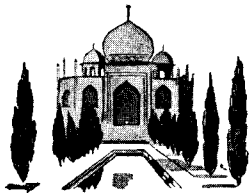


THE MISSIONARY REVIEW the WORLD

Latin America Number

The Latin American Lands	<i>Mary Wilhelmine Williams</i>
The Need for the Gospel	<i>Edward M. Haymaker</i>
Unevangelized Areas in Latin America	<i>John Ritchie</i>
The Indians South of the Rio Grande	<i>Joseph H. Davis</i>
Emerging Latin American Youth	<i>S. Franklin Mack</i>
Religious Education---Old and New	<i>Homer C. Stuntz</i>
Growth of Religious Liberty	<i>Charles S. Detweiler</i>
The Influence of the Printed Word	<i>H. C. Tucker</i>
A Living Church in Latin America	<i>Kenneth S. Grubb</i>
Cooperation and Unity	<i>Webster E. Browning</i>
Twice Born Latin Americans	<i>Various Authors</i>

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Obituary Notes

Rev. William Gunn, M.D., a Scottish missionary who spent over half a century in the New Hebrides, died at Sydney, Australia. Most of Dr. Gunn's life was spent on the island of Futuna, but his fame as a surgeon and physician spread far beyond this island. He was well known in Aneityum and many other stations of the John G. Paton Mission to the New Hebrides.

* * *

Rev. W. Kendall Gale, L. M. S. pioneer in Madagascar, who died June 7 after an operation, was probably the founder of more churches than any other missionary; he had not far from 300 on his roll in the 27 years of his service.

* * *

Mrs. Thomas H. Candor, over 40 years a Presbyterian missionary in Colombia, South America, died at her home in Pasadena, Calif., July 30. Mrs. Candor was first appointed as a missionary to the Seminole Indians, in 1879.

* * *

Tom Noonan, known to thousands as the Bishop of Chinatown, New York City, died last August in a Long Island Hospital gasping for air and murmuring about "the brightest light he ever saw." He was a man redeemed from a life of sin and who devoted himself to serving Jesus in the Rescue Society Mission. Tom Noonan was born, he said, "somewhere on the sidewalks of New York 57 years ago." Mrs. Maud Ballington Booth was his friend and helped him up until he devoted his life forever to the business of leading the underworld of Chinatown to Jesus.

* * *

Dr. James M. Gray, until recently the president of Moody Bible Institute, Chicago, and well-known as author and speaker on Biblical themes, died in Chicago, on Saturday, September 21st. Dr. Gray was eighty-four years of age and for the past forty years has been connected with the Moody Bible Institute. Dr. Gray is survived by three sons.

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Dates to Remember

September 27-October 6—International Committee of International Missionary Council. Northfield, Mass.

October 5-6—Loyalty Days.

October 15-20—International Convention of the Disciples of Christ. San Antonio, Texas.

October 16, 17—American Mission to Lepers. Annual Meeting, New York. Tuesday—Medical Conference, 156 Fifth Avenue. Evening meeting at Madison Ave. Baptist Church, Rev. and Mrs. R. C. Richardson of Miraj, India, will speak. Wednesday—All-day meeting at the Fifth Avenue Presbyterian Church House. Speakers—Rev. J. Kelly Unger of Korea; Dr. E. R. Kellersberger of the Belgian Congo, and Miss Alma Dodds of Tientsin, China.

October 22—Five Years' Meeting of the Friends. Richmond, Ind.

October 28-November 1—Houston, Texas. Mrs. E. B. Mohle, 2309 Robinhood, Houston, Texas.

November 3-9—Christian Home Week.

November 17—Men and Missions Sunday. Topic: "Jesus Christ and the World Today." For source material write to the Laymen's Missionary Movement, 19 S. La Salle St., Chicago.

November 28—Thanksgiving Day.

December 7—Universal Bible Sunday.

December 28, 1935-January 1, 1936—Student Volunteer Convention. Indianapolis, Ind.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

We were so richly blessed with material for the special number on Latin America that all of it could not be crowded into this number. Among the articles that are held over and will appear in November are:

"The Crucial Issue in Latin America," by John A. Mackay.

"A Church on the Job in Mexico," by R. C. Morrow.

"The Movement of the Spirit in Mexico," by N. W. Taylor.

"Some Results of the Gospel," by George A. Miller.

"Some Social and Religious Problems," by Pedro Zottele.

"William Bagby—Pioneer in Brazil," by Inabelle G. Coleman.

* * *

CONTRIBUTORS TO THIS ISSUE

Prof. Mary W. Williams, in addition to her teaching experience and her special study of the past and present history of Latin America, has visited the twenty countries at various times. Her book, "The People and Politics of Latin America," is widely used as a textbook in many colleges.

Rev. Edward M. Haymaker, D.D., has spent nearly fifty years in Latin America, most of the time in Guatemala, as a missionary of the Presbyterian Church. In 1933 he was honorably retired but continues to live there and edits the mission paper, *Guatemala News*.

Kenneth G. Grubb was formerly a missionary in South America. He has traveled extensively in all Latin America for the World Dominion Movement and has prepared many surveys published by the Movement, among them, "The Northern Republics

of South America," "The Lowland Indians of South America," and "South America—the Land of the Future."

The Rev. S. Franklin Mack has just returned from visiting the mission stations of the Presbyterian Board in Latin America. He traveled some 25,000 miles, 8,000 by air, and took hundreds of feet of film and many photographs to be used in making known the work of the Board.

The Rev. Chas. S. Detweiler, who is superintendent of Baptist Missions in Latin America, is well known to our readers as the author of many articles on Cuba, Puerto Rico, etc.

The Rev. H. C. Tucker, D.D., retired this spring after forty-seven years of service as agent of the American Bible Society in Brazil. His work brought him in touch with the general religious, educational and civic life of the people among whom he worked. His concern over sanitary and civic conditions led to activities which shared in the establishment of hospitals, children's playgrounds, nurses' training and the curbing of yellow fever.

The Rev. Epaminondas M. Do Amaral is General Secretary of the Evangelical Federation of Brazil. His article was translated into English by the Rev. C. Godinho.

The Rev. Hugh C. Stuntz, B.D., a son of Bishop Homer Stuntz of the Methodist Episcopal Church, has been engaged in religious educational work in Latin America since 1920—organizing Sunday schools in Chile, serving as president of the Theological Seminary at Buenos Aires, and since 1934 president of the American Institute at La Paz, Bolivia.

Dr. Webster E. Browning, for many years a Presbyterian missionary, is representative of the Committee on Cooperation in Latin America, at Buenos Aires. He writes from wide and long experience on "Unity and Cooperation." He is the author of "The Republic of Ecuador," "New Days in Latin America," and a collaborator on several reports of surveys.

* * *

"I used lots of your June issue in my Methods periods and folks bought a number of copies of the magazine for the suggestions in the Effective Ways of Working Department and the special home mission articles. It's a fine issue."

MRS. B. P. HEUBNER, *Teacher of Standard Mission Study Courses.*

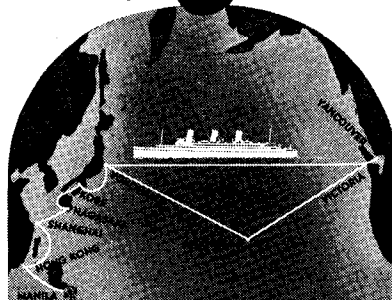
* * *

"Mrs. Elaine Goodale Eastman, speaking of the article on 'Federal Favor for Fetishism,' has written to several New England papers advising that it be read. Already the Springfield *Republican* and another newspaper have printed her letters. Rev. G. E. E. Lindquist was much pleased with the article and will be circulating it as he goes about among the Indians."

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"To the Orient"
—in Chinese

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ROMAN CATHOLIC WORSHIP IN LATIN AMERICA

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

OCTOBER, 1935

NUMBER 10

Topics of the Times

WHY SEND MISSIONARIES TO LATIN AMERICA

Out of 682,400,000 nominal Christians in the world, probably over 500,000,000 would say there is no need for such an enterprise as Protestant missions in Latin America. A map of the world religions shows Mexico, Central America and most of South America as Roman Catholic. This Church accepts the Bible as the inspired Word of God, Jesus Christ as the Son of God and Saviour of men through His death on the Cross, the Holy Spirit as the divine guide and giver of power to men. These doctrines of the Gospel are accepted by Roman Catholics even more generally than by Protestants. Why then should we send Christian missionaries to Latin Americans, at an expense of millions of dollars, in spite of the opposition of the Roman Catholic Church that has dominated Latin America for four hundred years? Is this effort justified?

If so, it is certainly not for the same reason that Mussolini claims justification for sending his military mission to Abyssinia—to extend the borders of his kingdom, to give occupation to his soldiers and to strengthen fascist morale. The Evangelical Christian Church is not merely seeking to extend its borders or increase its adherents. Nevertheless for one hundred years Protestant missionaries have been going to the Latin Americans to preach the Gospel of Christ; they have sacrificially expended money and life; they have endured opposition, misrepresentation and persecution; they have called together leaders in conferences at Panama, Montevideo and Rio de Janeiro to plan for more effective advance. Why all this expenditure of money, effort, life?

The reason is not merely because large numbers of the people in those countries are backward, illiterate, or living in poverty; it is not because of the political unrest or failure to live up

to certain ideals. No. The great and only sufficient reason for Protestant missions to Latin Americans is that of the 115,000,000 people living in those countries at least 50,000,000—a conservative estimate—have no saving knowledge of Christ and His Gospel; this is according to the testimony of their own people. Note these facts:

1. There are in Latin America at least 15,000,000 Indians who are still practically pagans. Many have been baptized as Catholics but without any understanding of the Way of Life in Christ. They are as superstitious as before, even though they may attend festivals and observe the ritual of the church. Hundreds of thousands of them live in the interior and have never come into contact with white people, much less with representatives of Christ.

