an evening's lecture of the best kind by our travelogue friends? I consider Mr. Burton Holmes a missionary, though I dare say he doesn't think so. He gives invaluable information in an attractive way to a people who need good entertainment and above all only need, I believe, knowledge of the facts to want to do the "right thing." But Burton Holmes does not speak the languages and can't know each country half as well as the missionaries. Do not missionaries owe some real debt before God to the people, who at least make possible by their gifts the missionary's service in a foreign field? It is our duty to cultivate them more, to inspire them more, to give them the real joy that should be bought by a subscription or a gift, so that they will have as keen a desire to do more as if one brought them back old embroidery from China, a kimono from Japan, or a scarab from Egypt.

I am only arguing from my own "experience round the world" that there is still an infinite lot to be told that never is told. Those who give to missions money instead of life, must stay at home to earn it to give, and are only mortals after all. In the light of round-the-world steamers, excursions and trips, in the light of Thos. Cook and Son and Raymond and Whitcomb and other agencies, we should be

modern enough at least to invent some way to afford thousands of people who travel and can appreciate stories of the lands they visit, some attractive way of learning the things they don't know now, the things that would touch their hearts. Such facts would perhaps furnish their lives with the real challenge capable of breaking through the crust, and reaching the heart that hasn't been accustomed to attend missionary meetings.

A third great lesson we learned was that we, who really believe that the best thing all around the world is that the body of men and women in whose hearts the love of Jesus Christ dwells, owe a debt to the world, or rather have an opportunity to serve the Kingdom of God in the world in a way that is not now being done. Many who can't preach a sermon, can take a photo, write up a story, paint a picture, or give a lecture course. This conception of service would give "a job for Christ" to many "who don't know what to do for Him." Many have applied to mission boards but couldn't be sent. When Mr. Moody led me to see how I, a young London "saw-bones," might really justify my poor existence in service to God, I asked a most evangelical clergyman what to do. He hadn't anything to tell me—except a thing I knew I couldn't do. A patient with a tubercular spine lying in our hospital one day asked, "But what can I do?" "Grin when the doctor hurts you," I said, "and smile when the nurse dresses you. It will help them all day long. It will help the patient in the next bed—and it will be a real blessing to yourself." Dr. Houghton of the Pekin University Medical College agreed that tourists do not have a real chance to see for themselves what mission work is accomplishing, only because the contact is missing. Can we, ought we not, to supply such contacts better? The best of engines is useless for all its power without a contact spark.

SOME PECULIARITIES OF SOUTH AMERICA

WINTER comes in the North American summer and autumn comes in our spring. The north wind is hot and the south wind is cold.

Hovels crowd on palaces, and costly motor cars choke narrow streets.

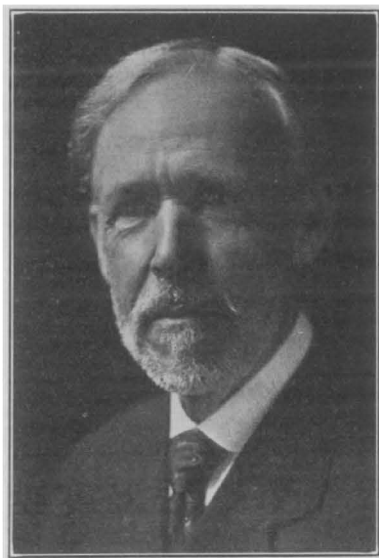
The natives speak their own language with a foreign accent, and people and plants alike seem strange transplanted things that have taken on queer forms in the new soil. Here, blue eyes are set in swarthy faces, fat, fair features flash brilliant tropic smiles, shining black orbs peer out over rosy English cheeks.

Exiled oak trees in Argentina and Chile in despair at the topsyturvy seasons, put out buds on one side while on the other side their leaves turn brown and shudder in an antarctic gale.

Straw hats are often worn with thick fur coats, houses are floored with marble, and streets are paved with wood.



FLORENCE REHARD LEARNED



DWIGHT W. LEARNED

FIFTY GOLDEN YEARS IN JAPAN

Jubilee of Dr. and Mrs. Dwight W. Learned, Kyoto, Japan

FEW have been privileged to serve Christ in a foreign land for a full half-century. This is the experience of two well-known missionaries of the American Board, Dr. and Mrs. Dwight W. Learned, who this year celebrate both their golden wedding and their jubilee of missionary service.

Dr. Learned is now nearly seventy-seven years of age, having been born in Canterbury, Connecticut, on October 12, 1848. He was graduated from Yale in 1870 and sailed for Japan November 1, 1875, where he helped to organize the Kyoto station and joined Dr. Joseph Hardy Neesima in Doshisha University. Mrs. Learned was Florence H. Rehard. She was born in White-eyes Plains, Ohio, on March 20, 1857, married Dr. Learned on July 7, 1875 and four months later sailed with him for Japan. Their daughter Grace is the wife of Rev. William L. Curtis, also a missionary in Japan.

Dr. and Mrs. Learned are known among their fellow missionaries for their Christian earnestness, their cheery hospitality and loving consideration of others. For fifty years they have lightened the burdens and have made life brighter and more fruitful for many missionaries. The Japanese pastors and evangelists who have been Dr. Learned's pupils also bear witness to his helpfulness and wise, genuine friendship. He is reticent but wise and strong. His memory is accurate and his industry is untiring. Large volumes of church history, political economy and commentaries have come from his pen for the benefit of the Japanese. He is now revising his commentaries in order to replace the plates destroyed in the earthquake and fire of two years ago. Beyond all this Dr. Learned is a man of rare culture and Christlike character and Mrs. Learned has not only been a true missionary but has made her husband's service doubly effective.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG., PHILADELPHIA, PA.

WHEN YOU STUDY LATIN-AMERICA

Every church should devote some time to the study of Latin-America during the coming year. Do not drift through the year with good intentions to arrange for the study some time if possible. Make definite decisions and plans and carry them out.

Extend the influence beyond the bounds of a few mission study classes. Think Latin-America throughout the church and the Sunday-school.

SEVENTEEN SUGGESTIONS

1. Announce in advance, "Six Weeks in Latin-America." Get everybody thinking about and talking about Latin-America. Posters, bulletins, and pulpit and class announcements will arouse interest. At a Sunday-school assembly period have an announcement made by a dozen or more boys and girls each carrying a large placard on which is printed some fact of interest. The bearer of the first placard should walk to center of platform and hold high the placard so everyone can read it, and then move to side as the second placard takes center place and so on. The pianist should play softly as the march of facts and announcements proceeds. The announcements may be read in unison by the school, if a variation of this plan is desired, with some strong voice leading.

2. Plan as many mission study classes for as many groups of various ages as possible. Some business or professional man will lead a downtown group of men who will gather at their lunch hour one day a week for six or eight weeks at a club house or Y. M. C. A. for a men's discussion group. A woman with an attractive

home may invite a half dozen or more business women to her home for an evening class. Teen age boys or girls will respond to an invitation to learn more of the "Makers of South America" at the invitation of some man or woman who knows how to interest them, and the junior children will line up for classes in "Building the Americas." This year, with its wealth of material for all ages, is a good year to begin your School of Missions. In that school do not fail to give place also to the study of Mrs. Montgomery's book, "Prayer and Missions."

3. Decorate your Sunday-school rooms or parish buildings with flags of South American countries.

4. Display Latin-American pictures. Order the New Picture Sheet on Latin America, which is a twelve-page folder of interesting pictures. They may be cut apart and mounted on cardboard, or displayed on charts and posters, or in Latin-American albums to be passed around in classes among early arrivals. The price of the picture sheet is 25 cents.

5. Arrange for a stereopticon lecture or a series of lectures on Latin-America. Write to your board for information. If your board has stereoscopes with pictures for rent get them for circulation among various groups.

6. If it is possible to have a missionary or some one who has visited your mission stations in Latin-America come to your church, arrange for a first-hand information talk. Business men are especially interested in South America at the present time and a talk by some one who knows business as well as religious condi-

tions will command their attention if it is properly announced.

7. Display maps of Latin-America on the walls of Sunday-school rooms. There is a new map 33x48 inches showing all Protestant mission stations. Price, 60 cents. Mark in red the stations of your own church and see that frequent reference is made to the map on various occasions.

8. Furnish small outline maps of Latin-America to individual members of classes. Let them locate principal rivers, cities and mission stations. The price of outline maps, about 11x14 inches, is 25 cents a dozen.

9. Do not fail to get the new picture map of Latin-America which is something new in missionary materials for boys and girls. The price of this map is 50 cents, and with it is furnished a series of sketches telling the story of the Latin-American people, the outstanding historical events and the work of Christian missions. Boys and girls remember the lessons they learn with scissors and paste, and after they have completed their picture map their minds will be stored with important information about Latin-America.

10. Tell a story of Latin-America each Sunday for six or eight weeks in your Sunday-school. For the Primary Department there is a set of Latin-America Primary Picture Stories, price, 50 cents, which contains six large pictures with a pamphlet of stories—one for each picture. Stories for juniors may be found in "Building the Americas," by Sara Estelle Haskin, and "The Land of the Golden Man," by Anita B. Ferris. The book, "Makers of South America" gives good intermediate story material.

11. Arrange for a special Latin-American story hour in your community or church or some week day or Sunday afternoon.

12. See that all the new books and magazines giving interesting material on Latin-America are placed in your city library, and have announcements made in all the churches that

these materials are available for general use. Unless the people of the churches know they are there they will not be used, and unless they are used the library will not be interested in getting next year's books.

13. Have a South America Tag Day in your Sunday-school. Trace an outline from a small map of South America. Make, from colored paper, as many cut-outs as there are members of your school. Punch holes near the top and tie strings of contrasting color to make tags. Write or print with a typewriter, a short crisp fact about South America on each tag. Appoint a tagging committee to be on hand early and to see that each member is tagged for South America. There should be enough members on the committee to do the tagging without delay, and to instruct those who are tagged to memorize their facts or quotations, and be ready to repeat them when called for. The call may be made by departments or classes.

The same general plan may be adopted for a semi-social affair, each guest being given a pencil and paper and told to copy from the tags pinned on other guests as many quotations as possible. A book on Latin-America may be presented to the guest who copies the largest number in a given time. In this way guests have an informal introduction to each other and at the same time, an opportunity of acquiring information in a very delightful way.

14. Introduce a Latin-American guest at every meeting of your mission study class or at successive sessions of your Sunday-school. One guest may impersonate a missionary who gives his impressions of conditions in general. Another may be a mother of Brazil who tells of her fruitless search for a priest who would baptize her baby when she had no money to pay. A third guest may be an Indian of South America who tells of the numbers, conditions and needs of his people.

A girl or a boy may impersonate a pupil of an evangelical mission school

and tell of the school life and work. Other simple monologue possibilities will be suggested as you read the books for the year.

15. News from Latin-America may be given at a class or Sunday-school session by a half dozen or more members each of whom has been appointed to have ready for effective telling some item of news and progress, or a Latin-American News Bulletin service may be established to run for a period of six or eight weeks. On large sheets of ordinary brown or white wrapping paper the committee in charge may print important items and facts. These bulletins may be placed around the walls of the room in which meetings are held. The "Story of the Montevideo Congress" in the July number and various articles in this number of the Review will furnish excellent material for bulletins.

16. Hold a Latin-America Exhibit at the close of the courses of study in the various organizations. The maps, pictures, charts and posters will form an exhibit in themselves to which may be added products furnished to us by Latin-American countries, and models of mission stations. As the study progresses exhibit suggestions will occur to various members of the class.

17. Of course there should be gifts for Latin-American missions this year. Many North American firms are opening their South American branches. Big business men will consider big propositions. Individuals or groups may assume the support of a scholar or of an entire school. Do not say, "Nothing can be done," until you dare to undertake to do something.

18. There are many tours now which include Latin-American countries. Enlist the interest of members of your church in personal visitation of mission stations. Many people go to South America without seeing anything of evangelical missions. See that your members go on the tours that include the mission fields. After

the Montevideo Conference the wife of the president of an important manufacturing plant, who was an active layman, said, "If my husband had known about that conference and that he could have gone as a delegate, I believe he would have gone." No one in his denomination thought that such a busy business man would consider that trip, and his delegation went without its full quota. People frequently do things we never thought they would do, and one missionary opportunity lies in persuading people to arrange for tours of mission fields.

19. The greatest opportunity of all is to make this a time of special prayer for Latin-America. In the prayer meetings, in the church services, and the Sunday-school, and in various organizations, as well as with individuals there should be much prayer. A special hour's prayer meeting may be held, based on this number of the Review. Items of information gleaned from various articles may be given by different individuals, followed by prayer for the needs suggested, together with thanksgiving.

Members who are unable to attend may receive special requests to join in the prayer in their homes, and suggestions may be given to parents for subjects for their family prayer.

Every church should study "Prayer and Missions" also this year, and there should be throughout our land a coordination in mission study that will result in much prayer for the missions in Latin America.