2. About one-fourth of the people of Latin America are atheists or agnostics. Their families may be connected with the church but they themselves have given up all faith in God and practically never attend religious services. They have not been attracted by the kind of Christianity with which they have come into contact.

3. Even the members of the Roman Catholic Church who are faithful in its observances and are loyal to the priests are, to a large extent, uneducated as to the teachings of the Bible and the Way of Life offered by Christ. They place the Virgin Mary above Christ as an intercessor and make their petitions almost exclusively to her and to numerous saints. They have been taught that salvation is obtained through baptism into the Catholic Church and that good works are even more important than is faith in the finished work of the Redeemer. Many of the priests who represent to them the authority of the Church are not worthy of respect. These uneducated church people are more sinned against than sinning. They are religious but not Christian.

4. The results of Evangelical Christian work in Latin America show its value. While the number of those who have been baptized into Evangelical Church membership has not been large, the testimony of Latin Americans show that they have found new life in Christ through the Gospel. There is abundant evidence that Evangelical mission work is owned of God.

These are sufficient reasons to convince loyal Christians of the need for including millions of Latin Americans in the number of those who still need to be evangelized. The Gospel of Christ presents the true hope not only for eternal life but for development of character and for stabilizing governments and the reformation of society.

SHARING OUR BEST

Fundamentally, for the same reasons that we send missionaries to the big cities or the far West of the United States, or to China or to Africa—we want to share with Latin Americans the love of Christ which means so much to us. But, further, because of the other influences we send to Latin America. We have sent our marines. With machine guns and bombing planes our soldiers have hunted the “natives” and when off duty have often engaged in the most repulsive orgies in dives and saloons. They have often suppressed liberties and ruthlessly wrested every measure of democracy from the lands they have invaded.

We have sent Latin America our bond salesmen. These have combined with ruthless South American dictators to fasten great debts on the people, at times using direct bribes for the purpose, and in many ways corrupting government officials and setting up false standards of value.

We have sent Latin America our munitions dealers, who have urged on the makers of war, pitting one government against another in spending their small budgets in war materials with the false hope of winning in an armament race. Bribes and deception have been the morals too often taught by North American salesmen of munitions in dealing with our southern neighbors.

We have sent Latin America thousands of reels of moving pictures which exalt gangsters, lewd women, deceit and murder. Not a city in all these southern countries where children and adults alike are not having their characters shaped by the motion pictures sent from the United States.

We have sent them our night club hostesses, jazz-bands and ballet dancers, our shady showmen, shysters and bathing beauties, and a terrible lot of pornographic literature.

Do we want our southern neighbors to think that the above represent our country? Are we willing to have them believe even that our life is

made up of what we try to sell them—automobiles, typewriters, threshing machines?

Our missionaries are not impertinent intruders in Latin American life. In the first place, most all the southern countries have invited the missionaries in a rather direct, semi-official way to come. And missionaries have gone to live with the people, learn their language, study their life, share their burdens and help solve their problems. When you visit the missionary in Latin America you find him living among friends. These regard him highly and appreciate deeply that here is one who represents the best in his own country and with whom they can discuss those great spiritual questions which are the most important in life.

There are many other reasons for North America sending missionaries to Latin America, but those who are cognizant of all the evil influences exported to Southern America by this fair land of ours should be especially anxious to help share with them the best in our Christian religion.

SAMUEL GUY INMAN.

ARE FOREIGN MISSIONS A LEADING ENTERPRISE?

The missionary spokesmen in some denominations have been projecting their fallacies upon the apparent assumption that the foreign missionary work of these denominations has reached its zenith and is henceforth to decline. Is this a valid assumption? Whether or not it is so in any one denomination is a question which probably the leaders of the missionary cause in that denomination are best qualified to say. And time will inevitably bring its answer.

But if we have regard to the nature and mission of Christianity in the world, to the need of men and nations for the true Gospel of the Son of God and the Saviour of mankind, and to the practically untouched resources of some Christian communions, the idea that the work of foreign missions has reached its maximum development and is henceforth to wane becomes intellectually and morally untenable.

It is, indeed, possible, if not also desirable and inevitable, that some of the forms and methods of the missionary enterprise should change, but until in every land agencies are brought into being which can rightly be expected to take over the whole task of national evangelization, the duty of the Christian churches of other lands to share in the task is not open to evasion or avoidance.

There may be bodies of Christians who think that their share in the task is done. They will have to answer themselves to the Head of the church for their judgment. And it is clear enough that in some lands some forms of work are no

longer possible. But in not one of the countries in which the foreign missionary work has been done in the past is the task accomplished, while in some of them new need has become manifest and in other lands Christianity has been set back in ways that demand a resolute purpose of recovery.

If the missionary enterprise is now to recede it will not be because of diminished need, or of the accomplishment of the work, or of the discovery of defect or inadequacy in Christianity, but it will be as the result of waning faith or of relaxed grasp of the essential nature of the Gospel or of a relaxed will of sacrifice and devotion, and such recession can be only temporary. It will be succeeded in due time by a recovery of faith and a fresh outburst of the Christian purpose to make Christ Lord of all.

ROBERT E. SPEER.

THE ITALO-ETHIOPIAN SITUATION

From the European point of view, there is involved in what has come to be called the Italo-Ethiopian situation enormously more than the mere fate of Ethiopia. Otherwise there certainly would not have been much more effective effort at Geneva and elsewhere during the past few weeks than there was when the Japanese conquest of Manchuria was being prepared and effected.

Various elements in Ethiopia's importance to Italy and the rest of the world may be stated as follows:

First, Ethiopia is a rich country both as to soil and subsoil. Platinum, gold, copper, coal, sulphur, iron and other rich minerals are known to be there. Its plateaux of 6,000 and 8,000 feet are well watered, fertile, capable of multiplied production of cotton, wheat, rubber, wax, coffee, tobacco, oil. Cattle thrive. It is a rich country.

Second it is sparsely populated and has large areas open and suitable for European colonization, an outlet Italy's expanding population sorely needs.

Third, it controls the waters of the Blue Nile, necessary for Britain's cotton-growing expansion in the Nile Valley, and therefore is an invaluable trading pawn for Italy to use in getting concessions out of Britain in other territorial or political spheres.

Fourth, because of the still-rankling 1896 defeat at Adowa, it is a splendid scene for a dramatic Italian victory-at-arms.

Fifth, it was doubtless conceived by Mussolini to be about the least dangerous ground in the world on which to stage a slashing return to the old days of a conquering Roman empire, thus achieving unity by action, burning up opposition

to fascism at home in the heat of patriotic military fervor, and insuring a further term of personal dictatorship.

Sixth, it is almost ideally situated to complete a powerful Italian empire in Mediterranean Africa, thus at one stroke giving Italy a voice in Africa comparable to that of France and Britain, a strength in the Mediterranean rivalling Britain, and a threat at Suez and the Red Sea—Britain's vitally important and jealously guarded route to India.

One need not be unduly cynical about Britain's strong protective protests thus far in Ethiopia's behalf, to suggest that the tap root of British interest in the whole matter is to be found in this sixth and last enumeration of things which make Ethiopia so expensively important to Italy.

The threat which has now come to the entire peace of the world should reinforce the prayers and the determination of Christians everywhere that Ethiopia shall not be wiped out, but that she may have continued opportunity and increased aid in developing her own culture and solving her own numerous internal problems.

She has welcomed the Protestant missionary work which in recent years is being so splendidly done within her borders. The Emperor has evinced utmost confidence in the missionary leaders devoting themselves to his people. The churches of America have a heavy responsibility toward this oldest Christian nation which stretches forth at this time its hands in what is probably the most critical hour of its long and eventful history.

EMORY ROSS.

A CHALLENGE TO FOREIGN MISSIONARIES!

A generation ago foreign missionaries were sent forth from America through the great evangelistic faith of the Protestant churches. Convinced Christians took up with enthusiasm their responsibilities of making Christ known in all parts of the world. Today the missionary movement is able to continue only through the sustained efforts of sincere evangelistic Christians. To increase their number, especially among the younger generation who must take the place of the missionary-minded men and women of yesterday, is the fundamental requirement for a forward movement in missions. Missionary methods are important but an evangelistic dynamic is essential.

The churches in America have suffered a severe attack from behind their lines. The skepticism of modern philosophers, novelists, and critics has poisoned the springs of public opinion until today many former church people are losing sight of the significance of Jesus Christ for themselves

and for humanity. Life has lost its meaning and Christianity is understood only as a social tradition and not as a living dynamic power in personal and social life. Foreign missionaries have been trained to confront non-Christian religions with the vital message of Christ. From their experience they can tell of what Christ means and does in the life of individuals, in the home, in society, and in the nation. Have they not a great contribution to make in confronting the non-Christian forces at home and the churches themselves with this same great message?

The furloughed missionary has a great opportunity to bring a message to the Church at home. The Church needs cheering and aid in resisting the attack from behind its lines at home. Dr. E. Stanley Jones has shown us what a wide response awaits such a message. The vitality of the Church is measured now as it always has been in the past by its missionary zeal. So is it not the great opportunity of foreign missionaries today, not merely to seek support for some specific piece of work, but to demonstrate the power and meaning of their message and arouse the Church in America to a renewed evangelistic purpose? In thus strengthening and clarifying the Church's vision of Christ the foreign missionary would also demonstrate the universality of the Christian message and the world need for it. America needs its foreign missionaries. Will the furloughed missionaries meet the challenge? A. L. WARNSHUIS.

A MISSION STATION AS A POWER HOUSE

Many visitors to mission fields are impressed chiefly by the material equipment—that which represents money and physical labor—the schools, hospitals, church buildings, bookshops, missionary residences and industrial shops, if any. These are important but they may mean anything or nothing from a Christian missionary point of view.

Much more important is the personnel—the missionaries, evangelists, teachers, doctors, nurses, and other workers. Their number and intellectual training are of secondary importance to their spiritual life, power and purpose but unless there is a third factor they are useless as missionaries. This factor consists of the people among whom and for whom the missionaries work—the pupils, patients, families, visitors, students in training, pastors, Bible women and the Christian constituency. Here is the visible evidence of efficiency. But other factors even more essential to success are the spiritual forces that are discernable only to spiritual eyes—the faith, prayer-life, spirit of love and the power that show God working in

human hearts to transform lives and to prepare men for service. These last factors are too often overlooked or minimized by travelers who seek to appraise missionary work. A mission cannot be judged by its denominational affiliation, its independent character or even by its ideals and claims. No better standard of judgment has been discovered than that indicated by Christ: "By their fruits ye shall know them."

Many stations in mission fields are worthy of study as spiritual power houses. One is described by the Rev. Kirkland West—the Weihsien Station, Shantung Province, China. In brief he outlines the work as follows:

"Weihsien Mission Station is located about two miles from the city and is a little village by itself which we call the mission compound, all the property being enclosed by a wall. The community of people includes some five hundred students in the primary and high school with the teachers and their families; some fifty Chinese nurses, student nurses, doctors, laundrymen, cooks and coolies who look after fifty or sixty patients in the hospital and clinic; fifty young women who study to learn how to carry the Gospel to country women; three Chinese pastors who look after spiritual needs in the station and in surrounding country districts; thirteen American missionaries with their children.

"We at Weihsien are working together as a Gospel team. Our daily routine carries us into various departments of work, and we meet together each noon day to pray for one another's problems, and remember that we are all engaged in God's work—which is one."

There are many other missions of outstanding character as "power stations"—such as Pyongyang, Korea; Meshed, Persia; Maimyo, Burma; Dohnavur, India; Hillah, Iraq; Kwato, Papua; Camaroun, West Africa. In every mission field these "power stations" are characterized first of all by loyalty to Christ, as Saviour and Lord, and to the Word of God; second by believing prayer as the chief means of solving all problems, healing the sick (physically and spiritually), casting out demons, winning souls, receiving guidance, overcoming opposition and obtaining support for the work. Every station and every mission home may be a "power house" where spiritual contacts are kept alive and where power is received, transformed and passed on to give warmth, light and energy to all the workers, for all the work of God, in all departments. But the opportunities for "power houses" are not confined to the mission field. Is the Christian family, the church, the business office, the mission board with which you are connected at home a spiritual power house?

The Latin American Lands

By DR. MARY WILHELMINE WILLIAMS,
Baltimore, Md.

*Professor of History in Goucher College; Author of
"The People and Politics of Latin America"*

THE region called Latin America, lying between the Rio Grande and Cape Horn, covers about nine million square miles, an area approximately three times that of the United States of America. Its widely diversified climate includes Arctic cold on the lofty peaks of the Andes, scorching heat in the deserts of northeastern Brazil, steaming humidity along tropical coasts, and on the high table-lands within the torrid zone a reign of perpetual springtime, where flowers of the temperate zones flourish side by side with blossoms indigenous to sunnier regions.

In the warmer belts the poinsettia becomes a tall, stately shrub, which may be seen on the uplands of Guatemala in August, crowned with flaming scarlet whorls almost as large as dinner plates. The tropics offer hundreds of varieties of palms which produce everything from cabbage and cocoanuts to the raw materials for shirt buttons and Panama hats. But the lover of arboreal beauty is more attracted by the majestic *ceiba*, or silk cotton tree, which, with its straight, silvery trunk bearing a vast umbrella of branches, towers like a guardian giant above the other leafy inhabitants of the jungle. In the more temperate climes of southern Brazil and Paraguay one soon comes to count also as a friend the lofty *araucaria* pine tree. Its dark, peculiarly horizontal branches, which appear jet black against the bright southern skies, suggest gigantic candelabra. Unlike the gregarious pine, down in the Argentine, is the *ombú*, an isolationist, whose great curved mass looms on the horizon of the pampa like a lone sail on a vast ocean.

In the Latin American animal world one will probably be less interested in the quadrupeds,—even in the herds of timid, silky-coated vicuñas which in Peru flee over the hills at the approach of the train—than in the winged creatures. The flocks of free, shining green parrots in the Plata basin remind one of the Emancipation Proclamation. The rose-colored and white flamingoes on Lake Titicaca are a fascinating surprise, for they seem to belong in Africa. The tropical humming birds, living, darting clusters of jewels, are an un-failing delight, as are likewise the flickering rain-

bows of butterflies which play in the warm golden sunshine.

Most of the twenty Latin American countries lie under the direct rays of the sun. Only little Uruguay is wholly outside of the tropics; but Chile and Argentina are largely in the south temperate zone. From these three lands of April autumns are sent many commodities similar to those from the United States. Argentina and Uruguay export cattle, hides, and meats—frozen, canned, and dried, and in the form of extracts. The Argentine has likewise a surplus of wheat and flax. Chile sends out fruits of various kinds, and nitrates—in abundance. The highlands of southern Brazil, and also Colombia and various Central American states sell coffee to the outside world. Ecuador's most important crop is cocoa, but, like many of the other tropical states, it produces vegetable ivory from the *tagua* nut. Peru is noted for copper; Bolivia for tin; Colombia for emeralds; Mexico for silver. From Mexico and Brazil come likewise a distracting variety of semi-precious stones. The countries of the Caribbean export cocoanuts, bananas, and other tropical fruits. The jungles of Brazil and of many of its neighbors supply dyestuffs and some of the finest cabinet woods as well. Formerly, all of these countries brought back in their ships cargoes of manufactured goods; but the World War stimulated industrialization in many republics of Latin America, which are now far more nearly self-sustaining than they were twenty-five years ago. This is especially true of Brazil, which manufactures sheer cotton cloth as well as fine furniture, and turns out products of metal ranging from paper clips to motor cars.

Before the Day of Columbus

Yet, in some ways these lands, now called "Latin," are not quite up to the cultural standards found there many centuries before Christopher Columbus sailed westward to seek Cathay. It was in the part of the New World to the south-east of the Rio Grande that the highest aboriginal development, material and intellectual, took place. As much as a thousand years ago the peoples of

the coast of Peru were doing unsurpassed work in textiles, weaving the silky hair of the alpaca into fabrics of exquisitely-colored designs. The Incas, who rose later into prominence, were the ablest stonecutters that the world has seen. Furthermore, they developed a system of paternalistic socialism wherein the strong labored for the weak and wherein no one suffered want. But it was the Mayas of the present western Central America and eastern Mexico who reached the highest cultural point. Not only were they able builders in stone, and artists in form and color, but they had also gained much astronomical lore, had developed a system of numeration based upon the zero principle, and had evolved a calendar more accurate than that possessed by Europe at the time of the Spanish conquest of the Maya lands.



The Spaniards were, indeed, the original white rulers of the area at present included in nineteen of the Latin American countries: Mexico, Guatemala, Salvador, Nicaragua, Honduras, Costa Rica, Panama, Cuba, Santo Domingo, Haiti, Colombia, Venezuela, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, and Paraguay. Haiti, however, is now Franco-African in culture; for in the seventeenth century it came under control of Louis XIV. In the period of the French Revolution the numerically predominant Negro slave

population revolted in behalf of *liberté, égalité, fraternité*, and drove out the whites, and on January 1, 1804, established the second independent nation in modern America.

Political Revolutions

Brazil was originally a possession of Portugal and, like other European colonies, was administered in the interest of the producers and merchants of the mother country, until 1808. In that year the Portuguese royal family and court, fleeing from the armies of Napoleon Bonaparte, arrived in Rio de Janeiro. After a few years the vast colony was raised to the status of a joint kingdom with Portugal. But in 1821 King João VI returned to Lisbon, and the Brazilians, finding their liberties in peril, set up an independent empire under João's son, who became Dom Pedro I of Brazil. Monarchical government persisted in the former Portuguese colony until 1889, when a military faction drove into exile the great and good Dom Pedro II and set up a federal republic.

Political change came last of all to the part of America called the "Spanish Indies." The revolts which began in 1810 against Napoleon Bonaparte's domination of the mother country were soon converted into a struggle for complete independence. A liberal uprising in Mexico under a Roman Catholic priest, Miguel Hidalgo y Costilla, who had more than once been summoned by the Inquisition, was crushed and its leader was shot. The same fate befell his successor. But in 1821 a conservative revolt in Mexico against temporary liberalism in Spain was victorious, and its ambitious leader, Iturbide, was crowned Emperor Augustín I. He was quickly overthrown, however, and since then nominal republicanism has prevailed in Mexico, except for the brief empire of Maximilian in the 1860's.

Central America was freed from Spain partly through the aid of Augustín's soldiers, and started its sovereign career as the United Provinces of Central America; but these fell apart in the 1830's. The present Santo Domingo broke away from Spanish control at about the same time, only to be conquered and ruled oppressively by Haiti for more than twenty years.

Northern South America was freed under the leadership of the Venezuelan creole, Simón Bolívar, and the southern part of the continent by troops commanded by the Argentine, José San Martín. By 1825 all of the American colonies of Spain were lost to her, except Puerto Rico and Cuba, which remained under her rule until 1898. All became unstable republics.

The Mixed Multitudes

Though various of the colonies cooperated to win independence, soon afterwards they fell

apart, and since then they have been united only by common speech, tradition, and religion. As time has passed, climate, immigration, and other factors have tended to add to the original differences insured by variation in aboriginal populations. In Argentina, Chile, and Uruguay, the indigenous inhabitants were scattered and backward and the climate was attractive to Europeans. Therefore, great streams of immigrants from across the Atlantic have made these lands predominantly white in population. Most of the other Spanish-American nations are, like Mexico and Guatemala, largely aboriginal, or have a strong indigenous strain. Along the coasts of many of the tropical countries there is a mixture of Negro blood. Santo Domingo is perhaps more Negro than Indian in composition; but there is a considerable infusion of white blood. Haiti is predominantly Negro; it is the "Black Republic."