TEACHING WORLD CITIZENSHIP TO CHILDREN

THOMAS CONNOVER

From the hilltops of Galilee the great World Citizen, when yet a Boy, could see the long caravans moving eastward and southward to peoples for whom He came to live and die, and on to the sea westward to bear the message of His love to distant shores. So, in a little village of scarce a thousand souls among the hills of New Jersey, we have gathered from fifty to a hundred children, who come

of their own accord, into a Vacation School, and there we have tried to teach them to be world citizens. From the hilltops of vision we have taken them by train and by boat to visit their brothers and sisters in desert and mountain, forest and sea, and to claim them as fellow citizens in the great world community.

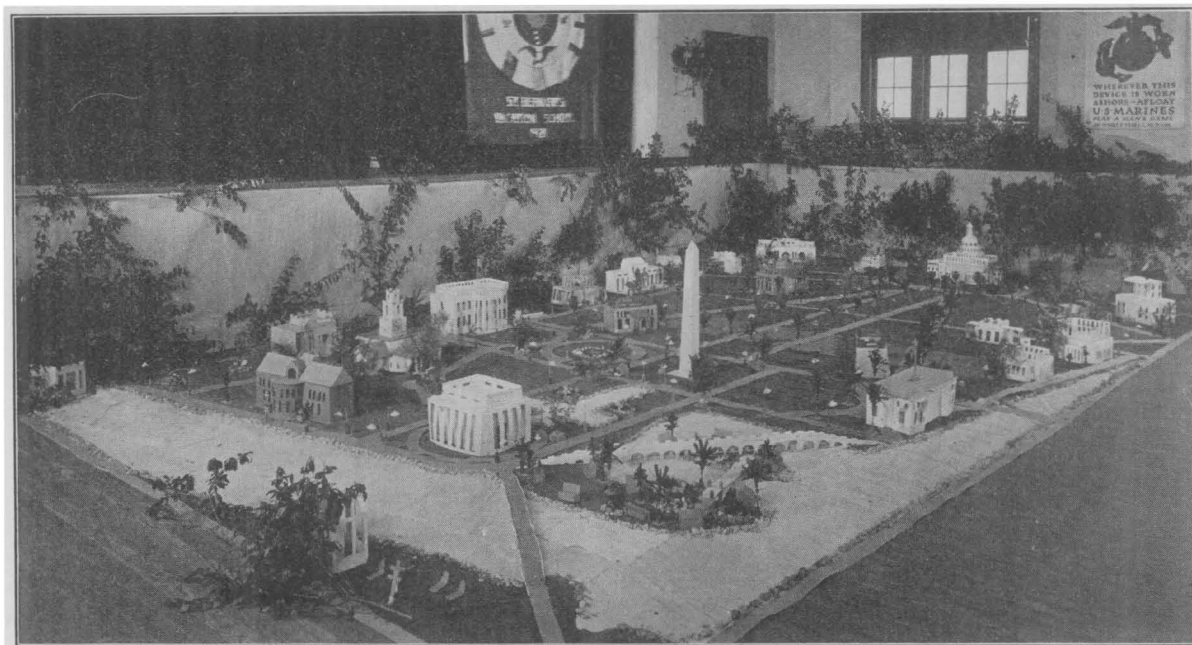
CITIZENSHIP IN THE MAKING

After experimenting for ten or twelve years along the lines of the ordinary Vacation School, where the Bible, music, play, scouting, manual work and various kinds of nature study were taught, we developed a school in "Christian Citizenship," covering four years and using largely the project method. The first year is given to training our boys and girls to be Christian citizens in the community. A model village, or town, is actually built, occupying a floor space of twenty by thirty feet. As the boys and girls build the school, the church, the hospital, the library and town hall, the fire house, they elect by popular vote their own boards of education, and of health, of church, and town government. They have their mayor, their visiting nurses' association, their street commissioner, and other officials. Correlated with all this are their lessons from the Bible, their note books in civics, their playground work (where they are taught as fellow citizens to give and take), their music, and their "Citizens' Assembly." This Assembly is an important feature of the school. After the opening march, hymn, and prayer, citizens bring voluntary gifts of flowers, pictures and stories which they have found to adorn the town, or to interest their fellow-citizens. They are taught to contribute something, however little it may be, to the community welfare. All through the days of the school session of six weeks, they are unconsciously preparing in song and recitation for the final pageant given at the closing exercises, when their parents and other adult citizens are asked to come to see the town these

children have made. They can readily see how much better town or community, they might have formed, if they had been given the vision of true Christian citizenship in their youth.

BUILDING THE STATE

During the second and third years the same method is pursued except that for the second year the citizens build a model of their State, and for the third year the model of the Mall at Washington. When citizenship in the state is taught, not only is the state house built, but all the state institutions of charity and correction, normal schools, colleges, training schools and the Cathedral, or whatever symbolizes the Church working in the state and with the state for their common wards. The citizens elect the governor, and the state legislature, and they actually make laws and sometimes pass them over the governor's veto. The historic side also of the state is studied, its great heroes and their contribution to the nation and the world. Its playgrounds and preserves are visited by post card or picture and again the Bible lessons are woven into the whole scheme. For instance the seniors study the miracles of our Lord as the inspiration and guide for the state's care of the tubercular, the blind, the defective and others in special need. Again, when citizenship in the nation is taught during the third year, in connection with the erection of our national capital, and the buildings that surround it, the citizens elect the president, and the members of congress. The cabinet is formed and the post office, the army, navy, and many such forms of national service are explained, among them the life-saving stations along the coasts showing the care of our country for its citizens in danger. The national parks, some thirty-seven in number, are visited by picture, or story. Great nation builders of the Bible and these of other countries as well as our own are studied, and the parables of our Lord are taught as containing the spirit of true



In the town of Bernardsville, New Jersey, from fifty to one hundred children gather in the summer for a Daily Vacation School in Christian Citizenship. A four years' course has been prepared dealing with citizenship in the community, in the state, in the nation and in the world. The illustration shows their model of the nation's capitol, and other government buildings erected by the boys and girls during the third year course.

Mt. Vernon
Potomac River

Embassy
St. John's Church
Army & Navy Bldg.
Patent Office
Lincoln Memorial

Arlington

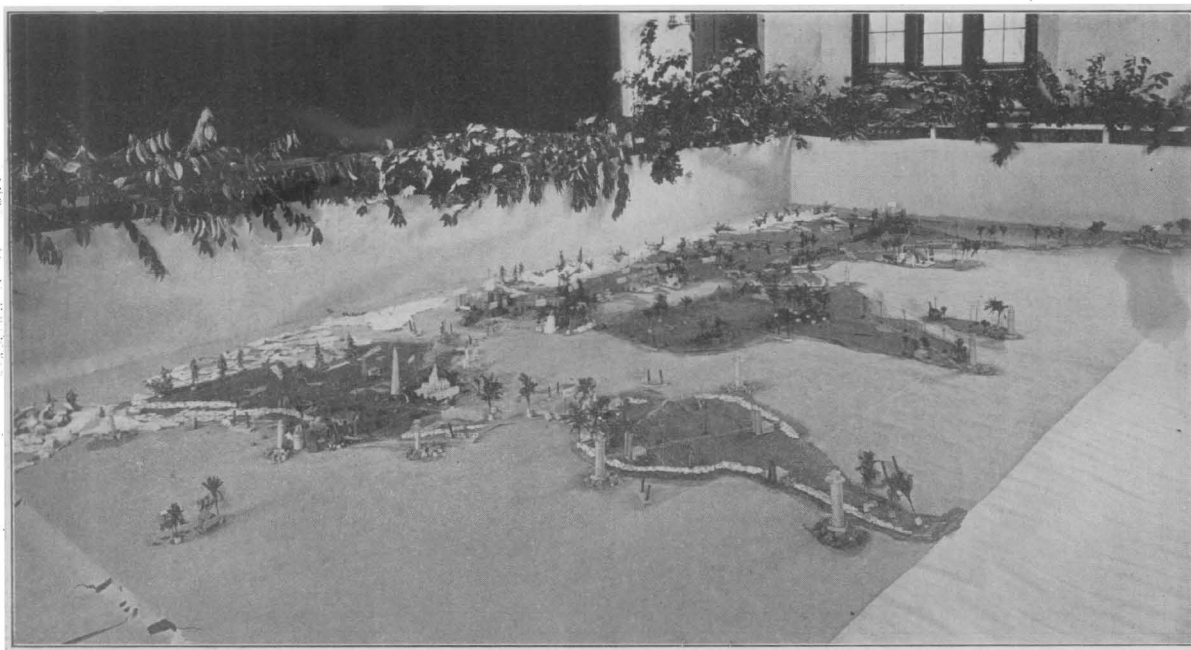
U. S. Treas.
Washington's Monument
Printing & Engraving Bldg.
Park
Potomac

Library
Union Station
National Museum

Capitol
Senate Buildings

Library Congress
High School
D. A. R. Bldg.

Pan Amer.
Red Cross



For their fourth year in Christian Citizenship, the boys and girls of St. Bernard's Church, Bernardsville, New Jersey, give their attention to citizenship in the world. Their model of the world with buildings and objects of special interest suggests the splendid possibilities for training in world citizenship afforded by this course.

NORTH AMERICA: Alaska, Church, Anvik; Hawaii, Cable Sta.; Calif., Golden Gate, Lick Observatory, Mission, San Jose; Panama Canal; Washington Monument; Capitol; Statue Liberty; South America; Chemical Bldg.

EUROPE: Ireland: Monastery, Iona; England; House Parliament, Westminster Abbey, London Bridge; Scotland: Univ. Edinburgh; Holland: Peace Bldg., Hague; France: Court Justice, Palace Versailles; Spain: Statue Columbus, Alhambra; Germany: Univ. Berlin; Russia: Univ. Moscow;

Palestine: Holy Land, Cave Bethlehem, Sea Galilee.

AFRICA: Egypt: Pyramids; Statue Livingstone.

ASIA: Chinese Wall, Bridge; India: Taj Mahal; Japan: Temple of Wind.

democracy. The national council of the Church with its departments of missions, education, social service are studied and the session is closed with a pageant illustrating the spirit of King Alfred, Columbus, the Pilgrims, Washington, Lincoln, and other true souls, seeking after and discovering the great principles of freedom as found only in a citizenship built upon the brotherhood of man as taught us by our Lord and Saviour, Jesus Christ.

BUILDING A WORLD

All this very naturally leads up to the course in *World Citizenship* given in the fourth year, which perhaps would interest the readers of the *MISSIONARY REVIEW OF THE WORLD* especially and which is always the ultimate purpose of the school. At the very beginning, in the first year, there is hung before the boys and girls for their daily consideration our school banner, with a series of four circles, the inner circle representing a house in the hills with a path leading into the outer circles of the state, adorned with its coat of arms, the nation, with the stars and stripes, and of the world, resplendent with the flags of all nations.

Perhaps some morning at assembly a boy is asked what he had had for breakfast.

"Eggs, butter, bread and cocoa," may be his reply.

"Where did you get them from?" is the teacher's next question.

"The eggs, from the chicken coop, the butter from a farmer, and bread and cocoa from the store."

"But where did the bread and cocoa come from originally?"

"The bread from the wheat fields of Minnesota, and the cocoa from the trees of South America, or the West Indies."

"Then your breakfast has obligated you to your community, your state, your country and the world. You have the whole world inside of you. You truly are a world citizen."

The Bible stories are chosen to fit the world brotherhood idea, such as

Abraham, Moses (the Ten Commandments being the law of universal brotherhood), Jonah, our Lord's sayings as to His relationship to the world, the apostolic and later church heroes with world visions, such as St. Peter, St. Paul, Xavier, Damien, Livingstone, Carey, Boone. On the project map of the world are built the great world monuments such as the Chinese Wall, the pyramids of Egypt (symbols of exclusion and selfishness) the Parthenon at Athens, the Colosseum at Rome, Westminster Abbey (the shrine of world benefactors), the Louvre Gallery in Paris, the Suez and Panama Canals, the Lick Observatory in California, the Chemical Laboratory in Peru, the statues of Columbus in Spain, and Livingstone in Africa, the Capitol at Washington, the Peace Palace at The Hague, and above all the Cross on Calvary—all these illustrating the gift of art, discovery, law, peace and divine love for the whole world. Again, on the playground the games of various nations are played and the customs of children in other lands are noted. The closing pageant consists of the World on her throne, calling each nation before her to tell of its contribution to the common good of mankind. After each has told its story, and the World seems still in the dark, an angel bids Mother Church call the nations of the world to the cave at Bethlehem and there, beholding the Light of the World, they all bow in adoration to the King of Love, and the Prince of Peace, in whom alone can all men everywhere come into the fellowship and inheritance of the children of God and realize the joy and the glory of being world citizens.

DENOMINATIONAL LOYALTY AND INTERDENOMINATIONAL CO- OPERATION

On the closing day of the Blue Ridge Conference of the Missionary Education Movement, denominational meetings were held in the early afternoon at which leaders had opportu-

nities to discuss thoroughly with their delegates denominational plans and programs. At the hour set for closing these meetings the bugler blew an assembly call. From various directions seven denominational groups marched to the large lobby of Robert E. Lee Hall to "Onward Christian Soldiers," played on a cornet. The leader of each group held aloft a card on which was printed a single word. As the groups made a circle formation joining hands the leaders turned the cards, so that the words were visible. They formed the sentence: "We are all one in Christ Jesus."

The hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love" was sung. As a smaller circle of missionaries present formed inside the large circle, "Take My Life and Let It Be" was sung in consecration of life not only in mission service in the field, but in encircling support of those who stay at home.

THE MISSING LINK IN THE MISSIONARY PROGRAM

In many congregations there are various unrelated organizations with unrelated missionary programs. Every missionary activity should be part of a unified plan of the church.

No organization should work as unto itself alone. Even if you have not been able to have a church cabinet or a missionary committee representing all of the organizations of your church, you can do some coordinating work. The first Sunday in June was Children's Day in Kountze Memorial Lutheran Church of Omaha, Nebraska. It was also the "day of the big hail storm." While the hail stones of unbelievable size were pelting late arrivals and breaking scores of windows in buildings and cars, throughout the city, a large congregation of children and adults were proceeding with their morning service.

One of the suggestive features was the presentation of a gift of one hundred and thirteen dollars for a near-by orphan home, made in the name of the Primary Department by

an eight-year-old boy and received in the name of the congregation by the pastor.

It suggested at least one missing link in our missionary program. In many churches there is little knowledge and little interest on the part of the congregation as a whole in the missionary activity of the boys and girls.

On the other hand the boys and girls frequently do not think of their Sunday-school or their Mission Band as part of the congregation. There



SUNDAY SCHOOL LINKED WITH CHURCH ACTIVITIES

William Lohse presenting one hundred and thirteen dollars to Pastor Oliver D. Baltzy, a special contribution from the primary department for Tabitha Orphan Home.

are frequent opportunities for coordination and cooperation. The children's organization may invite the congregation to an annual missionary exhibit. Sometimes a boy or girl may tell a story at a meeting of the congregation or of some adult organization, or present a poster or chart showing some activity in which the children are engaged.

Leaders who are on the lookout will see many opportunities for a closer relationship in the missionary activities of the various organizations of the church.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

UNDER THE SOUTHERN CROSS

BY ELIZABETH COLE FLEMING

On February 29th there sailed from New York on the S. S. *Southern Cross* a party of forty-five men and women from North America, most of whom had never before seen each other and who came from many states, but who were bound together by mutual love for the spread of Christ's Kingdom in South America.

Each morning on the boat our party met for the study of one of the twelve prepared reports dealing with various phases of work in South America. Not a little of the profit of this trip was due to our study before reaching South America's shores. At Rio de Janeiro we had our first glimpse of the wondrous beauties of this tropical land and the magnificent harbor which is said to be the most beautiful in the world. Here we also received our first impressions of the need of this great continent. Luxurious as were the hotels and shops, Studebaker taxis, and the broad boulevards studded with electric lights, we felt almost immediately the low moral standards of the people. As women we seemed hardly safe on the streets alone. The whole atmosphere and the way men looked at us, reminded me of Mohammedanism in India. The fact is Moslem influence has left its heavy hand upon Spanish customs to this day. Women of the better class do not go into the shops to buy—the shops come to them. All life for women is restricted and balcony courtships are still maintained.

After a regional conference held here with the workers, we moved on to Sao Paulo and Santos and then by boat to Montevideo. We soon found ourselves in the charming Hotel Pocitos on the most magnificent stretch of beach which I have ever seen. The

season was just over and we had chartered this hotel for the Congress. Three hundred and fifteen of us were there ten days in close fellowship. We represented eighteen nations of the earth.

This Congress marks a new era in the South American evangelical movement. It was significant from the first that Spanish was to be the language of the Congress. The leadership was turned over to the Nationals and those of us who were unfortunate enough not to understand Spanish had to content ourselves as best we could in patience until the meager translations were given us at the close of each address.

There seemed to be a remarkable unanimity as we discussed the various reports which had been prepared with so much care. The spirit was altogether harmonious and forward-looking policies were created.

The most interesting features were the evening sessions called "The Night of the Open Heart." Here we came in contact with distinguished visitors who were outside the Catholic Church and as yet unwilling to unite with the Protestant Church. These so-called intellectuals were, however, willing to accept our invitation to speak freely about things nearest to their hearts as they bore with us a deep desire for the uplift of their own peoples. The most difficult problem to face was frankly stated by them, and recognized by us to be the fact that, as Prof. Nelson said in a powerful address on The Moral Status in South American Life, "we are marching under a discredited banner"—a handicap which we do not have in any other country. Morality and Christianity have been utterly unrelated in the presentation of Christianity which has been given to them through the Roman Catholic Church, so that they

quite honestly felt that they must turn away from organized religion in order to attain to the ideals of purity.

There were very interesting women in this group of intellectuals—Drs. Cora Mayers of Chile, Senora de Johnson and Senora de Nelson. Their very presence among us was the prophecy of a new day in their thinking as well as ours. They were recognized for the first time as near allies in this great enterprise of bringing in the better life. It was significant that when their particular part of the program was over, they felt no desire to leave the Congress but stayed through all the days with us in happy fellowship and learned at first hand that the hearts of the evangelicals were large enough to include them, although nominally Roman Catholics, in this close fellowship of Christ and His group. One of the outstanding Latin women said to one of our number, "I had no idea that the Protestant Christians were so broad. I have enjoyed more than I can tell you this conference and I want a copy of the Bible, also I want you to teach me how to use it."

I shall not try to go into further detail of this great Congress for I must hurry on to give you just the sweep of the continent as we saw it and then my own most outstanding experience.

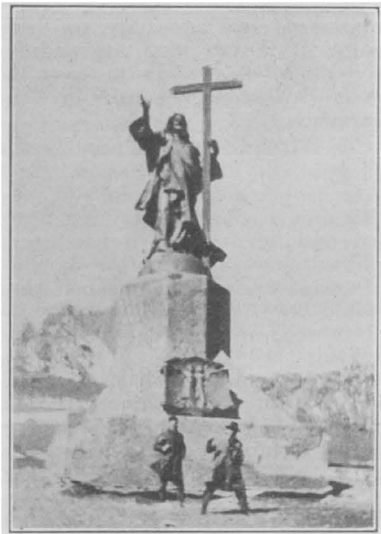
From Montevideo we crossed the River Plate, forty-five miles wide, to Buenos Aires, that great stirring metropolis which is more Parisian than Paris itself. Here more regional conferences were held and for the men and women members of our party special hospitality was offered by the Y. W. C. A. with its large groups of secretaries, local and continental. After the Easter week spent in this city, we crossed the Andes to the west coast, visiting Santiago and Valparaiso, which are very different in their old Spanish civilization from the progressive and Europeanized eastern coast. Many of us felt a charm about Chile which was hard to explain. The warmth of cordiality extended by the missionaries and our great admiration

for their lives of devotion and patient labor will cling in memory always. The trip up the West Coast by boat from Valparaiso was surprisingly interesting, although we were in sight of the most arid and desolate region all the way to the Canal. One cannot fail to mention the extraordinary phenomena of bird life off the Peruvian coast and the glimpse of excellent missionary work being done in the city of Lima. Especially enthusiastic were the party over the remarkable work of Dr. McCornack whose hospital was famous all through South America. It was as if we had suddenly come into Paradise when one morning we opened our eyes upon the luxuriant foliage of the Canal Zone. That day passing through the locks was one of the most interesting. It seemed almost that we were home.

As I review the multitude of new impressions and sympathies which were awakened by the sight of this great Continent and our rapid trip around it, I must confess that I was stirred most deeply by *The Christ of the Andes*. We spent four days between trains at the highest point where the railroad stops, in order that we might on one of these days ascend by mule or wagonette to that highest point, almost thirteen thousand feet, upon which stands this most remarkable monument in all the world.

When one reviews the history of those days in 1900 when Argentine and Chile were in dispute over their boundary line, which involved 80,000 square miles, one is not surprised to find they faced a situation of war which has become very familiar to us of recent days. Immense sums of money were being put into battleships and taxes which were sorely needed to develop physical resources and educational facilities. Fortunately, there arose a man of vision who pleaded for the settling of this dispute not by war but by arbitration, and through systematic efforts on the part of several who caught this vision, public opinion was aroused in both countries to such an extent that in 1903 a treaty was signed and this boundary line

fixed by King Edward of England. As far as one can learn, this was the first time in history that a boundary line between two countries had ever been arbitrated. It was not enough that this act be recorded in state records. The soul of these people had risen so high they wished to symbolize the spirit of this "other way than war" in some form so striking and



THE CHRIST OF THE ANDES

On the boundary between Argentina and Chile

significant that all the world could see and understand. And so the cannon were melted into bronze. An Argentine sculptor moulded it into the figure of the Christ and by gigantic feats of strength and courage, this great monument was conveyed on gun-wagons from Mendoza at the foot of the Andes up those perilous steeps round and round the spurs of these barren mountains until it reached the very highest point which was accessible among the eternal snows. It is said that when the road became too dan-

gerous for the mules, the ropes were taken by the soldiers and sailors until by the combined effort of beast and man they were able to place the figure of the Christ upon its great pedestal on the boundary line, one-half on Chilean soil and one-half on Argentine soil. In imagination one can see again the hundreds from each country who came up on mule-back to witness the unveiling of this monument in 1904. The Argentines took their position on the Chilean soil and the Chileans on the Argentine soil, while the booming of guns and music resounded through those mountainsides, followed by solemn silence and the dedication of the statue to the whole world as a lesson of peace and goodwill.

It is thrilling to stand under the shadow of this great bronze figure, twenty-six feet in height, upon its octagonal granite pedestal of twenty-two feet. The Christ of The Andes supporting the cross in one arm and stretching forth the other in blessing, faces toward North America. There is nothing known in history which has for us today such a timely message as this—*Christ of the Andes*. Not only did these two nations settle their boundary lines, but in a great act of faith pledged themselves to eternal friendship. One reads with awe the inscription on the bronze tablet beneath: "Sooner shall these mountains crumble into dust than the peoples of Argentine and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

If South America should have no other message for our world than this we still would say she has made her immortal contribution. In humility and in gratitude let us pledge ourselves anew to share with her our interpretation and experience of the facts of life. She needs our living Christ for the plains and we need her exalted Christ of the Andes!

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

WEST INDIES

By C. S. DETWEILER

The report of the Committee on West Indies, C. S. Detweiler, *Chairman*, a sub-committee of the Committee on Cooperation in Latin America, composed of representatives of home and foreign mission boards.

Porto Rico

Porto Rico continues to be the one field in Latin-America where interdenominational cooperation has been most successful and most advanced. The Evangelical Union, comprising seven out of ten Protestant denominations at work on the island, reports for the year 1924 a total of two organized churches with 13,000 members in full communion; 383 Sunday-schools with a total membership of 26,000; 190 church buildings and total contributions for all purposes aggregating \$60,871. These indicate only a part of the strength of Protestantism in Porto Rico. The growing influence of the Protestant element is seen in the fact that their cooperation is sought in all projects for social welfare, and especially cooperation with the public schools. A very large proportion of the Porto Rico school teachers are members of Protestant churches and a not inconsiderable number of them are teachers in our Sunday-schools. The Commissioner of Public Education, the first Porto Rican to be appointed to this high office by the President of the United States, is an active member of the Methodist communion. The Chief Justice of the Supreme Court of the island, while not a member of any church, belongs to the whole evangelical body and has many times given expression to his Christian faith from the platform and the pulpits of our evangelical churches.

The Summer Conference, participated in by all the churches of the Evangelical Union is held at San

German on the grounds of the Polytechnic Institute. This is well attended and full of enthusiasm. There is no doubt that this annual conference for Bible study, for deepening of the spiritual life and for recreation, does much to keep the various churches working in close harmony.

The Evangelical Seminary in Rio Piedras held its sixth session. Each year has demonstrated the wisdom of this united effort for training Spanish-speaking pastors. It has accomplished more in raising the standard of ministerial qualification than would have been possible under the old system of separate schools. The student body numbers thirty-five, which is about the limit of the capacity of the present building. Of these students one is from the Island of Santo Domingo, and six from Venezuela. Three or four additional students would have come to the Seminary if there had been room for their enrollment in the Rio Piedras High School. With the overcrowded condition of the public high schools, it has become increasingly difficult for ministerial students who come from the country where there are no high schools, to obtain the required preparation for the Seminary. It is a notable fact that of the new students entering the Seminary only one does not qualify for the full diploma course. This means that we are soon to have on the island a native ministry measuring up to the full college and seminary standards of the United States.

Two advance steps have been taken during the past year: property has been purchased upon which an adequate permanent plant can be built, and the Seminary has been incorpo-

rated, giving it the privileges and prestige which an educational institution ought to have.

The Porto Rico Evangelical Press continues its usefulness in serving all the denominations. There is published every two weeks a paper that goes into the homes of all our members and promotes the spiritual unity of all who name the name of Christ, besides being a power for righteousness in the social life of the island.

Cuba

Only three of the six leading Protestant bodies are committed to the co-operative program. These are the Presbyterians, the Northern Baptists and the Friends. The Northern Baptists and the Friends are in the eastern part of the island, about five hundred miles distant from the Presbyterians. In spite of this handicap a united summer conference has been held each year.