Brazil is especially notable as an ethnic mixing bowl, a melting pot. In the depths of the Amazon basin the inhabitants are still largely aborigines, and along the coast, especially in the north, Negro blood, from the former slave population, dominates; but dozens of lands besides Africa and mother Portugal have contributed to the inhabitants. The German influence in the state of Rio Grande do Sul is marked. A sprinkling of Scandinavians has settled in the pine forests further north. The Latin countries of southern Europe have supplied the majority of the immigrants, recently, with Italians in the lead. From western Asia have come Syrian pack pedlars, and from Japan more than a hundred thousand little brown folk, most of whom are expert and thrifty farmers.

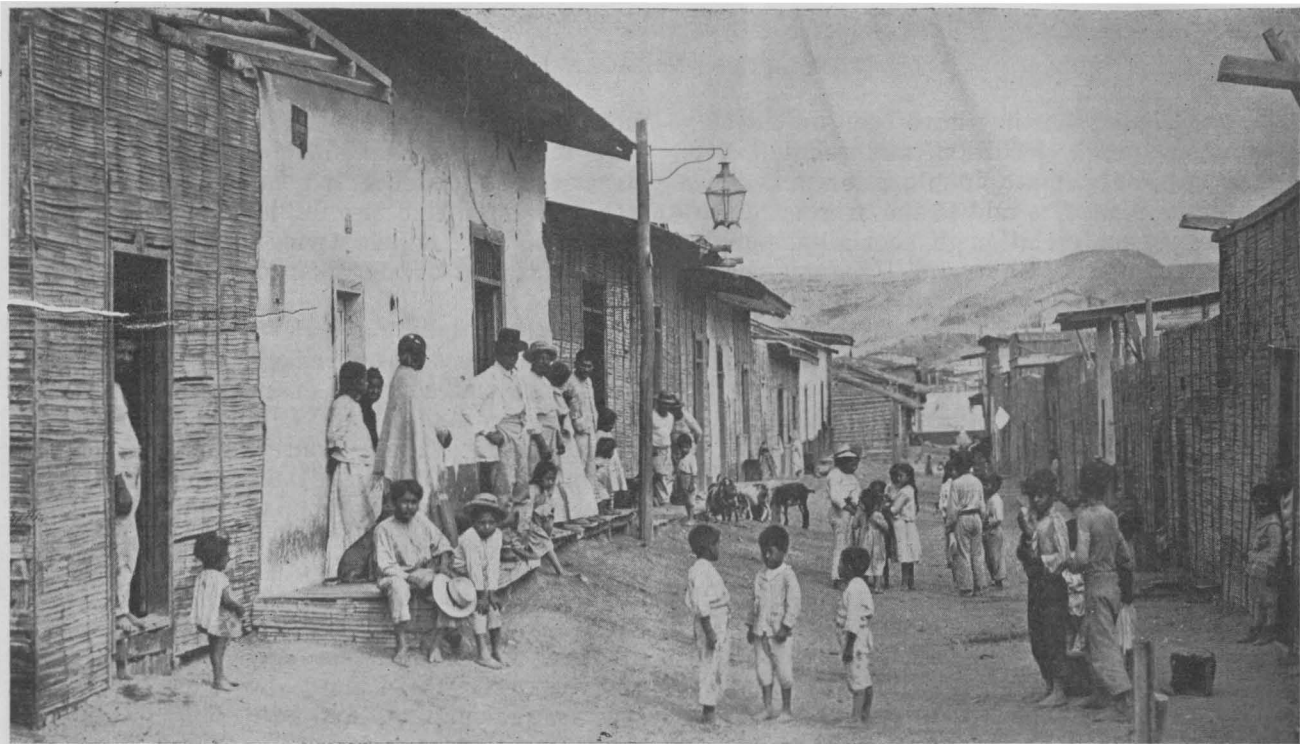
These twenty countries which straggle towards the southeast from the Rio Grande to Cape Horn have an area, as already remarked, equal to three times that of the United States of America. Their total population, estimated at about 115,000,000, is sparse in proportion, since it falls short by some millions of that of their Anglo-American neighbor. A glance at the statistics for individual lands may be helpful. Most of the countries will seem surprisingly large in extent. El Salvador, the tiniest, covers more than seven thousand square miles and would make three states the size of Delaware, with a large territorial remnant to spare; but its population is only about a million and a half. Costa Rica, though having more than three times the area of El Salvador, has only a third as many inhabitants, or about five hundred thousand. Panama, with a somewhat larger area than Costa Rica, has a slightly smaller population. Guatemala, Honduras, Nicaragua, and Cuba are each about the size of Pennsylvania; but Nicaragua has only 750,000 inhabitants; Honduras about 850,000; and Guatemala slightly

more than two millions; and Cuba somewhat less than four millions. Haiti, with an area a little larger than Massachusetts, claims to have a population of more than two millions; whereas Santo Domingo, with almost twice the area, has only about half that number of people. Mexico, seven times the size of Italy, has but seventeen million inhabitants. Bolivia and Peru could each contain two states the size of Texas, and yet Peru, the most populous country of northwestern South America, has only about six million inhabitants. Uruguay, the smallest South American country, is about as large as North Dakota and has a population of almost two millions. Chile, so slender as to be called a "populated splinter," is, nevertheless, twice the area of California, and has about 4,500,000 inhabitants. Argentina, nearly two-thirds as large as the United States of America, has one-tenth as many people; and Brazil, which exceeds the United States of America in area, has about forty-five million inhabitants.

Their small populations and unsound finances, combined with political turbulence resulting from inexperience in self-government, made the Latin American countries, first, the prey of the "manifest destiny" emotion of the United States and, later, the victims of its imperialistic policy. Mexico lost half of her territory to her northern neighbor. President Theodore Roosevelt "took" the Isthmus of Panama from Colombia. Cuba's independence was impaired by the Platt Amendment. Vera Cruz, Mexico, was bombarded and occupied by American armies, under orders from President Wilson. In rapid succession, Nicaragua, Haiti, and Santo Domingo were occupied by American marines, who remained for from eight to twenty years. The "Yankee peril" was a grim reality in Latin America.

About ten years ago the tide of imperialism began to turn, largely in response to American public opinion. Cordial relations now exist with Mexico; the Platt Amendment has been abrogated; and no American marines now march in Latin lands. By specific pledges given at the Montevideo Conference in 1934, the present administration is committed to the "good neighbor" policy.

How can North Americans help make this policy permanent and comprehensive? By trying to understand Latin America, through studying its history and literature, manners and customs. Also, by refraining from trying to transform their neighbors into *Anglo-Americans*; for the two peoples are fundamentally different. *Gracias a Dios!* Let us rejoice in the *otherness* of others! Let us be glad for the persistent, stimulating variety which characterizes the human family!



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NATIVE LIFE IN THE STREETS OF PAYTA, PERU



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AN INDIAN MARKET IN PERU

OPPORTUNITIES FOR THE GOSPEL IN SOUTH AMERICA

The Need For the Gospel

By REV. EDWARD M. HAYMAKER, D.D.,
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Missionary Emeritus of the Presbyterian Church, U. S. A.

“THE Gospel for Latin-America? Why, they have it,” says the Roman priest; “these are Catholic countries; we look after them.”

“They have it,” said a prominent American business man fifty-one years ago. “Every nation and race already has by natural selection the religion that fits it.”

“They have it,” said Andrew Carnegie; “why disturb the nations with *our* religion?”

“They have it,” say many who are nonsympathetic with the whole idea of foreign missions. “They have their religion, they are contented, let them alone.”

But all these are the opinions of foreigners, of alien interests, of nonresidents. They think from outside. What do the Latin Americans themselves say?

President Rufino Barrios, one of the greatest statesmen of Latin America, thought they needed something else, and, though a good Catholic, brought down the first Protestant missionary and helped him establish a mission.

Antonio Lazo Arriaga, a staunch Latin American Catholic, and diplomatic representative in Washington for many years, when told of the arrival of a Protestant missionary, spoke to him and said, “I am glad you have come! My country needs you, and especially my religion needs yours badly.”

Dr. Lorenzo Montufar, Latin American Catholic, historian of international fame, statesman of the first order, said, “We need Protestantism here!”

The enlightened liberal Catholics all over Latin America say, “We need something,” and they have felt the need so keenly that they have carried out the liberal revolution in every country south of the Rio Grande in order to clear the way and get what they need.

We flippantly interpret their revolutions as an expression of an innate racial spirit of insubordination, forgetting that their religious training has made them the most obedient people in the world. It is not insubordination, but simply that their conditions are insupportable. A worm on a

hot plate does not wriggle from racial temperament. When we reflect on the universal struggle in all these countries between civic and religious authority; on the abnormal proportion of the population buried in the suffocating fog of ignorance and illiteracy; on the almost universal perdition of the true family ideal; on the high percentage of murder; on the paralyzing, degenerative and destructive forms their superstition takes . . . one is forced to exclaim, “They do need something different, and they need it badly.”

Diagnosis — What Is Wrong?

The doctor is right; diagnosis, then cure. Any one familiar with Latin America knows they are a religious people; that the all-absorbing element of their life, infinitely more important to them than business, politics, learning, society or anything else, has been their Church. The Church has permeated all life insinuating its formative influences on activities, language, educational ideals, thought and instinct. If we seek the roots of the major evils they suffer, we are sure to find them in their religious life, not elsewhere. If we wish to discover what gospel they need, we must study thoroughly, dispassionately, sympathetically this religious life, with a cool careful tracing of their troubles to their causes in such a way that any liberal Catholic could and would accompany us hand in hand.

The writer does not belong to that number who find no good at all in Catholics, their organization or methods. Many of our best friends are Catholics, some of them priests. That Church is a marvel of organization and adaptation to its purposes. The self-sacrificing devotion of many of its missionaries and priests can well put to shame not a few Protestant missionaries, by their denial of self-comforts and training in hardship to “incarnate” with those they are trying to reach. “Besides innumerable trials, hardships, tortures and sufferings, no less than 99 Catholic missionaries lost their lives trying to establish their religion among the Indians of the United States”^{*} We know of no more intense training in loyalty

^{*} Cath. Encyclopedia, under *Missions*.

than that of the Catholic Church. Now these are good traits, and any gospel sent to Latin America should conserve them without loss.

But along with its merits, this organization, like all others, has certain fundamental defects to which many evils can unerringly be traced. Here are a few:—

1. The *union of Church and State*, the Church claiming to control the State as the soul the body, (Encyclical of Leo XIII), has always in the end made trouble, and is primarily responsible for the revolutionary conditions of all Latin America today. It is neither fiction nor accident but clear ætiology, that Latin American politics always has the religious struggle at the center, the visible phases of it ranging from the Inquisition to atheistic communism.

2. The *spirit of hierarchy* distorts and colors all life and impresses its abnormal artificiality on society, government, education, morals—everything. Above the masses the hierarchy rises from the wife of the village sexton when her husband is away with the priest, all the way to the throne of God, and for inveterate Catholics, beyond that to the throne of the Holy Virgin, and from the bottom to the top it is a system of political “pull” rather than either justice or a square deal.

Were this but a matter of dogma it could be overlooked; but the trouble is, it permeates all life with a spirit of favoritism, partiality, gambling, injustice and hopelessness. The common comeback to any exhortation to morality is, “I’m no saint!” as who say, “How can you expect a poor devil like me to act as if I were one of the canonized away up yonder?” This is a dangerous popular attitude that stratifies society, kills moral and spiritual initiative and generates popular despair, just as the spirit of the Pharisees did in the time of Christ.

3. The *spirit of dramatism prevails*. By this we mean an exaggerated emphasis on appearance as the thing that counts and the eclipse of reality. This comes from making religion a show rather than a life. In education this takes the form of ostentation instead of learning; in politics, of graft and dictatorships instead of public weal; in science, of technical loquacity instead of accomplishment; in commerce, what you can sell, not what will give satisfaction; in society, display not character.

All this is mothered naturally and necessarily by the spectacular religious teaching that concentrates not on the unseen God, but on visible images; that elevates the visible Host in place of the “remembered” sacrifice offered “once for all”; substitutes the visible, infallible Pope for the risen, invisible Companion and Guide; the intolerant visible church for the all-embracing catholicity of those enfolded in the love of Christ; the

padre who claims to be “God on earth” for the Spirit’s comforting inspiration. The visible habit is cultivated, the invisible habit suppressed. It is hard to realize, without years of observation, the extent to which this psychological vice can queer and stupefy all the life of a people.

4. A frightful *popular immorality* has resulted. A shrewd lie is an attainment, not a disgrace and sin; assassination is a natural and justifiable consequence instead of a crime, hence when angry you fight with daggers, machetes or revolvers to kill, not with fists to humiliate; dishonesty does not take the form of scientific burglary, but of shameless graft and generalized sneak-thievery; the Christian family is almost a “total loss”; commercial life is not honest enterprise, but trickery that paralyzes true business like an anesthetic; appeals to chance have been cultivated clear up to universality and until the idea reigns that life itself is but a huge gamble. We describe the popular conception.

The damning feature of all this is not the statistics, but the fact that the situation is accepted as natural and normal by everyone, except a few careful thinkers, and society and the Church have settled into a lethargic condition that automatically trains the masses into this state of mind.

5. The *commercialization of religion* has occurred in spite of Christ’s command (Mat. 10: 8). The priesthood is entered like farming or law, as a mere calling in which to make a living, or if shrewd, a fortune. Sin is actually capitalized in the same sense that war and liquor are capitalized in our more civilized (sic!) land: the more war, the more profits in arms, munitions, steel and ship building; the more drunkenness, the more profits for liquor manufacturers and dealers; the more narcotization, the more tobacco profits; the more sin, the more money for the priest in commutation of penances, priestward windfalls, poverty and transferable alms, and above all masses to get grandma out of purgatory. It is the identically same thing it was long before Judas Iscariot sold innocence, principle, character, mercy and charity into crucifixion for 30 pieces of silver. It is this quasi holy and unrealized capitalization of sin that causes the accumulation of ecclesiastical wealth in every Catholic land, with enormous mort-main holdings by the Church till the proportion becomes so oppressive and impossible that explosion ensues, directed by the Catholics themselves in a liberal revolution.

We must tell the truth to the doctor, and he must receive and weigh it professionally. We Protestants study Catholicism sometimes with our bristles up. Catholics and even their clergy

are not half as bad people as we too easily assume. These mistakes have been grown into unconsciously through generations and often with the best of intentions, by admitting mistaken principles into the Church. They were all simple enough and innocent looking in their beginnings, but now that we can trace their growth and realize their consequences, only the fanatical can commend them. If only we could penetrate the immobility of Rome, and once get that great Church to admit the correction of a few mistaken principles the reunion of Christendom on apostolic lines could be guaranteed.

The Gospel Cure

What gospel? Some recommend a symptomatic treatment: "Give them culture, modern life, science, better living conditions, education; suppress the evangelistic element for the nonce and concentrate on civics."

A few say, "Give them the gospel of industry; teach them to work."

Some who have been reared in a super-emotional religion are trying to meet the demand by a kind of holy-rollerism.

Some recommend a "better Catholicism," forgetting that that church refuses to admit any better or worse, they are one; and forgetting that even the best, as we see them, tenaciously retain the same basic causes that have made the trouble for the worst.

Each of these gospels has some good results and all are better than what is, though in correcting some evils, they are liable to plant others. But those who have studied the conditions most profoundly realize that no method of approach or body of teaching that has yet been proposed is any improvement on the simple plan of Christ, who knew human needs and the human heart better than the most erudite investigator of today possibly can. Our concept of foreign mission work used to be that of a kind of theological football game in which we entered as players with practically certain confidence in our superior science and strength. But the years have withered that idea of our call to Catholic lands. What is needed is to carry into realization the unspeakable solicitude and gentle, loving persuasion and sacrifice of the Master as He went about captivating the multitudes with his irresistible personality and his self-denying example.

Latin Americans need a Gospel that separates Church and State; that is democratic instead of imperialistic; that will emphasize reality and forget appearances; that will bring the joy of redemption to replace the cankering doubts of a false humility; that will cut up sin by the roots and plant the germ of a holy life; that will awak-

en the public conscience out of its lethargy and lead it to strive for the invisible ideals; that will offer the fullest wealth of heaven to the most wretched sinner on earth, when, repentant, he comes stumbling back to the Father; a gospel that will begin where Christ himself placed the foundation stone of His work, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

This is a large order. I know of but one Gospel that will fill the bill . . . it is the one clearly revealed to every sincere reader in the pages of the Evangelists, and this is true whether we study doctrine, methods, plan or approach. I repeat, the Saviour of the world knew men and their needs better than we.

CONFESSIONS FROM CHILE

"I believe that one explanation of our lack of progress (in Evangelical missions) is to be found in low moral values. Some of our members have lost moral standing in the community, and others have left for the same reason. There are very few who work to bring others to a knowledge of Christ. . . . We produce good administrators, but poor propagandists. . . . Another explanation is to be found in the fact that our ministers are in many ways deficient. This is due to the old system according to which it was believed that a shoemaker or any other workman could be taken, and, with but little preparation, turned into a preacher. We now recognize the enormity of that error. . . . The Church has lowered its standing as to quality. . . . Those who attend the services are simple people, of the lower classes, and of but scant education. Those who are more intellectual have left the Church because they found nothing in the sermons to satisfy their intellectual craving. . . . It is not Christ who is preached, but much emphasis is laid on sin. This is good for new people, but the older members need something more substantial—real spiritual milk.

"I believe that the Evangelical Church ought to broaden its sphere of action, undertaking to do something for the cultured classes. There are elements among those classes which respond to an intelligent presentation of the Gospel. The present evangelical workers are not prepared to undertake this advance. In order to secure men for such work, we should select a few of the most capable, give them a full course of study here, and then send them to Buenos Aires or Montevideo for further preparation. By doing this we would soon see a decided advance of our work among the cultured classes." — *From "The West Coast Republics of South America."*

Unevangelized Areas of Latin America

By JOHN RITCHIE, Lima, Peru

Agent of the Scottish Bible Society

For the purposes of this article, an evangelized area—geographical or social—is one in which there is an adequate witness to the community in general, to the good news of Christ as Saviour and Lord. The evangelized area, therefore, is not coterminous with the “occupied” area.

THE past thirty years have seen a great extension of the missionary occupation of Latin America, so that now the populous cities in most of the republics are occupied. There remain great rural areas, with numbers of not unimportant country towns, still awaiting the coming of the evangelist. But to spot out on a map the places where there is some evangelical witness, would not convey a true impression of the extent of the evangelized area. There are places which have had a resident missionary for years which are yet not evangelized, because the only persons reached with the Gospel message are the few who have had the curiosity or the courage to attend the Protestant preaching hall.

Many missionaries acquire the language slowly and imperfectly. During this preparation they become accustomed to a certain remoteness from the people. Many are conscious of a gulf between their own cultural preparation and that of the educated persons in the community. Some are inhibited by sheer poverty from attempting to cultivate any social relations. For such reasons many foreign missionaries never establish contact with any circle of natives other than that which includes the evangelical meeting place in its orbit. On the other hand, it is also true, that there are Christian workers, especially in institutional enterprises, who enter into useful contacts with the natives on the level of human interests, but who fail to develop these contacts for any definite evangelistic purpose.