Rev. Sylvester Jones is secretary of the Cuban Committee on Cooperation. In Havana he has successfully developed the business of a bookstore, not only making sales over the counter, but also ministering through mail orders to all the churches of the island. In addition to this he has acted as the representative on the island of the International Association of Daily Vacation Bible Schools and is promoting each summer the work of these schools. He has also acted as Secretary of the Interdenominational Sunday-school Convention and has been active in temperance work. A leader of his type is necessary if all the Cuban evangelical churches are to make common cause against social evils, and if they are to have united representation as an essential element of the body politic. The Cuban Republic in its struggle to find itself and to overcome the forces of political corruption needs to feel in an increasing way the power of an enlightened Christian conscience. The Protestant churches of Cuba are beginning to appreciate

their responsibility as creators of public conscience.

Haiti

The mission boards of the United States, functioning through the Committee on Cooperation in Latin-America, have allocated to Northern Baptists the primary responsibility for the evangelization of Haiti. Little by little it is being discovered that there is already a considerable body of Protestants on the island. The Protestant Episcopal Church of the United States has a number of churches in Haiti dating back from the efforts of Bishop Holley, a North American Negro who began his work in Haiti with a colony of freedmen about the time of our Civil War. Then there are a number of Baptist and Wesleyan churches which owe their origin to missionaries from England, who began their ministry as far back as 1842. The Wesleyan Missionary Society of Great Britain still maintains its work in Haiti. It has one English missionary as superintendent of a number of churches. This mission has not been strongly supported and at the present time their churches are weak. The directors of the society in London have expressed themselves as feeling that now, since the American occupation, responsibility for Haiti should rest with the American boards. The African Methodist Episcopal Church has one representative and one church in Haiti. Lott Carey Baptist Missionary Convention of the United States has one missionary and one church with several strong outstations. Then there are as many as twelve Baptist churches of all degrees of strength, many of which have maintained their life for years unaided by funds from without. Most of their pastors have been self-supporting and therefore have not had time to give to aggressive evangelization of outlying regions. The notable exception to this has been the work of Pastor L'Herisson in Jacmel, who has evangelized the country districts in the south of the Republic, built ten stone chapels

with a membership of about one thousand, and with a total following of more than two thousand. Another aggressive leader has been a Frenchman who has maintained himself for thirty years in the village of Trou in the North, and has been successful in training a number of Haitians of some education and standing. The American Baptist Home Mission Society is helping in the educational work of Pastor L'Herisson and has taken over the responsibility for the work of the churches in the North in cooperation with this French brother, Pastor Elie Marc. Two missionaries from the United States are now established—one in Cap Haitien and one in Grand Riviere—and four day schools have been opened.

It is a pleasure to report that the American Navy Department is helping Haiti in the organization of its public finances, in its police, in its public health and public works, and more recently in agricultural education. Our country has taken a mandate for the Republic of Haiti and is discharging its responsibilities with careful regard for the feelings and susceptibilities of the Haitians. There is considerable discontent among the lighter colored elements of the principal cities who have not the same opportunity as formerly to hold government positions. But the mass of the people on the island, who heretofore have been exploited by their own rulers, are now receiving a protection and a care that they had never had before. Great improvement can be observed on comparing conditions after a period of three years. That improvement has not been more rapid is due to the necessary limitations imposed upon American officers by the scanty resources of the Haitian treasury.

Santo Domingo

The Board for Christian Work in Santo Domingo is an incorporated body representing five mission boards which support this joint work. The administration is carried on from the office of the Committee on Cooperation in Latin-America. A superin-

tendent on the field has under his direction the various activities. There are now on the field three English-speaking couples, one each for evangelistic, medical and social work, four English-speaking nurses, three Porto Rican preachers and two Dominican pastors, twelve Dominican student nurses and a pharmacist. Organized churches with various activities are located in the capital, San Pedro de Macoris, La Romana, San Cristobal, and Barahona. The hospital in Santo Domingo City has twenty-five beds, an extensive work in a baby clinic and public dispensary, with weekly clinics in two other towns. The property consists of one central building, valued at \$50,000, a \$15,000 auditorium, and a block of ground purchased this year for a hospital site. The annual budget averages \$50,000. This does not include some \$15,000 raised in Santo Domingo, mostly through the hospital, or contributions from the churches in Porto Rico.

The year just closed has been a remarkable one both from the standpoint of this board's work and in the life of the Dominican people. The Dominican government has been restored to the hands of the Dominicans themselves and reports indicate that the new government is developing hopefully. As soon as the United States troops were withdrawn from the country, it applied for and was admitted to membership in the League of Nations. The withdrawal of the United States Marines from the Republic opens many new opportunities of service to the board. The spiritual message extended to these people through the various departments of the board's program will help them to work out their own salvation. They want our help. The President of the Republic and other prominent Dominicans expressed this to members of the deputation who visited Santo Domingo in the winter of 1923-24.

The visitation of this special deputation to Santo Domingo contributed largely to a better understanding of the whole enterprise by both the board and the workers on the field.

NEWS FROM MANY LANDS



LATIN AMERICA

Mexican Evangelicals Confer

TO the fifteenth annual convention of the evangelical forces in Mexico, held early in July in the city of Pachuca, over three hundred delegates came from all parts of Mexico, representing ten different denominations. Although youth predominated, many ministers and other experienced church workers were present. The convention was a demonstration of real democracy, not only religiously, but also socially, for side by side sat the peon, the doctor, the editor, the railroad employee, the professor, the miner, and the Methodist bishop. Democracy extended also to that most difficult of relations, the racial, for Indian, mestizo and white man all met on an equal plane. The convention took steps to organize the national evangelical assembly, with power not only to discuss but to legislate in all matters of common interest to the many denominations included in its organization. "Mexican leaders assure me," writes Arthur F. Wesley in the *Christian Century*, "that this is the first official step towards church union in Mexico, which they hope will be a reality in a few short years."

Mexican Missionary Zeal

BISHOP GEORGE A. MILLER has described how the Methodists in Mexico received the news of the fifty per cent cut which the Board of Foreign Missions proposed to make in appropriations for missionary work in that country. It came just as they were beginning the celebration of the Fiftieth Anniversary of Methodist missions in their land. "It seemed that the big cut in funds would surely dampen the ardor of the celebration. Not so. Rather did it seem a stimulus to heroic endeavor." It seems to have

revealed an unexpected virility and capacity for sacrifice on the part of pastors and people alike. A Mexican Missionary Society was organized and defined its purpose as spreading the Gospel and the organization of the Church throughout Mexico and in other lands. About \$15,000 was subscribed by the members of the Annual Conference and visitors on one evening, all designated as gifts to restore the cut in Mexico. Bishop Miller declares that in his judgment the amount subscribed is as much for the poor people who gave it as \$100,000 could mean to the people of California. A noticeable feature reported by Bishop Miller is the entire absence of complaint or criticism or censure of the American churches.

Work in Jamaica

A MISSIONARY of the "International Home and Foreign Mission Board of the Church of God in Christ," Elder Alfred B. Cunningham, reports encouraging results in Jamaica, British West Indies. This society supports work among Negroes in Panama City, Central America and Jamaica. Its headquarters are in Portland, Oregon. Mr. Cunningham reports large, interested audiences of colored folk and many earnest inquirers in their little church with its dirt floor. Street meetings are held and tracts are distributed. Sixteen were baptized in December and they have now a prayer band, a sewing circle, a sick-visiting band and a burial fund. They are endeavoring to save money to enlarge the church.

Guatemalan Indians Won

MRS. H. A. BECKER, of the Central American Mission, writes from San Lucas Toliman, Guatemala: "One night, after a powerful message

in Cakchiquel, the Indian language, two strong Indian men stood, raising their hands toward Heaven and signifying their desire to accept the Lord. For more than a year one of these men has been attending the services occasionally and reading the Bible, so he was convinced of the truth. He immediately went to the government building and before the mayor and others he protested thus: 'From now on do not count on me to take any part whatsoever in the Roman Catholic religion. Henceforth my religion will be another, the Gospel of our Lord Jesus Christ.' The authority answered, 'Well, since there is no law to compel you, you are free to follow the religion of your choice.' This man is a son of one of the wealthiest old Indians of San Lucas. The other Indian who gave testimony seems to be bold, also. Yesterday an old sick Indian man came to my home, and during our conversation said, 'Pedro de Paxan has been preaching the Gospel to my son and has been inviting him to attend the meetings.'"

Bibles Burned in Costa Rica

A BIBLE Institute building for men students has been erected in Costa Rica by Mr. Strachan and aggressive work is being carried on. The students have gone about the country selling Bibles and Testaments and doing itinerant evangelistic work. Almost invariably they have found, says the *Latin American Evangelist*, that the people were told by the priest to gather up the books of the Protestants and burn them, or tear them in pieces. In one place where they had met many who became interested in the Gospel the priest, on finding that some had bought Bibles and Scripture portions, ordered them all to be burnt, which was done in the school. Right in front of this building, which by the way, serves as town hall, barrack, dance hall, etc., lives a woman with whom one of the students had been speaking and to whom he had read a portion of Luke's gospel. The day

after the burning of the Bibles he called again to see her and she said she could not buy a Bible because the priest had forbidden it and he would get it and burn it. But she said, "Please read me again those precious words you read me before," which he did gladly. So great was their effect on her that she finally decided she would buy the book and keep it hidden from the priest.

Indians Seek Education

THE Araucanian Indians of South America are eager for an education and gladly make sacrifices such as few North American Indians or white persons would make to obtain one. Arriving at the boarding schools conducted by the English missions, they bring with them a sheep skin, and blankets of their own make for their bed, and a supply of cracked grain, beans, peas, together with a limited amount of dried meat for food. This is prepared by the students themselves, working in groups over open fires in small cook houses built in native style. According to Miss Edith M. Dabb, director of the Indian Department of the National Board, Y. W. C. A., who has just returned from a three months' study of the South American Indian, during which time she attended the missionary congress at Montevideo, the greatest need among the Indians of Latin America is increased opportunities for education with an agricultural emphasis, and health education. The Araucanian Indians have progressed the farthest and are not unlike the Indians of this country. They are all eager and ambitious for an education and are generally considered citizens in good standing.—*American Friend*.

Believers Outside the Church

AN important group in Brazil and other Latin American countries is composed of those persons, chiefly of the cultured class, who have to a greater or lesser extent broken with the Roman Catholic Church, and who are profoundly dissatisfied with what

they have found in the materialistic philosophy in which they took refuge on their reaction from Romanism. Many of these are manifesting a deep spiritual hunger and some of them are trying to take refuge in beliefs like Spiritualism and Christian Science. Some of them declare themselves believers in Christ as the great spiritual Teacher of mankind, but do not see their way clear to come into Protestant churches because, as they allege, they do not understand the denominational divisions, and because of the lack of those things in Protestant worship with its severe simplicity that appeal to the æsthetic side of the Latin temperament. The time has come for earnest study of the problem how to approach this class with the gospel message, and how to remove the difficulties that seem to stand in the way of their enlistment in the work of the Church. The Committee on Cooperation has been trying to arrange for lecture courses of an interpretative and non-controversial character by outstanding Bible teachers, as one method of reaching them. Emphasis placed on the best culture and training in the missionaries sent to Latin American fields should also bring results.

Chilean Missionary Society

THIS organization, founded in 1918 by the national pastors of the Methodist Church in Chile at the suggestion of Bishop W. F. Oldham, has developed into a powerful evangelical force within the country. Its avowed object is ultimately the self-support of the entire present work in Chile and the evangelization of the whole republic. It is wholly managed without the intervention of missionaries from abroad, though working in complete harmony with the missionary forces. The first year the budget was 1,300 pesos, while in 1924 it was 14,000 pesos. Four workers are maintained, three of them in situations into which the mission itself had not been able to extend its work. In addition, three small schools, one for In-

dians, are subsidized and the traveling expenses of a national traveling evangelist are cared for. Beside this there is some money spent for literature and clerical expense.

Two Pictures from Brazil

WREGINALD WHEELER, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., who has returned from a recent trip through Brazil, describes two contrasting scenes. The first is the city of Bahia, "the one-time capital of the country and the center of the slave trade, and of the power of the Roman Church. Bahia today with 99 per cent of its population of 300,000 black descendants of those people of Africa brought bound to its shores, with 80 per cent illiterates, with over 50 per cent of illegitimate births, with over 70 per cent of its male population contaminated by venereal disease, is still the stronghold of the Roman Catholic Church, and through four centuries has received no true cleansing or light from those in authority in that church."

The second description is of the fidelity and courage of the *Crentes*, the believers, who live along the Ponte Nova road. "Like the early Christians, they live surrounded by hostile and unfriendly communities. It is a long and lonely trail that the Protestant must follow in the tropics of Brazil. But along that trail, if one has eyes to see, are apparent the springing up of seed sown in prayer and faith years ago."