Moreover, it is generally true in Latin America, though there are exceptions, that Christian workers reach only one social class. Thus there are unreached classes, even where regular work has been long carried on, notably the Indians at one end of the scale, and at the other the intellectual and the wealthy who are hardly touched. To reach these an effort must be directed specially to them and suited to their mental attitude. The gulf to be bridged is not only that of religious preju-

dice; it is widened by racial tradition, nationalism, and social considerations and culture.

In these circumstances, a map of Latin America, spotted out to show the places occupied by Christian workers, would convey an unduly favorable impression of the extent of the evangelized area. On the other hand, there are sections in which Gospel literature has been circulated extensively, systematically and over a prolonged period, carrying a presentation of the Gospel suited to a large proportion of the literate population. And there are now considerable regions in which the radio listeners are being reached through this medium with the Gospel. In these ways the witness has reached regions where there is no resident worker. Again, the Bible Society colporteurs go far and wide over the unevangelized territory, selling thousands of portions of Holy Scripture every year. From time to time there come to light cases of individuals, families, and even of more numerous groups, sometimes in the most out-of-the-way places, who are rejoicing in the knowledge of the Gospel and seeking to follow our Lord, as a result of this work. Thus the impression conveyed by the spotted map would be unduly unfavorable in some regions.

Surveying the Missionary Map

In reviewing the missionary map it should be borne in mind that there are extensive regions which are all but uninhabited. The deserts along the Pacific coast are inhabited only in occasional valleys or in isolated nitrate and mining camps. The cordilleras of the Andes are in some parts uninhabitable, while in others much of the population is found at elevations which make life difficult for a lowlander. The average period of residence in such places is difficult to equate with the time required to learn a very difficult Indian language. Beyond there lies the vast Amazon forest whose meagre native population is rapidly disappearing.

MEXICO is for the present a land closed to the foreign missionary. Any statement about the conditions there may be made out-of-date in the course of a few months by a turn of the political wheel. Meantime a Spanish Gospel radio mission located near the southern border of the

United States, would appear to be the obvious method for continuing and extending the Gospel witness in that troubled land.

CENTRAL AMERICA is covered by the general statement, which comes from the best informed source, that "Central America is fairly well covered, and yet large towns and cities exist with very little work done in them." On comparing the list of chief towns with the latest list of missionaries in the six republics of Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, and Panama, it appears that there are ten cities of more than 10,000 inhabitants which have no resident missionary. Among these are such important centers as Santo Tomás (19,000), Mostenango (17,000), and Antigua (14,000) in Guatemala, and San Miguel (25,000), and San Vicente (18,000) in El Salvador.

COLOMBIA has been for many years an extremely hard field owing to the dominant influence exercised on the civil government by the papal hierarchy and the religious orders. It appears to offer the most important unevangelized areas in Latin America. There is no settled missionary in *Magdalena*, with a population of 283,000; in *North Santander* (330,500) there is no missionary except in the City of Cúcuta; *Santander*, with a population of 604,000, is described by one who has an interest in seed-sowing, as having "the surface barely scratched." There is a missionary in the City of Bucaramanga. *Bolívar*, with 650,800, has very little done or going on; *Boyacá* has 950,000 people practically untouched; *Antioquia*, with over a million souls, has very little to evidence evangelism, although some work has been going on for years. A recent article in an important missionary magazine described the province of Chaco as South America's neediest field. The Goajira peninsula is at present being investigated by workers who have gone there to begin work among the Goajiras and Motilones who form a considerable part of Colombia's Indian population.

As Colombia has a population of some 8,000,000, it is only exceeded, among Latin American republics, by Argentina and Brazil. As it has only 9 per cent of Indians, it offers a homogeneous language field. The recent changes in the administration, which gave the republic a liberal administration after half a century of Roman dominance, should make an effective and widespread Gospel witness more possible now than at any former time in this generation.

ECUADOR is a land legally closed to missionaries, but the evangelical witness is in no way hindered by the civil authorities. The provinces of Carchi, León, Bolívar, Cañar, Loja, Del Oro, Los Ríos and Esmeraldas are all without resident workers. Loja has been visited by Christian workers sev-

eral times in these recent years, and most of the territory has been visited at some time, while the colporteurs cover the whole country with the Scriptures. But in no part of the territory is the missionary occupation adequate.

The 700,000 to 800,000 Quechua Indians of Ecuador, especially in Azuay and Imbabura, are of a fine type. The efforts to reach them with the Gospel, while sacrificial and purposeful, have to date been hopelessly inadequate in staff, resources and methods.

On the other hand, Ecuador has an effective Gospel radio broadcasting station in Quito which is being listened to all over the republic, and also a local station in Guayaquil under Christian auspices which broadcasts the evangelical services.

PERU. By the promotion of autonomous groups, organized wherever there is an interest in the Gospel, without waiting for pastors or missionaries to lead them, an extensive network of meetings under the name of the Evangelical Church of Peru, has spread over most of the central area, although the missionary occupation of the region is negligible apart from Lima and Callao. Most of the important cities are occupied by Christian workers.

In the Amazonian forest region of Peru there are extensive unreached areas, but these have a very meagre population. The missionary in Iquitos looks northward over the extensive area of the Napo, westward up the Marañón, and southward over the vast region of the Ucayali, all unreached. Along a few of the rivers there are Christian outposts where devoted workers who count not their lives dear are spreading the Message over a locality amidst the vast darkness, while missionary launches travel the navigable waters carrying the messenger, and circulating the Scriptures and other Christian literature. The workers settled in communities are often hindered by the planters from evangelizing the Indian peones. Much has been said and written about reaching the unreached forest dwellers but the efforts to carry out the enterprise have encountered great difficulty in locating a sufficient number in any one place to offer a field for a worker who has to contemplate years of study to acquire their language.

BOLIVIA is the republic in which the distribution of the missionary forces is most satisfactory, due in part to the great elevation of the city which is the seat of government—La Paz. The areas which are still unoccupied are, that east of Santa Cruz-Charagua, and that west of the La Paz-Villazón railway. The population in both of these is sparse. The northern and the southern sections of the republic are very inadequately occupied.

It has been wisely observed that the problem of the evangelization of Bolivia is not preeminently

one of further occupation, but of effective operations from the centers occupied, the widespread use of the printed page, the introduction of the Gospel radio, and the multiplication of native workers.

CHILE is a land fairly well occupied and evangelized in so far as the working class is concerned. Even the Indians and the soldiers are reached as in no other republic. Yet there are areas calling for attention in the nitrate fields of the north and in Southern Chiloe and Aysen in the south.

THE RIVER PLATE REPUBLICS—*Argentina, Uruguay and Paraguay* are all occupied in their larger cities, but in each there are considerable rural areas, and many country towns which remain virtually untouched. In both of the seaboard countries, Bible carvans visit many of these rural districts, so that the witness to the Gospel, while yet leaving many unreached, is probably the best for rural areas in Latin America.

BRAZIL has a vast territory of which a great part is covered by virgin forest, and much of this all but inaccessible, especially in the west and north. There is established Christian work in every State, and the more populous towns are occupied. But there remain many towns, and great areas between the lines of penetration, which still await the Gospel messenger. The greatest need is in the northeast, including the States from Maranhao to Bahia, and the occupation of the central region—Minas Geraes, Goyaz and Sao Paulo—is described as “painfully inadequate.” Taking the republic as a whole, it is evident that some 1,200 Christian workers, native and foreign, cannot possibly evangelize a population of over 41 millions spread over so vast a country.

VENEZUELA is also reached in so far as occupation of the principal towns is concerned, and evangelistic work has been more successful than in the other republics of northern South America. Yet there are several States still without workers, so that about one half of the population is not systematically reached. The unoccupied States, according to the data available, are: Falcón, Zamora, Portuguesa, Cojedes, Anzoategui, Delta-Amacuro, and the territory of Amazonas. Venezuela, like Ecuador, is legally closed to the missionary, and the prohibition is more effective in this case than in the other.

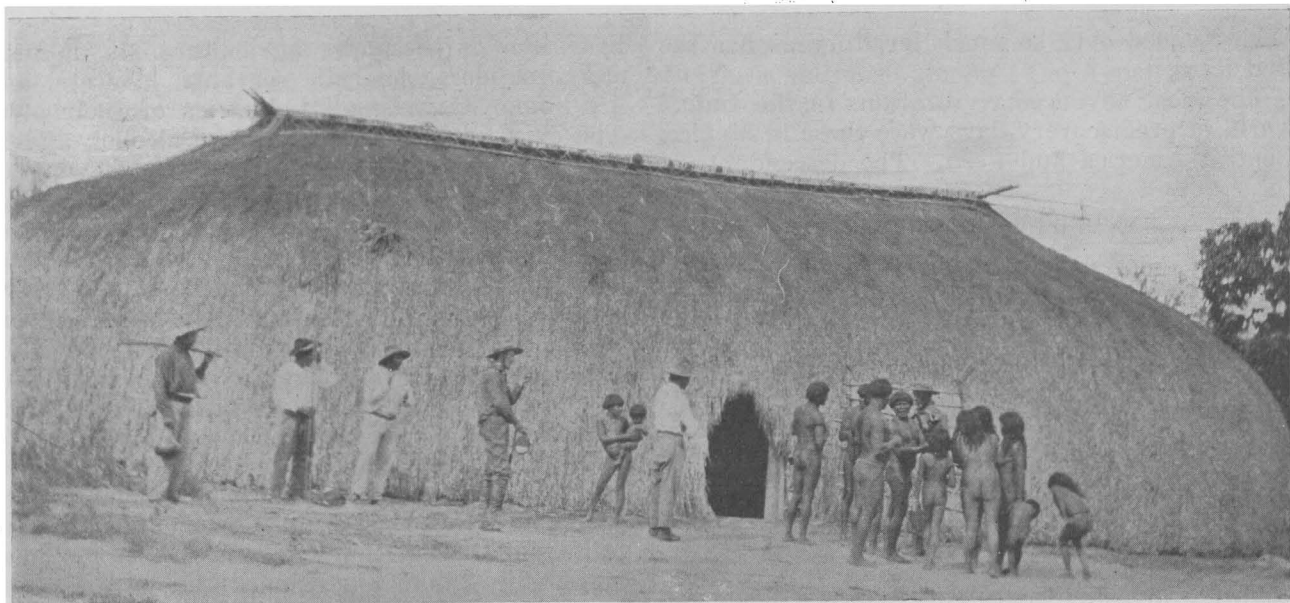
THE ANTILLES. The larger islands of the Caribbean are well occupied. Christian work in these islands has the advantage of better prepared national workers than are commonly available in most of South America.

The Great Unevangelized Upper Classes

Over the whole of Latin America there is one class which constitutes the most important un-

evangelized area—the well educated and wealthy. The prevailing view is well expressed in a letter to hand from Colombia. “The big need in Colombia, however, is not for missions to special classes, but for men like Christ, able to go to any class, to be equally at home with Nicodemus or the Samaritan woman. We need spade work by lots of ordinary missionaries to ordinary people.” This is a reasonable view. But Nicodemus should not be left out in the night. The following excerpts from another letter written by a missionary of long experience, throw light on the problems of this important and almost untouched field. “When you make specific reference to students and the well-to-do classes, you touch a responsive chord in my heart. I was not many years in ——— before I clearly saw that our evangelical missions were making no effort to testify among such. In 1912, on invitation, I began work in the English department of the university, and have found a great many opportunities to bear witness, to offer counsel, to invite to Bible classes, etc. . . . The well-to-do have been completely abandoned by our missionary group in the large sense. With them there is little social reciprocity, only occasional contact, and the missionary attitude is timid and apologetic in the main. I have been trying to pioneer in this sphere. Long residence, an office in the Rotary Club, and a large circle of friendship, have given me entrée into a number of homes where wealth and luxury prevail alongside the yearning of unsatisfied hearts.”

“Why have we neglected these classes? Because we have failed to realize their spiritual destitution and honest longing for Christ. We have too easily transferred the accountability for their souls to the R. C. church. . . . It requires faith to attempt anything like the commendation of Christ to those who may be our superiors in culture, wealth, and knowledge of the human problem. There is no fellowship to which they can be invited, no prestige to be gained by holiness of thought and deed, and no organized work in which they can engage. The rank and file of Protestant missionaries do not inspire the confidence and affection of this class, and in no case can one enter into their intimate problems without thorough mastery of their language and easy familiarity with their social procedure. In other words, such evangelizing calls for special preparation, and we seem to be too busy with other duties or too shortsighted to spare time for a paramount obligation. The result is that we fail to maintain a working force which exerts steady pressure on all the component sections of society. We fall far short of the dominant Church which sets men aside for special assignments according to their gifts and training and proved efficiency.”



MISSIONARIES VISITING TRIBAL INDIANS IN THE XINGU DISTRICT, MATTO GROSSO, BRAZIL

The Indians South of the Rio Grande

By REV. JOSEPH A. DAVIS, D.D.

Secretary of the Inland South America Missionary Union

THE Indian is the Hamlet among races. Aloof and melancholy, he broods over his wrongs and is torn between resentment, with a strong element of revenge and reprisal, and a fatalistic acceptance of eventual racial suicide. He has little reason to trust the white man. Columbus was received with friendly gestures at San Salvador yet within three years a slave ship, filled with Indians, set sail for Spain.

The dominant ethnic groups of Latin America as defined by ethnologists are the Nahuatla-Maya, for most of Mexico and Central America; the Carib-Arawak, about the Caribbean Sea; the Chibcha-Quichua for the Cordilleras of South America; the Tupi-Guarani for the Amazon drainage; the Araucanian for the Pampas; the Patagonia for the peninsula; and the Fuegian for the Magellan Strait.

In Matto Grosso, Brazil, are found varieties of tribes that are included in the above classification and some which seem to have different characteristics from the general stock.

The land in which each tribe or division lived, its fertility, minerals or absence, the sort of animals and birds, made some friendly, some hostile; led some to engage in virile occupation, others to follow more feminine pursuits.

These ethnic groups are divided into linguistic families of whom the most important recorded number forty, embracing about 500 different languages and dialects due to separation of factions from the parent body and becoming separate tribes which developed dialects or languages by contact, intermarriage or incorporation into foreign tribes.

Some of these languages are vocalic and soft, others wide in the range of sound, while a third group are harsh and guttural.

Written language, with the Tribal or unassimilated Indian, is still largely hieroglyphic—crude representations of fights, legends, and other activities pictured on robes, blankets, baskets and pottery. Communications between foreign tribes in early times was, and still is with the Tribal or unassimilated Indian, largely through sign language. Clark Wissler says there were 113 leading linguistic stocks in Latin America. These stocks were broken up into hundreds of tribes and nations, each speaking its own language or dialect. Some tribes are extinct, others are reduced to a few thousand or a few hundred. The Quichuas, Aymaras, Arawaks, Guaranis, Araucanians and a few others are still very large. No other race is broken up into so many families or

has extended over so much territory as has the Red Race.

The most advanced civilizations in the Indian world in predisccovery days were those in Mexico, Central America and Peru. The descendants of these proud peoples have now been reduced to hewers of wood and drawers of water.

Who Are the Indians?

If we called all persons Indians that have a percentage of Indian blood, we would take in a majority of the entire population of Latin America. In the United States those who have one-eighth of Indian blood are called Indian. Dr. Warren G. Moorehead defines as Indian anyone in whom the quantum of Indian blood is one-fourth or more. Dr. Thomas C. Moffatt considers only those to be Indians in whom the quantum of Indian blood predominates. The twenty republics composing South America have a population of approximately eighty million. Of this total the Stateman's Yearbook estimates that seventeen million are pure Indian, thirty million are mixed white and Indian, and 700,000 are mixed Negro and Indian. Other estimates of the number of Indians vary from fifteen to twenty million for those of pure Indian blood; and from twelve to seventeen million for those of mixed white and Indian blood.

It is impossible to get an exact census of the number of pure blood Indians in Latin America. Dr. Moffatt's estimate is fifteen million, divided as follows:

Mexico and Central America—7,000,000.

The Highland Indians of Colombia, Ecuador, Peru and Bolivia—Quichuas, 3,000,000; Aymaras, 500,000.

Colombian Indians—500,000.

The Lowland or Tribal Indians, uncivilized compared to the Highland Indians and mostly in a savage and primitive condition—nearly 4,000,000, are divided as follows:

Brazil—1,300,000.

Peru—700,000.

Ecuador—700,000.

Bolivia—400,000.

Venezuela—300,000.

Chili—100,000.

Colombia—100,000.

Paraguay—50,000.

Argentina—30,000.

The Guianas—40,000.

The Mestizos and Assimilated Indians

The mestizos, of mixed Spanish and Indian blood, compose a large proportion of the population. There are no social bars to their advancement and many become lawyers, physicians, priests, officials and capitalists.

Of the other Red Men of Latin America the assimilated Indians (civilized or semi-civilized) number some eleven million, and embrace the tribes of the Cordilleras, and the majority of the Indians of Mexico and Central America. In civil

life some of these are agriculturalists, miners, stock breeders, domestic servants, laborers, and are employed in small industries of their own. The chief vices of this class are alcohol, and in the Cordilleras to this is added the chewing of cocoa. They are hard working, patient and long-suffering, and in the majority of cases are faithful to the women of their choice. When they become Christians they live a consistent life. Few of them, except the Christians, have escaped from witchcraft. Slave trading, mostly for women, is common among them. They believe that the natural objects about them have spiritual essence, and thus have an active part in their religious beliefs. Every calamity is credited to the work of an "evil thing." Most of these Indians have some idea of a God, but He is thought to be elemental, revengeful, vindictive. Even when the Indian becomes nominally a Roman Catholic he is still swayed by his native witch doctor and his allegiance seems to be divided between the village priest and the witch doctor. At the feast days of saints he dances his ancient pagan dances to the pipe of his pagan drums, fights and gets drunk.

The Tribal Indians

The Tribal or Lowland Indians number nearly four million and are divided into over three hundred tribes. Many of these tribes are now being subjugated by the whites. Some of these are huntsmen and fishermen and nomadic in habit; others live in settled communities. Some are hostile, others friendly.

The tribes are organized into clans, the headship of which is sometimes hereditary, sometimes elected. All cooperative activities are regulated from the tribal basis: marriage and speech and common industries are under its sway.

With them war is little more than a raid. They hunt for enemies much as they hunt animals and in war dances many tribes disguise themselves as animals and the pantomime is a mimic hunt. They have some knowledge of fortification.

They are well versed in the knowledge of the air. Heat and cold, rain and drought, the winds in their relation to the points of the compass are never out of their thoughts. They find the best springs, the best paint, the best clay, the best stone for sculpture and hard stone for tools. They are likewise familiar with the vegetable kingdom; edible plants and those for diet and medicines are part of their knowledge. They use wood for tools, utensils and weapons. They know poisonous plants and can eliminate or use obnoxious properties. They understand the nature and habits of animals and their migrations and can interpret their voices.

Otis Tufton Mason points out that the religion of the Indian is what the tribes believe about

spirits or shades of the spirit world, and what these beliefs involve. Their form of belief is called animism—everything alive, sentiment, thoughtful, wilful. Thus the majority of phenomena are lifted out of the physical world and placed in the spirit realm. Thus theology and science are one. Their worship combines religious drama, amusement, gambling and other social customs and fetishes.