EUROPE

Union Movement in Scotland

THE progress made toward the union of the various branches of Methodism in England was reported in the JUNE REVIEW. Now a decided advance toward the reunion of the Scottish churches has to be recorded. By an almost unanimous vote—only six dissenting—the Church of Scotland, "in a scene of great enthusiasm," adopted the Report of the Committee on Property and Endow-

ments of the Church, and reappointed the Committee to continue conference with the representatives of the United Free Church, with a view to submitting recommendations to next Assembly as to the course of the further procedure. The United Free Church, after a three hours' debate, adopted by an overwhelming majority the deliverance of its Committee on Conference with the Church of Scotland. *Evangelical Christendom*, commenting on the characteristic and "steady determination" with which the Scottish churches are carrying on this movement, says: "They have made up their minds to unite, and have learned so much from recent ecclesiastical history that they make haste slowly, and run no risks of any schism that may make their union something short of a complete unification in all respects of the two churches."

A Loyal "Detained Volunteer"

THE English Baptist Missionary Society has recently told the story of how a man who applied to be sent to the Congo, but was rejected for health reasons, has proved through the years the sincerity of his missionary purpose. He decided to go into business, and devote all his profits to the society. This was ten years ago, and already he has donated £25,000. The man was twenty-five years of age when the doctor refused to pass him. He said: "I have £75 in loose money at the present moment. I will give it. As I cannot work myself, the money shall work for me." Though he began in business without any capital, the next year he gave £480, the third year £1,000, the sixth year £3,000, and the tenth year £4,908. In the year of his marriage the subscription was £3,963. He wrote that probably subsequent gifts would not be so large; but, as a fact, the next donation was increased. In order to live, he pays himself a salary. His books are audited by the society, which gets the benefit to the last penny of the profits. "The incident," says the *C. M. S.*

Gleaner, "is commended to others who have been prevented from going to the mission field."

Czecho-Slovakia and the Vatican

THE Papal Nuncio left Prague on July 6th, and the Czech Minister to the Vatican left Rome two days later. The immediate occasion of the break was the presence of President Masaryk and the Prime Minister at the 510th anniversary of John Huss, who was burned at the stake by the Council of Constance in 1415. On the day of the celebration the Hussite flag was hoisted over the President's castle. The prompt recall of the Papal Nuncio is called by the *Christian Advocate* "a sidelight on the growing arrogance of the Roman Catholic Church in its political manifestations." *The Christian Century*, however, states that his withdrawal was occasioned by the introduction into the Chamber of Deputies of Czecho-Slovakia of a series of laws seeking to restrict the influence of the Roman Catholic Church in that country. These provide for state education. "Confessional schools, from the elementary up to the university, shall be no longer tolerated," and the marriage ceremony in church will have no longer any civil effect. Civil marriage will be introduced, and it will precede the religious ceremony.

AFRICA

Christian Books in Egypt

SUNDAY-SCHOOL libraries for reference and special study, made up of a few selected volumes from America and the nine Sunday-school handbooks published in Arabic by the World's Sunday School Association, have been placed in the Church Missionary Society's Girls' High School, Cairo, and also in the American Mission Girls' High School at Luxor. A new branch of evangelistic work has been taken up by the World's Sunday School Association secretaries in Egypt, in providing illustrated books on the life of Joseph and the life of

Christ for use among the patients in the large hospital of the Church Missionary Society in Old Cairo. This plan will be carried forward during the coming year in the American Mission hospitals of the United Presbyterian Church at Assiut and Tanta. This is an extension of the Sunday-school idea into hospital wards with the result that the patients upon leaving for their homes take with them a message in simple Arabic language and with attractive illustrations. The Word of God is thus carried into villages far up the Nile and the crowded cities of the Delta.

Love Will Win Moslems

THE Nile Mission Press reports the following experience of one of its colporteurs: "As he was selling outside a mosque, those who had been to pray came out led by three sheikhs. One of them, who had been educated at the El-Azhar, started a discussion with him about Christ. Naturally, the crux of the conversation centered around Christ's death. One of the sheikhs became very angry and asked the people to leave, but the crowd who had gathered and the two other sheikhs asked the first one to give proofs if he could. He was unable to satisfy them. Our colporteur mentioned that, praying in his heart for the one who had become angry, he kissed the angry man's hand and left. The sheikh followed him, and he had another four hours' talk with this man. In the end tears coursed down the Moslem's cheeks, and he asked forgiveness for his rudeness, saying, 'If all Christians explained Christianity as you have done, we would all believe.'"

Abyssinian Moslem Converts

THE story was told in the REVIEW for November, 1924, of a Moslem district in Abyssinia where a prominent sheikh had been brought to God simply through reading the Scriptures, and seven thousand of his people had been influenced through him. His death checked the movement, but

an item in the latest issue of the *Egypt General Mission News* states that a leading man from that very district had just been in Addis Ababa, the capital of Abyssinia, to answer to charges made against him; the Moslems accused him of saying that Christ was the Son of God, and the orthodox Abyssinians accused him of forbidding the worship of saints. The missionaries found him to be a learned man, steeped in the Scriptures, and with a childlike faith that had no doubt as to the Lord's presence with him in his trial; and there were fifty more Moslem converts awaiting his return to be baptized.

Maganga a Year Later

REV. C. E. PUGH, an English Baptist missionary at Yakusu, in the Belgian Congo, has had the satisfaction of seeing great changes as the result of one year's work. He writes of a visit to Maganga, the village of a chief named Mirambo: "Last year we offered him and his people a teacher-evangelist to teach them the palaver of the Book. Here stands a good schoolhouse, with the scholars decorously standing at attention as we enter. When the service and examination of the school are over we pass out with hearts filled with gladness. Twelve months ago nobody in that village knew his letters. We have just been listening to two little fellows reading the Gospel fluently in the hearing of their amazed and delighted parents. And fifteen others will soon be readers . . . Mirambo and I have just concluded a jerky conversation in an unaccustomed language. He has got as far as this: That the matters of God as we state them are good, and that the White-men of God are different from other White-men."

Government Praises Medical Missions

A COMMISSION appointed by the British Government to inquire into native education in Southern Rhodesia has commended the medical training given in Old Umtali and in Mutambara by missionaries of the

Methodist Episcopal Church, and made the following recommendations:

(1) Missions should be encouraged to employ qualified medical missionaries, and grants in aid for the purpose should amount to at least \$1,250 per annum for each such medical man.

(2) A grant of £100 per annum should be made in respect of each approved nurse.

(3) The mission should receive a grant of £5 per annum in respect of each native girl receiving approved training as a nurse.

(4) Drugs and dressings should be supplied, or an allowance in lieu thereof, to missions at which a medical man or qualified nurse is posted. In addition, simple medical supplies should be given for use by partly qualified or even unqualified missionaries.

(5) Although the provision of buildings presents difficulties, we regard the matter as being of sufficient importance to recommend that the Government should contribute towards suitable hospital accommodations and equipment, particularly in the case of proved institutions such as the hospital at Old Um-tali, which is badly in need of such accommodation.

Other phases of the Methodist work in Rhodesia were described in the *JUNE REVIEW*.

Weeds, Natural and Spiritual

VICTOR EVENING, of the Heart of Africa Mission, writes of the rapid growth of African vegetation, so that "if one is to raise crops, if one is to keep open a road, then one must weed ceaselessly. So it is in spiritual matters. In the Botongwe district, which has twenty chiefs, there are 40,000 souls scattered through an area of about 1,000 square miles. And there are exactly two white missionaries and one native evangelist to let them hear the Glad News! Supposing one of these two white missionaries should do nothing else but trek all the time, at the very least three months must elapse between each visit to a chief. How can we keep the weeds under this way? . . . How would you like it if you were unable to read and write and had no Bible, and heard the Gospel once every three months? Would you do much growing in grace? If Christians at home with their Bibles and two services every Sunday, to say nothing of prayer meetings and Bible readings and special missions during

the week, find the old weeds terribly ready to sprout, then how must the poor African fare with his quarterly sermon?"

THE NEAR EAST

Three Moslems Baptized

THE outstanding event of the conference of Christian and Missionary Alliance workers, held in Jerusalem in March, was the baptism of three Mohammedans, men of mature age from influential families, who for some months had been openly testifying for Christ, notwithstanding persecution. They had suffered personal violence, but had been protected by government intervention. In accordance with present laws, the men had appeared before the Government and declared their intention of becoming Christians, after which they were registered as Christians. Leaders of their old faith did all in their power to turn them back to Mohammedanism, but they stood true to Christ. The zealous Egyptian evangelist, without consulting the missionaries, had Arabic announcements of the service printed, bearing the names and addresses of the men to be baptized, and distributed them throughout the city, chiefly to Moslems. When the hour of service arrived, the intrepid evangelist was at the door with his smiling face and demanded all heavy canes. Those who demurred saw some officers of the Public Safety Department, and handed over their canes to be kept during the service, which was a quiet blessed one.

Turkish School Regulations

THE increasing number of Turkish students in American mission schools was reported in the September *REVIEW*. On the other hand, the Turkish Nationalists are attempting to regulate all foreign schools. *Christian Work* says: "They have forbidden the school authorities to compel the pupils to attend chapel and even asked them to prohibit Turkish students from attending purely voluntary Christian religious exercises.

They have decreed that in addition to Turkish instruction, which is compulsory, an institution may teach a student only one principal foreign language and one secondary cultural language. That may sound reasonable. But the term 'cultural language' includes only the great European tongues, not Armenian and Greek. The American colleges in Turkey have always given their Greek and Armenian pupils instruction in their own tongues. The new rules, at least for the immediate present, will put an end to such teaching. In addition the Turks will not allow the schools to use a geography which shows 'Armenia' on any map—there is no such place, as they say—nor will they allow any slighting remarks on Turkey in any history or geography used in a school within Turkish borders."

Anatolia Follows Refugees

ONE of the pioneer educational institutions founded by the American Board in Turkey, Anatolia College, did a great work for many years before the World War. Now, in order to meet the new situation created by the movement of nearly 1,500,000 refugees, the trustees of the college have voted to relocate it in the province of Macedonia, Greece, near the city of Salonica. The college is operating now in an effective way on a three-year plan in rented buildings in Salonica. This service began in January, 1924, with a small student body, which jumped to 150 last September, with another 100 eager applicants refused for want of room. Nearly all are refugees. By race, ninety are Greeks and sixty Armenians, with a few representatives of Albania and Russia. The classes are those of the preparatory department and the freshman year of the pioneer college, which is beginning life over again. A good teacher group of seven Americans, four Greeks, and two Armenians prove admirable for the instruction needed at present. Meantime, the Greek Government has re-

vised its laws regarding the foreign schools, for the express purpose of welcoming American institutions that had been operating in Asia Minor.

Mrs. Shedd's Work Today

THE devotion of the late Dr. W. A. Shedd and his wife to the persecuted Persian Christians during the World War will never be forgotten by those who knew them. Mrs. W. P. Ellis, in writing to friends in this country, tells of Mrs. Shedd's present work and the love of the people for her: "The work among the Christians of the villages has been largely carried on by Mrs. Shedd, widow of our beloved Dr. Shedd. Her heart is bound up with the people and, all through the bitter cold of this winter, she has toured, living in the indescribably poor homes of the people, carrying with her her own traveling kit. She gathers the villagers together in the big family room that serves all purposes, and there she speaks to them in their own tongue, be they Syrian or Mohammedan. Here in these villages, living for weeks at a time, she learns their physical as well as their spiritual needs and ministers to both as far as she can. She also supervises our village schools and enters most fully and sympathetically into the life of the people. She endured with them the long and terrible flight and suffered with them inestimable loss and now takes her place among them as comforter, adviser and Bible teacher."

INDIA, SIAM AND MALAYSIA

Prohibition in India

THERE is an insistent and growing demand in the Indian Empire for prohibition. Resolutions of various representative and important conferences have urged it. The Christian papers are now giving much space to prohibition news. The various provincial legislative councils have debated the subject. It has become a genuine issue in modern politics. The discussions have shown a strong minority in each council that prohibition should

be adopted as the goal of excise policy, and the Government of Bombay in a resolution reviewing the report of the Excise Committee, dated February 12th, was the first provincial government to declare that "the ultimate object of its excise policy is total prohibition." Since Buddhism and Mohammedanism both forbid the use of liquor, Rev. Herbert Anderson of Calcutta thinks that "if only the real judgment of the vast majority of the people can be made to prevail, prohibition is assured." He points out, however, some of the reasons why the British Government is not supporting such a policy, chief among them being the fact that in most provincial governments excise taxes form at least a fifth of the revenue. A meeting has been called for January 29-31, 1926, in Delhi, for the organization of a Prohibition League of India, plans for which are being carefully made.

Hinduizing the Church

V. CHAKKARAI, until recently editor of the *Christian Patriot*, of Madras, has issued an appeal for Rs. 15,000 to build "a Christian temple to which men of all sects and denominations will have access for the worship of the Lord." Both Christians and non-Christians are asked to contribute, and the latter are appealed to in order "to see Christianity in India freed from foreign control and costume." The editor of the *Indian Witness* in Lucknow, while speaking with respect of Mr. Chakkarai, and expressing his sympathy with anything "that may reveal Christ more clearly to anyone," comments:

The most serious danger before the Church in India today is not foreign control. That is a diminishing factor. Foreign control is being relaxed, perhaps somewhat grudgingly in a few instances, and too slowly in some others, but surely, and on the whole rapidly and possibly too rapidly in a few instances, where Indian leadership has not been developed. If Indian leadership is not available, leadership and even control by Christians who have come from foreign lands is undoubtedly better than no leadership and no control. A far graver danger before the Church is that it may be Hinduized.

Rating Character in Kashmir

THE character-building features of the school for Brahmin and Moslem boys conducted by the Church Missionary Society at Srinagar, Kashmir, especially the emphasis placed on social service, have been more than once pointed out in the REVIEW. The school is also unique, according to the following item, in the way it keeps record of its progress toward its ideals: "Each boy has a page in the school register to himself and three times a year his standing in mind, body, and soul is carefully written down under the following headings: Mind: English, Urdu, Persian, Sanskrit, mathematics, history, geography, calligraphy, general knowledge. Body: gymnastics, boating, swimming, cricket, football, manual labor. Soul: obedience, respectfulness, truthfulness, honesty, pluck, unselfishness, good temper, *esprit de corps*, duty to neighbor, deportment, self-control, cleanliness, tidiness, attendance, punctuality. The principal's signature is not added to this report until the boy assents to the truth of the marking. If a boy considers that he has not been fairly treated by his teachers the whole class is asked to decide the question. In several instances boys have considered themselves marked too high."—*Southern Workman*.

The Need in Ceylon

STATISTICS given by the *National Christian Council Review* regarding the population of Ceylon illustrate forcibly the need for united Christian missionary effort in that difficult field. The total population of the Island in 1921 was 4,504,549, with a density of 178 to the square mile. Of this number 67 per cent are Sinhalese, 24.9 per cent Tamils (more than half of them Indian Tamils), 6.3 per cent Moslems. In its numbers, the Christian Church in Ceylon is failing even to keep pace with the growth of the population, for it shows an increase of only 8.4 per cent, while the population has increased by 9.6 per cent. The total Christian com-

munity now numbers 443,400. Of these, 83 per cent are Roman Catholic.

Moravians in Tibet

THE Moravian workers in their West Himalaya mission report: "Both in Lahoul and Upper Ladakh strange undercurrents of new life and thought are noticeable. At Kyelang the experiment of dispensing with the services of their lamas for a month has been made by the people. The result was to be watched, and further action taken after that. It is also known that the people of Leh begin to set their lamas examples of Christianity, when involved in discord over some points requiring settlement in their own affairs. Dissatisfaction with the unscrupulous methods of the lamas is no rare occurrence any more, and acts groping for light become more pronounced each year."

Rev. H. Kumick writes of three Ladakhis who were sent out on an evangelistic tour: "The men selected for this work have made a good start. They were given a three months' course of training to begin with. After that they were sent out without delay. Their training will be continued each successive year, in order to qualify them thoroughly for their posts. Eight long-distance evangelistic tours, either by themselves or in company with missionaries, were accomplished by them during the year. And beside this they have been out preaching in localities in and near Leh. In this way the Gospel was carried systematically to the farthest ends of our district. Great numbers of people have thus heard it in their own homes."

Progress in Indo-China

WHEN the Christian and Missionary Alliance began its work there in 1911, French Indo-China was an unoccupied field. During 1924 656 new converts were baptized, bringing the total number of baptized Christians in good standing up to 1,678. Twelve new out-stations were opened. The offerings of the native churches

almost doubled and the number of earnest inquirers is large and steadily increasing. The mission press at Hanoi had an output for the year of over 10,000,000 printed pages. Seventy-four thousand Scripture portions, 3,500 New Testaments, 300 Bibles, 66,000 tracts and 20,000 Christian books were sold and distributed. The translation of the Old Testament into Annamese was completed, the New Testament having been translated the previous year, and the entire Bible will be printed before the close of 1925 for the first time. Yet in spite of all this progress, there is only one missionary on the field for every million people.

CHINA

Gunboats and the Gospel

"IT would be well for our missionary work if the gunboats were less in evidence in port," says the Rev. William A. McCurdy, a missionary of the Methodist Episcopal Church in Chungking, West China, in a report to the Board of Foreign Missions. "In all the trouble of these months we have persistently refused, in face of the advice and urging of our Chinese associates, to ask the American consul for protection for either our homes or our churches. It is hard to preach the gospel of love, the gospel of a common Heavenly Father, and at the same time have gunboats in port to shoot up these our brothers, if they mistreat us. It is difficult to preach Christ when we ourselves apparently follow Him so far off. They charge us with not believing or acting as we preach. When shall we be Christians enough to make our words ring true?"—*Christian Century*.

General, a Local Preacher

AN item appeared in the July Review entitled "Another Christian General." There is still another, for General Wu Ching-piao, Commissioner of Defense of the Eastern Kiangsi Province, China, has just received a license as local preacher in

the Methodist Episcopal Church, according to word received by the Board of Foreign Missions of the Methodist Episcopal Church from Dr. Earl A. Hoose, Kiukiang, China. General Wu was formerly Commissioner of Defense of Kiukiang, but his headquarters had recently been moved to Nanchang. General Wu has been a professed Christian for many years but only recently has he joined the Methodist Episcopal Church. He has been a very liberal giver to various missionary enterprises, principally the Rulison Girls' School, the College Church Mission in Jaochow and famine relief work in Nanchang. General Wu has a daughter whose preliminary education was received in mission schools in China. She is now in college in America. The General expects to visit the United States in a few years when he retires.

Women in the Chinese Church

THE enlarging place given to Chinese Christian women by the various denominations has been indicated from time to time in the REVIEW. Mrs. Alfred A. Gilman, of Hankow, writes of this progress in the missions of the Protestant Episcopal Church: "The English diocese of North China has been among the first to grant equal privileges to men and women, both Chinese and foreign. Deaconesses and women catechists as well as lay women are eligible for membership in each District Council, in the Cathedral Council, the Boards of Missions, Finance, Education and Medicine, as well as in the Standing Committee and the Diocesan Synod. In 1922 the Synod of the Hankow diocese gave to foreign women workers, Chinese graduate women nurses, Chinese women teachers and Chinese Bible women and deaconesses, equal representation in the Synod with male workers of the same type. Women were also declared eligible for election on the Diocesan Executive Council. At the 1924 meeting, women were declared to be equally eligible with men for election to the House of

Delegates, and it was resolved that opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church. It was also stated that deaconesses were to be entitled to seats and votes in the councils of the Church on the same footing as deacons."

Christian College Graduates

SOMETHING of the influence of Christian colleges on the life of China is indicated in a recent report of the present occupation of 3,284 graduates of thirteen Christian colleges and universities in the country, made by the China Christian Educational Association to the Board of Foreign Missions of the Methodist Episcopal Church. While only 164 of the graduates are engaged in the active ministry, 353 are in social-religious work, 821 are teaching in Christian schools and 197 in non-church schools. The medical profession claims 333 of the graduates, law claims 14, engineering 13, agriculture and forestry 75, public office 98, business 400. Forty-seven of the graduates were studying in other institutions in China and 156 were studying abroad when the report was made. Sixty-seven were engaged in occupations other than those just listed, while 496 were not reported.

Missionary Veterans Honored

MANY graduates of the medical school carried on by the Church Missionary Society at Hangchow, Chekiang Province, where Dr. and Mrs. D. Duncan Main have completed forty-four years of service, met for a three days' conference in May. They fixed the time to include Mrs. Duncan Main's seventieth birthday (according to Chinese reckoning), because they wanted to show their appreciation of her friendship and service during so many years. A spe-

cial service in the hospital chapel was arranged by the Graduates' Association, and then came some presentations. Forty men who had been through the medical, pharmacy, or maternity school, and who now live in Shanghai, brought an exquisitely embroidered picture in a frame, a silver rose bowl, and two satin cushions. The men living in Hangchow presented Mrs. Main with a silver tray, teapot, cups, knives, and forks, and a shield bearing the Chinese characters: "Long Life and Happiness." The next day a marble tablet was unveiled in the assembly hall of the medical college to commemorate Dr. Duncan Main's great work.

A Dauntless Colporteur

THE spirit of adventure which Rev. J. Huston Edgar, F.R.G.S., carries into the work of selling Christian literature on the Tibetan border was described in the July, 1924, REVIEW. The China Inland Mission Report for 1924 says this of him: "In the year he has sold and distributed 102,000 tracts in Tibetan, 50,000 books in Tibetan, and another 21,500 books in Chinese, making a total of 173,500 copies. In the circulation of these he has spent 181 days away from home upon roads that are rough indeed, he has traversed nearly 1,000 English miles on mountainous tracks, and has reached thirty times at least an altitude varying from 14,500 feet to 16,000 feet. Dangers from robbers, from the fiercest of dogs and other vicious beasts, have been an almost daily experience. He has bivouacked in the pouring rains among those precipitous hills, spent one night on a bog at an altitude of 14,000 feet in drenching rain, slept for six nights in soaked bedding and for eight days wore drenched clothing. Amid such scenes—and we cannot tell half his story—he found the lamas and people uniformly friendly, and testifies that love and the Golden Rule were universally understood."

JAPAN-KOREA

"Friends of Jesus" Movement

IN the fall of 1921, a Christian order was organized by fourteen Protestant people in Japan. The *Japanese Student Bulletin* reports that since then the membership has rapidly increased, and now it reaches nearly 2,000. It is an interdenominational organization having its members among various denominations and unchurched people. *Iesu—no-Tomo Kai*, or Friends of Jesus, is the full name of the order. At the time of the great earthquake, the Tokyo branch of this order did wonderful social service and engaged in relief work under the leadership of Toyoniko Kagawa. *Friends of Jesus Bulletin*, their monthly organ, reveals their untiring service in various phases as an expression of their devotion to the spirit of Jesus. The order has five points of life as admittance requirements, namely, (1) Personal Piety in Jesus, (2) Love of Labor (Intellectual and Manual), (3) Actual Participation in Social Service, (4) Purity, and (5) International Peace. The Tokyo Friends of Jesus keep their Sunday morning service at six in the Y. M. C. A. Assembly Hall, and engage in various kinds of service, such as nursing the sick, visiting the inmates of prisons, preaching at street corners, and studying the actual city problems.—*Presbyterian Survey*.

Mother's Day in Japan

THE visit of the Empress of Japan to the girls' school of the Doshisha in Kyoto, and her reverent attitude during the morning prayer service, were described in the March REVIEW. Her Majesty has had another point of contact with the Christians in Japan in an incident related by Miss Jeane Nordhoff, missionary of the Reformed Church in America: "Since Mother's Day this year fell on May 10th, the day on which all Japan observed the silver wedding anniversary of the Emperor and Empress of Japan, the members of the Mothers' Association

bethought themselves of the rare privilege that might be theirs of presenting a gift to Her Majesty, as the Mother of the Nation. They asked and gained permission to present a silver basket of twenty-five carnations, accompanying it by an engraved letter, and a specially prepared copy of the sermon called 'Mother,' which was being sent to all the Christian churches for the observation of Mother's Day in Japan. Her Majesty is very much interested in the welfare of her people, and not unacquainted with Christianity and its teachings, and we feel that this gift from the Mothers' Association of Japan was highly appreciated."

Japan Evangelistic Band

THIS organization has been at work more than twenty years. Its members, drawn from various Protestant denominations, have united to do evangelistic work in their native land. James Cuthbertson, writing in the *Japan Evangelist*, says: "It being against our present constitution to build up a separate church, we have tried to lend our services to any church which would sympathetically accept our aid. Tent mission work is one form of service in which this aid has been given. During the last four or five years, we have conducted over fifty tent campaigns, from Formosa in the south, to the north of Japan, and these in connection with all denominations. Our workers have also conducted special evangelistic meetings and spiritual conferences all over the land. Having no personal ends to serve, and being willing that all the fruits of our campaigns shall be conserved by the local churches, we have been able to put our best efforts into every place."

Japanese Women Leaders

WHEN the Y. W. C. A. was organized in Japan twenty years ago, there were very few Japanese women who would speak in public, nor did they seem to know how to organize and carry on work of this kind.

At a meeting held in Tokyo not long since of the National Committee and the Secretaries, the Japanese women presided with ease and dignity and the questions discussed were of national importance, some even world problems. It was decided that each person should speak in her own language. The Japanese women all understood English so well there was no need of interpreting into Japanese for them. Some of the new American secretaries needed to have the Japanese explained to them. Miss Gaines of Hiroshima writes:

I have never attended a meeting where business was dispatched more promptly or efficiently. The body of women gathered there had a world vision of the need of the Gospel in every country and among every class. As I heard these earnest Christian women discussing ways and means and laying broad and far-reaching plans, I said: "Surely the Lord has great work for these Christian women of Japan." With very few exceptions, these women were products of mission schools. They would measure up with women in any country.

Married Korean Students

CHOSSEN CHRISTIAN COLLEGE, near Seoul, a union institution of Presbyterians U. S. A., Canadian Presbyterians, Methodist Episcopal North and South Churches, and the native Presbyterian and Methodist Churches, plans to have a "model village" in which there will be a number of small houses to be rented to married students. About half the students of the college are married, many of them to uneducated girls, the marriages having been arranged in early life entirely by parents. There are many tragedies in the homes of educated Korean young men, and it is the hope of the college to encourage the married students to bring their wives and live at the college, so that the young women can at least get the rudiments of an education. Compelling as the vision of this work is, the college has been able to do almost nothing toward realizing it because of lack of funds. A few rooms in one of the college buildings are being used for a primary school,

to the upkeep of which faculty members subscribe, to give some training to a few married students and to children of employes.—*The Continent*.

Christian Books for Korea

THERE is no more pressing need in Korea today than an adequate Christian literature plant. The native pastors and the teachers and advanced students in the higher schools, colleges, and theological seminaries must have books in the vernacular which shall serve as food for growth in grace and leadership, demonstrating what God has done in the earth, outside of the Bible and in ratification thereof, through history, art, science and philosophy. Korean leaders desperately need books replete with knowledge of the past and with wisdom for the future, to combat the false teaching that is flooding in, so that the past successes in Korea may be conserved, and greater triumphs in the future assured.

The independent Korean Christian Literature Society, headed by Baron Yun Chi Ho, is reported to be doing a vigorous work, and deserves generous support.

NORTH AMERICA

Churches' Program of Evangelism

THE conference of the leaders in the evangelistic agencies of the denominations comprising the Federal Council, held at Northfield, Mass., June 16th-18th, has resulted in the announcement of a united program for the coming year. These denominational leaders have agreed to recommend this common plan to their own constituencies, and thus make possible a nation-wide evangelistic movement. The program centers around pastoral and personal evangelism. The statement is, in part, as follows:

"During the past year there has developed in the communions comprising the Federal Council of the Churches of Christ in America an increased spirit of unity and a growing uniformity of method in the

prosecution of their evangelistic work. The past year has been marked also by a notable increase of church membership on confession of faith, as compared with the low ebb of the previous year. We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the churches. For these and many other reasons, the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program."

New York's Chinatown

REV. JOHN R. HENRY, superintendent of the Bowery Mission, writes of having conducted part of the funeral services for Chin Nom, a widely known and highly respected Chinese, who was buried recently from the headquarters of the Chinese Freemasons in Chinatown. "The significant fact in this burial," he says, "as in many others in the Chinese colony, is the increasing request for the services of the Christian Church. Even though the dead may have shown little interest in the Christian Church or in Christian institutions, their last request, or that of their nearest surviving relatives, is for some form of Christian ministration—and along with this is the gradual relinquishment of pagan funeral customs. A few years ago when Chinese young men were united with our church they automatically ceased contributing to the support of the Joss House priest. This almost invariably led to petty persecutions. Today the Chinese merchants themselves no longer support the Joss House. The influence of the lives and teachings of Christian workers and members is slowly permeating the Chinese colony."

Negroes as Givers

THAT the city of Tulsa, Okla., not many years ago the scene of race riots, invited the National Negro Business League to hold there in August its sixteenth annual meeting

is one of the most significant facts in the movement for interracial cooperation in the United States. In his presidential address, Major Robert R. Moton, Principal of Tuskegee Institute, told of the development of his race along many lines, and made the following interesting statement about the recent gifts of Negroes to educational institutions: "The Hampton-Tuskegee Endowment Fund Campaign has recently received \$25,000 from the Madame C. J. Walker interests through her daughter. A similar gift of \$25,000 was made to Kittrell College in North Carolina by Mr. W. G. Pearson of Durham, N. C., one of the leaders in education, finance and fraternal affairs in that state and a director of the National Negro Finance Corporation. Up to the present time Negroes in all parts of the South have contributed, over and above their taxes, \$2,663,010 as voluntary gifts toward the building of Rosenwald schools, thus supplementing the \$2,219,983 from Mr. Rosenwald and the \$6,878,979 from state funds."

A Japanese Church in Utah

THE dedication of "The Japanese Church of Christ" in Salt Lake City is thus described by a contributor to the *Congregationalist*: "This attractive building stands as the achievement of Rev. Kengo Tajima, a Yale graduate, and a devoted and able man. Back of him have been the American Missionary Association, the Congregational Church Building Society and the Presbyterian Board of Church Erection. Local laymen of all denominations have been loyal in support. . . . The church filled up with Japanese and Americans. Representative Japanese and Americans were on the platform. There was music from Japanese musicians, and an anthem by the choir of a neighboring colored church. I am told that the colored folks find a cordial welcome from the Japanese, and sometimes feel a closer tie to them than to their white neighbors. Perhaps the

Jap may still teach the white man his Christian manners! There were speeches, without number and without end. The Japanese and the native Americans spoke, laymen and ministers, and told of their dreams for this new church. Congregationalists and Methodists and Presbyterians added their words."

ISLANDS OF THE SEA

New Bibles for Filipinos

BEFORE the Japanese earthquake in 1923, all dialect Scriptures for the Philippine Islands had been printed in Yokohama. The destruction of all the type plates and molds, as well as of thousands of Bibles, confronted the Philippines Agency of the American Bible Society with many problems beside the financial one. Rev. G. B. Cameron, the secretary, writes that the work of plate making and linotyping is now being done in Manila, and continues: "Seven revision and correction committees are at work in different parts of the Islands, all directly sponsored and in some cases directly supervised by the Agency. These committees are made up for the most part of missionaries and native workers, set apart at a considerable cost to the missions concerned. This united effort on the part of the Society and the missions will furnish not only revisions of earlier translations but will supply Bibles in dialects which have not before been available."

Christian Chinese in Borneo

PONTIANAK, the metropolis of West Borneo, has 20,000 people and no Christian Church, except a Roman Catholic mission. Not long ago a leading Chinese family offered a fine building site to the Methodists if they would open work there, and recently a group of Chinese residents has assured Bishop Titus Lowe that they are ready; says *The Christian Advocate*, "to build a church and school if he will administer it. In fact they made pledges sufficient to complete the enterprise."

THE MISSIONARY LIBRARY

TWENTY-FIVE GOOD BOOKS ON LATIN AMERICA

A wealth of valuable and fascinating material on Latin American countries has been published in the past ten or fifteen years. These books will make it possible for every student and reader to gain reliable information and a clear understanding of Latin Americans, their characteristics, their customs, religion and problems. Among the volumes recommended are the following:

I. GENERAL

Problems in Pan Americanism (1921)

By Samuel G. Inman (\$2.00)

A helpful study of the way in which North and South Americans can live and work together in friendship for their mutual advantage.

The Republics of Latin America (1923)

By H. G. James and P. A. Martin (\$3.50)

A general summary of the historical, economic and political facts pertaining to Latin America.

South of Panama (1915)

By Professor Edward A. Ross

A study of the social conditions in South America as seen by a sociological expert.

South America, Observations and Impressions (1912)

By James Bryce

Keen observations on the political, social and religious situation in Latin America.

New Days in Latin America (1925)

By Webster E. Browning

The senior textbook for this year. A general study of the twenty republics, politically, racially and economically, with chapters on education, religion and missions. Contains bibliography, statistics and guide to pronunciation.

Peru, Its Story, People and Religions (1909)

By Geraldine Guinness (\$2.50)

A very well written description of the country and people making a strong appeal for their evangelization.

Mexico, An Interpretation (1923)

By Carleton Beals (\$2.50)

An excellent treatment of this subject to enable us to understand Mexicans.

Mexico Today (1916)

By G. B. Winton (50 cents)

An excellent textbook—ten years old but still valuable.

The Five Republics of Central America (1922)

By Dana G. Munro (\$3.50)

A concise study of the main facts in reference to the political, social and economic conditions.

The New Latin America (1922)

By J. Warshaw (\$3.00)

A good account of the progress made in Latin America in recent years.

II. CUSTOMS AND RELIGIONS

Roman Christianity in Latin America

By Webster E. Browning (\$1.00)

A kindly but frank description of the characteristics, history and influence of Roman Catholicism in South America.

South American Problems (1912)

By Robert E. Speer

The report of careful observations made on a tour of South America; full of information though thirteen years old.

III. EVANGELICAL MISSIONS

Christian Work in South America

The Montevideo Congress (\$4.00)

The official report of the recent congress on missions in South America, with reports of the various commissions, discussions and findings.

Central American Indians and the Bible (1925)

By W. F. Jordan (75 cents)

A graphic description of work for the neglected Indians, the need, the methods and results.

The Bible in Brazil (1902)

By Henry C. Tucker

An excellent story of the experiences of the agent of the American Bible Society.

South American Neighbors (1916)

By Homer C. Stuntz (75 cents)

A clear and concise survey of South America with an account of Evangelical Missions.

Modern Missions on the Spanish Main (1925)

By W. R. Wheeler and W. E. Browning (\$2.75)

Letters and reports of missions in Columbia and Venezuela.

The Church in the Wilds (1914)

By W. B. Grubb (\$2.50)

A picture of mission work for the Indian tribes of Paraguay.

IV. POPULAR AND JUVENILE**The Least of These in Columbia (1918)**

Mrs. M. N. Williams (\$1.25)

Very readable sketches describing people with whom the missionary came into contact.

Thirty Years Among the Mexicans (1918)

By A. B. Case (\$1.75)

Vivid and illuminating descriptions of a missionary's life in Mexico during the recent revolution.

Men, Maidens and Mantillas (1923)

By Stella May (\$4.00)

An interesting description of Latin American Peoples and customs, especially of women and the home.

Looking Ahead in Latin America (1925)

By Stanley High (75 cents)

The popular study book for this year, describing the Republics and the place and work of Christian missions.

Ventures in Inter-American Friendship (1925)

By S. G. Inman (50 cents)

Four books for discussion groups, including chapters on the Montevideo Congress.

The Land of the Golden Man (1916)

By Anita B. Ferris (50 and 75 cents)

Stories of Latin America. The junior mission study book of the year.

Makers of South America (1916)

By Margarette Daniels (60 cents)

Biographical sketches for boys and girls.

A Missionary Wall Map

3 x 4 feet (60 cents)

This is an excellent map, published by the M. E. M., showing the Protestant mission stations and giving a list of all the societies and their location in South America, Mexico, Central America and the West Indies.

Christianity and the Religions of the World. Albert Schweitzer. 93 pp. \$1.60. New York. 1923.

The foreword of this little book gives the facts, familiar to some but unknown to most, of the life of the extraordinary man who wrote it: "Dr. Schweitzer was born at Kaysersberg in Alsace, and comes of a ministerial family. At Strasbourg he was first student, then professor. He rapidly became the *enfant terrible* of the the-

ological world, chiefly through his famous work, 'The Quest of the Historical Jesus.' At about the same time he wrote his monumental book on Johann Sebastian Bach and became organist of the Paris Bach Society; but the sequel showed that as a theologian (and perhaps as a musician also) he had been misunderstood. His mind was seen to be like a knife to dissect the theories and interpretations which dim-eyed scholars had imposed upon the figure of Jesus, but few realized that behind his own strange and striking construction lay a vision of the Lord, piercing and compelling as that which came to the seer of old in Patmos. The Christian ethic may indeed be but for that 'little while' of which the fourth Gospel speaks, but it is absolute and knows no compromise. It is binding on all Christian men.

"But theories are of yesterday and today; deeds are for ever. At the age of thirty or so Dr. Schweitzer abandoned the world of letters and of art that he might qualify in medicine as a general practitioner. By means of his books and his organ recitals and the help of sympathetic friends he gathered means and set sail at his own charges for Lamberene on the River Ogowe in Equatorial Africa. With him went his heroic wife, his partner in courage and patience through dangers, labours, loneliness, sickness and anxiety."

Dr. Schweitzer's work in Africa has been described in another remarkable book of his, "On the Edge of the Primeval Forest," and in the spring of 1922, he delivered the Dale Lectures at Mansfield College, Oxford, since published under the title, "The Philosophy of Civilization." Both in these lectures and in the little book under review and in Dr. Schweitzer's critical work there is something to disagree with, but least, perhaps, in this most thoughtful and stimulating volume with its clear discernment and assertion of the uniqueness and sufficiency of true Christianity.

R. E. S.

The Making of Modern India. Nicol Maenicol. 235 pp. London, New York. 1924.

Such important literary critics as the editors of the *Atlantic*, the *Contemporary Review*, *Hibbert Journal*, the *Expositor* and the *International Review of Missions* have passed upon and published most of the chapters of this small volume. Besides, Dr. Maenicol's long years of missionary service in Western India and such books as "Indian Theism" and his translations in "Psalms of Maratha Saints" have caused him to be rightfully honored as a Doctor of Literature. In a way, however, it is a disadvantage for those who turn to this volume for a plain and dispassionate setting forth of the elements that are today making India. The reader will find many of them here, but they are clothed in quoted phrases and sentences from a wide range of literature, most of it Indian, and in many poetical lines or stanzas, that are as widely removed from Valentine Chirol as he writes upon similar themes, as the Bible is from "Paradise Regained." So far as dates are given, the chapters have been written between 1907 and 1923.

Dr. Maenicol arranges his seventeen essay-articles under five Parts, whose titles are very promising, Political Progress, Social and Religious Unrest, Ideas, Personalities and Unchanging India. The first Part is decidedly disappointing, as he writes upon India in 1908 and 1923, a contrast indeed, but too abstract for any practical purpose. Naturally the 1923 section mentions phases of India's life grouped about Gandhi, but they are not strikingly put nor do they create any strong impression. Part V is similarly lacking in directness; for his "Unchanging India" is pictured in two popular cults, one of the Sivaite sect variations, the other of the Vaishnavite subjects; and in a too brief, but otherwise satisfactory account of "The Diversions of an Indian Villager," contributed to the *London Times*.

It is Parts II, III and IV that readers of the *MISSIONARY REVIEW*

will most value, as they seek for the secret of Indian life—not so much in the "making" as a fixed product of past millenniums and of the Indian temperament and mind. The social unrest of the Empire he conceives as largely due to conflicting religious views—if there can be any conflict in a mind so universally tolerant and so syncretistic as the Indian's; to "Tides of the Spirit," the underlying motives and aspirations which have surged over New India in recent years; and to "Indian Ideals and Present-day Realities," partly summed up in Dr. Tagore's remark: "We treat God as we treat our friends. It is from lack of nearness to God, from absence of right personal relations one with another, out of greed and materialism, that all war and conflict comes"—the longed-for ideal and the disturbing reality.

The ideas which Dr. Maenicol discusses in Part III are "Hinduism as Mysticism," "Hindu Devotion," "Transmigration and Karma and Their Influence in Living Hinduism," "The Hindu Ideal of a Holy Life," and "Hinduism and the Way to God." Greatly as many of these ideas vary from ours, it is suggestive and in some respects directive to learn of the greater spirituality of the intellectual Hindu's thought than that of most of us.

Part IV will be most enjoyed by the average reader; for here we see more concretely than in other chapters, some of the leading minds and souls of India: Indian women poets, a surprise to us, perhaps, but not greatly contributory to literature; the famous pioneer reformer of the last century, Ram Mohun Roy; Debendranath Tagore, father of his more famous son Dr. Rabindranath Tagore, but a man of sterling worth and wide influence; and the roll call of a few "Notable Indian Christians." In this chapter XV, half the space is given to an interpretive discussion of such persons in an Indian environment, while the remaining nine pages are given to a very brief account of Pandita Ramabai, whom the author does

"not hesitate to describe as the greatest Indian Christian of this generation"; a shorter account of the famous Christian poet and ex-Brahman, N. V. Tilak—the Marathi hymnologist also; Sundar Singh, "apostle of the bleeding feet" and an ascetic of the Indian Church of today. These three are the Indian "Three Mighties," but allusion to others hints at a rich addition to the Universal Church which India will supply. H. P. B.

Dr. Ian MacFarlane, Medical Missionary at Nazareth. Illus. 12 mo. 94 pp. Edinburgh, Scotland. 1924.

A stimulating little memorial volume giving the story of a medical missionary in Palestine who served in the medical corps of the British Army in the late war. He died of typhus fever at the Kantara hospital, Palestine, in 1917.

Tales from the African Jungle. Various writers. Pamphlet. 1s. London. 1924.

These live little stories of life in Africa are written for children by eight Britishers who have lived in Nigeria and neighboring territories. There are good illustrations, puzzles, games and other attractive features.

The Family Worship. Wilbur B. Stover. 12 mo. 136 pp. 75 cents. 1924.

A missionary to India gives us this helpful little book of encouragement and suggestions as to family worship—with an excellent list of literature on the subject of religion in the home.

The Basis of Racial Adjustment. Thomas J. Woofter. 12 mo. 258 pp. \$1.40. 1925.

A member of the Commission on Interracial Cooperation gives us a thoughtful digest of information on race adjustments and a sane discussion of the life of the American Negro in relation to race problems. This study will do much to help check race antagonism and to promote intelligent cooperation. The volume is supplied with references for study and topics for discussion and is well adapted to use in colleges. It takes up the questions of health, work in

rural communities and in cities, law and order, education and religion.

The Marigold Horse and Other Stories. Margaret Seebach. 12 mo. 271 pp. \$1.25. Philadelphia. 1925.

These bright children's stories from mission lands are meaningful and well told. They come from India and China, Africa and Japan, the Philippines and from North and South America. They make excellent reading for Sunday afternoons and for Sunday-school or mission band workers.

Setting the Course. Edited by Alexander Marshall. 12 mo. 1s, 9d. Glasgow. 1925.

Incidents, stories and facts that will help to illustrate religious talks make this volume valuable especially to teachers and lay workers. Some are stories of famous men and women such as John Calvin, George Whitefield, John G. Paton and others.

The Romance of Home Missions. S. L. Morris. 12 mo. 257 pp. Richmond, Va. 1924.

The Secretary of Home Missions of the Presbyterian Church, South, has written this very readable book for the general reader, showing the importance, the interest, the variety and the progress of home missions in the southern states. A questionnaire and an index add to its value.

If I Were Young Again. Amos R. Wells. Pamphlet. 40 cents net. Philadelphia. 1924.

The editorial secretary of the Christian Endeavor publications gives here some very practical advice on building up a strong body, mind and spirit, ready for service.

From Over the Border. Vernon Monroe McCombs. Illus. 12 mo. 188 pp. 50 and 75 cents. New York. 1925.

Most of the Christian church members in the United States know little or nothing about the life of the Mexicans "from over the border" or what is being done for their physical, moral and spiritual benefit. Read this book and learn what these people are like,

the influences that surround them, their influence on American life, their education, religion and the evangelical work being done among them. It is a worthy study book.

Uncle Sam's Family. Dorothy F. McConnell. Illus. 12 mo. 125 pp. \$1.00. 1925.

Southern mountaineers, immigrants from Europe, Mexicans from over the border, Indians, Negroes and Orientals are all pictured in these delightful and instructive stories for children. They are especially good for junior leagues and mission bands.

Tibetan Folk Tales. Translated by A. L. Shelton and Edited by Mrs. Shelton. Illus. 8 vo. 173 pp. \$2.00. 1925.

Tibet is a land of mystery, of strange customs and beliefs and weird surroundings. Dr. and Mrs. Shelton are among the few Americans who have come to know these people among whom they labored for fifteen years. In service for them, Dr. Shelton laid down his life in 1919, but before that, he gathered and translated these interesting folk-tales, which are appropriately illustrated with drawings. They reveal the Tibetans, their mode of life and thought, their superstitions and aspirations. Some of the tales, each of which illustrates a Tibetan proverb, have lessons for any age and any land or race.

Foreign Missions Convention at Washington. 1925. Edited by F. P. Turner and F. K. Sanders. 8 vo. 466 pp. \$2.50. New York. 1925.

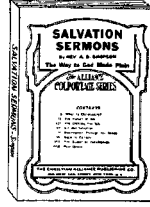
Only those who attended this great convention can estimate in advance the value of these full reports of the addresses and discussions. But even those who were in Washington last January could not attend more than one of the simultaneous meetings. These reports should be read and studied, especially by pastors, executives and missionaries.

NEW BOOKS

Ao Naga Tribe of Assam. W. C. Smith. 225 pp. \$5.00. Macmillan Company, London, or from Author, University of

Please mention **THE MISSIONARY REVIEW OF THE WORLD** in writing to advertisers.

THEY'RE GOING by the THOUSANDS



**Buy Them!
Read Them!
Pass Them On!**

A full library of information and inspiration at the price of... **35c each**

3 for \$1.00

NEW COLPORTAGE LIBRARY (Covers in Two Colors)

- 1. SALVATION SERMONS**
By Rev. A. B. SIMPSON.
Excellent for the unconverted to make the way of Salvation plain.
- 2. THE FOURFOLD GOSPEL**
By Rev. A. B. SIMPSON.
A most convincing exposition of the dynamic message of the Book.
- 3. THE CHRIST LIFE**
By Rev. A. B. SIMPSON.
New and Augmented edition with Six of Dr. Simpson's own choice poems. The book that helped to make Dr. Simpson a spiritual leader of his generation.
- 4. THE CRISIS OF THE DEEPER LIFE**
By G. P. PARDINGTON, Ph.D.
Answers the question, "Is the sanctified life a development or is it a definite experience?"
- 5. WHOLLY SANCTIFIED**
By Rev. A. B. SIMPSON.
A satisfactory treatise on Sanctification and the Spirit-filled life.
- 6. THE LORD FOR THE BODY**
By Rev. A. B. SIMPSON.
Dr. Simpson answers in his inimitable manner many questions that occur to the earnest seeker after the truth of Divine Healing.
- 7. CHRIST'S RETURN—The Key to Prophecy and Providence**
By St. CLEMENT.
Revealing the Divine plan of God that has run throughout all ages.
- 8. WONDERS OF PROPHECY. (Vol. I)**
By JOHN URQUHART.
Introduction to sixth edition by Philip Mauro.
Volume I traces Scriptural prophecy, and quotes predictions from Tyre and Sidon down through the time of Judea and Babylon.
- 9. WONDERS OF PROPHECY. (Vol. II)**
By JOHN URQUHART.
Volume II contains "A Prophetic Forecast of the World's Entire History."
- 10. MISSIONARY MESSAGES**
By Rev. A. B. SIMPSON.
Dr. Simpson's missionary appeals stirred America to a new interest in Missions.
- 11. THE LIFE OF PRAYER**
By Rev. A. B. SIMPSON.
From the effective practice of a long life of prayer Dr. Simpson was well equipped to write this instructive treatise.

The Eleven Books for the Price of Ten . . . \$3.50

AGENTS WANTED

Write us for liberal commission to Colporteurs and Agents. Have your part in preaching the Word of Life. These books will sell at sight.

The Christian Alliance Publishing Company

260 West 44th Street NEW YORK, N. Y.
Please Mention This Periodical.

- Southern California, Los Angeles, California. 1925.
- F. W. Baller, a Master of the Pencil.** Marshall Broomhall. 55 pp. 1s. London. 1923.
- China's Christian Army.** George T. B. Davis. 136 pp. Paper, 50 cents; cloth, 75 cents. Christian Alliance Pub. Co. New York. 1925.
- Doctrines of Modernism.** Leander S. Keyser. 101 pp. 40 cents. Bible Institute Colportage Association. Chicago. 1925.
- Exposition of the Epistles to Timothy.** W. E. Vine. 101 pp. 2s net. Pickering & Inglis. Glasgow.
- Dr. Harry Emerson Fosdick's Book "The Modern Use of the Bible": A Review.** I. M. Haldeman. 116 pp. \$1.00. Sunday School Times Company. Philadelphia. 1925.
- Islam and Its Need.** W. Norman Leak. 6s. Marshall Brothers. London.
- Japanese Customs: Their Origin and Value.** Wm. Hugh Erskine. 227 pp. Kyo Bun Kwan. Tokyo.
- Locating the Iron Trail.** Edward Gillette. 172 pp. \$2.00. Christopher Publishing House. Boston. 1925.
- Life and Letters of St. Paul.** David James Burrell. 527 pp. American Tract Society. New York. 1925.

- Manual of American Citizenship** (Second Edition). Edwin Noah Hardy. 129 pp. 50 cents. American Tract Society. New York. 1925.
- Modern Missions in Mexico.** W. Reginald Wheeler, Dwight H. Day and James B. Rodgers. 291 pp. \$2.50. Westminster Press. Philadelphia. 1925.
- The Missionary Evangel.** Edwin D. Mouzon. 181 pp. \$1.50. Cokesbury Press. Nashville, Tenn. 1925.
- Modern Missions on the Spanish Main.** W. Reginald Wheeler and W. E. Browning. 334 pp. \$2.75. Westminster Press. Philadelphia. 1925.
- Native Churches in Foreign Fields.** Henry Hosie Rowland. 191 pp. \$1.50. Methodist Book Concern. New York. 1925.
- An Outline of the Religion of Islam.** H. V. Weitbrecht-Stanton. 49 pp. 1d. Missionary Equipment and Literature Supply. London. 1925.
- Red Blossoms.** Isabel Brown Rose. 288 pp. \$1.75. Fleming H. Revell Co. New York. 1925.
- Studies in Japanese Buddhism.** A. M. Reischauer. 348 pp. \$2.50. Macmillan Co. New York. 1917 and 1925.
- Negro Year Book, 1925-26.** Monroe N. Work, Editor. Paper cover, \$1.00; Board, \$1.50. Negro Year Book Company. Tuskegee, Alabama. 1925.

Home Study of the Bible

10,000 MEN AND WOMEN from all walks of life now studying the Bible under competent guidance. **16 COURSES** available. New 16 course, "JESUS' WAY OF LIVING." Modern Bible study broadens vision—deepens wisdom. Begin now. Descriptive literature free. **ALL COURSES, 75c each.** \$5 or more to one address 60c each.

**The American Institute of Sacred Literature
The University of Chicago Dept. 468, Chicago, Ill.**

Missionary Education Tours

OFFER

- absolutely first-class travel and hotel accommodations.
- every opportunity for sightseeing.
- unusual contacts with the life of the countries visited.
- a view of missionary work at first hand.
- a maximum of enjoyment for a minimum of expenditure.

FALL PROGRAM INCLUDES:

- MEXICO**—starting October 12th—duration three weeks.
- AROUND SOUTH AMERICA**—sailing November 7th—duration three months.
- AROUND THE WORLD TO EGYPT AND PALESTINE**—sailing December 12th—duration four and a half months.

For information, address

Missionary Education Movement

JOHN COBB WORLEY, Travel Secretary

150 Fifth Avenue, New York

443 Chamber of Commerce Bldg.
Los Angeles

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.