The evangelization of Tribal Indians presents difficulties so great that a new technic and new methods are required, such as are not common in other fields. Converts obtained in one section or territory disappear a few months later as the tribe moves on. The missionary has no permanent station, but must keep moving with the Indians. This explains also the very uncertain numbers given to various tribes who move about and melt one into the other, in many cases eventually to return to their original territory, habits and numbers. Mr. Kenneth Grubb, addressing the Foreign Missions Conference of 1927, said: "The Indian of the interior is in an entirely savage state. For instance, in June, 1925, I was offered human flesh by the Indians. Among the same tribe I was finally robbed of all my possessions and turned out naked in the forests." As to the language, he continues, "Some years ago I published a map presenting linguistic classification of 350 different tribes speaking different dialects, not all of them, of course, radically different. They belong to about fifty well marked different linguistic stocks."

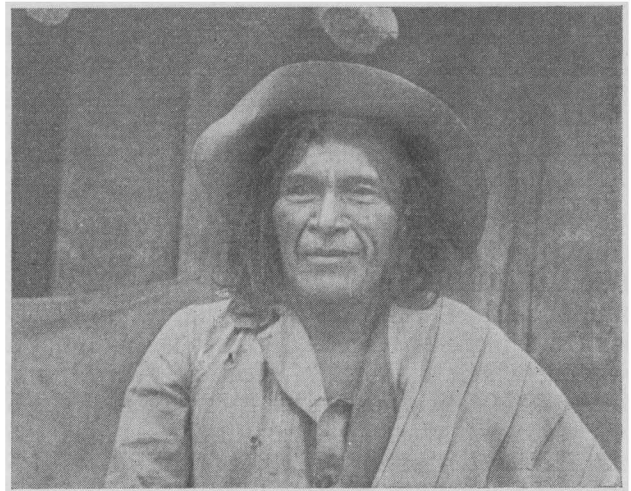
The evangelization of these Indians has scarcely been started. In fact, tribes and peoples disappear who have never been evangelized. Attempts to reach these Indians have reported many sad failures. This field has been outside of established missionary work. A missionary to the Indians must sustain himself, and for the most part live off the land, and yet cannot always remain in a settled spot; and he must be ready to encounter pestilence and fever and a great variety of insects and pests. There are rivers there in which one can get lost because of their width of twenty miles or more. The transportation problem is to a large extent the problem of water transportation because the rivers are the highways.

Missionary Societies at Work

In *Mexico* work has been done amongst the Xapotecs and Tarahuamas by the Baptists, and amongst the Mayas (Mexican) by the Reformed Church in America. At present all work in Mexico is, at least temporarily, discontinued.

In the *Central American Republics* there is the Baptist mission amongst the Pipils; and the Central American Mission works with the Cakchiuels, Mams, Quiches and the Del Nortés.

In *Bolivia* the Methodist Episcopal Church, North, is stationed amongst the Aymaras and the Bolivian Indian Mission ministers to the Aymaras and the Quichuas.



AN INDIAN OF BOLIVIA

In *Peru* the Evangelical Union has an interesting experiment among the Incas. The Inland South America Missionary Union works among the Chamas and Campas.

In *Colombia* the Inland South America Missionary Union is beginning a work among the Goajiras, Motilons and Aruacs.

In *Ecuador* the Christian and Missionary Alliance has missionaries among the Jivaros.

In *Chile* the Protestant Episcopal Church works amongst the Araucanians.

In *Brazil* the Evangelical Union of South America works among the Carajas.

The Inland South America Missionary Union has missionaries to the Terena, Bakairi and Xinguano Indians and is opening a post in the Xingu River district amongst ten other tribes.

In *Venezuela* the Orinoco River Mission is evangelizing among the Guauqueri.

In *Paraguay* the Church Missionary Society of London has had remarkable success with the Indians of the Chaco.

To date only faint efforts have been made to send the Gospel of our Lord Jesus Christ to Latin American Indians. Over three-fourths of the assimilated, but pure blood Indians, have no Protestant missionary. Over seven-eighths of the Tribal Indians, buried in vast forests, in unexplored or semi-unexplored regions, are as unreached by the white man as they were four hundred years ago, and still remain without God and without hope. It is one of the supreme missionary challenges of our day and generation, one of the world's remaining pioneer fields. It is another Dark Continent that awaits a Livingstone.

A Living Church in Latin America

By KENNETH G. GRUBB, London, England
World Dominion Movement

“THE Church—what a word was there; richer than Golconda and the treasures of the world! . . . Strong was he that had a Church. He stood thereby, ‘though in the centre of immensities in the conflux of eternities,’ yet manlike towards God and man. The vague, shapeless Universe, had become a great city for him, a dwelling which he knew.” So wrote Carlyle, and no one who knows the churches of Latin America will reverse his verdict. In them, and through their ministry the vague, shoreless outline of eternity has become for thousands of seeking souls a city which hath foundations whose builder and maker is God. It will not then be altogether out of place if we consider briefly some of the characteristics of the churches of Latin America. Without entering into unnecessary discussion it is sufficient for the purposes of such a bird’s-eye view, to consider as a church any group of believers, baptized into the Body of Christ, regularly meeting together for worship, prayer and due and proper celebration of the sacraments with the attendant discipline.

Such churches are found in every place. In the Andes they exist three miles above the level of the sea, and the *gringo*, when he addresses them, must pause to take his breath. Down in the Amazon lowlands there are churches to which on Sunday mornings the members will nearly all come in their canoes. In Guatemala City there is a church on the central plaza and adjoining the Presidential Palace. In Spain there is a church which meets regularly in a cave—the church “which is in thy cave.” And for church buildings there are edifices in pseudo-Gothic or in the modern style for auditoriums. There are churches built of five-gallon gasoline tins hammered flat. There are churches walled with cactus and thatched with banana leaves. Both in Mexico and Spain there are former Catholic churches now dedicated to Evangelical worship. And finally, there are scores of house-churches—churches meeting in some faithful brother’s home. I have partaken of the sacred elements with an ordained minister present, floating down the river on a large raft. That group, not strictly a church, was, at least, a going concern, in spite of the fact that it was drifting.

The membership of these churches includes all

sorts and conditions of men. Almost all classes of mankind who have their exits and their entrances on the stage of life are represented in the churches of Latin America. Today, as always, the common people receive Jesus gladly, and it is they—to the eternal credit of Christianity, who form by far the most numerous representation. But there are prominent lawyers, one or two prominent politicians, leading physicians, state employees, school principals and educators, merchants and bankers, tradesmen, officers of the army and navy, writers and poets among the membership. There are farmers and porters, chauffeurs and sailors, street peddlers and carpenters and a score of other occupations. I knew a man in one of our churches who made his living by writing letters in the market for the illiterate—a common profession in many republics. Another man, up to the time he was converted, used to go to prison to earn his living although never himself the criminal. It is still permitted in some parts for a man who has been found guilty of certain offences to pay for someone else to remain in jail in his place!

Anglo-Saxon Protestantism does not go to church if it is wet; it turns on the radio at home. I have known Latin American Christians travel ten miles on foot in the rain (single journey) to attend Sunday service, the woman, perhaps with a baby on her back. One man on Sunday morning heard that the bandits were on the trail between him and the village church. He resolved, however, to go and was held up; he promptly invited his captor to the service. The bandit went hoping, of course, to hold up the whole church. He was so impressed with what he heard that he left without even touching the collection!

Most of these churches are not large; the average membership of 300 churches in different republics of South America proved to be 55. In the country the sparsity of the population and the difficulties of travel tend to make the churches small. The Latin American is often, also, a strong individualist and to hold together a large church requires more training in leadership than some of our pastors possess. Some of the city churches, however, are very large. There are three churches in Rio de Janeiro of about 1,000 members each, and there are other churches in the republic of

this size. There are two churches in Guatemala City of about 500 members in each. There are some large churches in Mexico. I have been present at a communion service when over 700 persons took part, and the occasion was not a special one. Large churches in Latin America offer very serious problems and provided there is an ample spirit of cooperation it is often preferable to have several medium-sized churches in a city than one large one. Both in Central and South America there are some large rural churches; sometimes a whole village or community has received the Gospel in a wave of spiritual awakening.

Only a few churches, comparatively, are self-supporting in the sense that they have both built their *templo* and maintained their minister. Many others support their minister, either congregationally or indirectly, through their central church organization. Experience shows that it is not common for a church of under two hundred members to be able to undertake the whole support of a full-time minister. Naturally this problem must be viewed in a totally different light in the towns and in the rural districts. Many rural churches are served by lay workers and evangelists, being occasionally visited by an ordained minister. Moreover, rural communities will not infrequently build their own churches, the members supplying both the material and the labor. In the cities it is often desirable that the church should meet in a suitable and dignified building. There are not wanting cases, however, where handsome city churches have been built mainly by the voluntary contributions of the congregation. A beautiful spirit of sacrifice is often shown in the building of the rural church. One very old man once said to me: "I cannot do much, but I sit on the ground and hold the foot of the ladder while my son climbs up with the adobes."

Blessed are they who not only in their dreams but in their deeds, humbly hold the ladder on which the angels of God ascend and descend between heaven and earth!

The Church in Action

It is timely to speak in brief of the church in action, and here, perhaps, a word of friendly criticism may not be amiss. Many of our churches are not so much places of prayer as places of preaching, or teaching. We tend to exchange the devotional spirit for the didactic spirit. This is very natural amid people who are destitute of Scriptural instruction, but it is regrettable. As a matter of fact there is often a fine devotional strain in the Latin American soul if it can be evoked. It was a Portuguese king who wrote the Latin hymn which has passed into the universal possession of Christendom: "O, Come, Let Us

Adore Him." Both the prose and the poetry of the religious writers of the Golden Age of Spain breathe the incense of the sanctuary. Even Ruben Darío, the famous Nicaraguan, not generally considered a religious poet, has some pieces which are marked by a fervent spiritual aspiration. An Argentine once said to me: "I cannot make up my mind whether your Protestant churches are really intended for worship, conversation, exercise or financial transactions." The latter reference was probably to the custom of taking change out of the collection when the plate is passed around. The criticism was not just, inasmuch as it failed to appreciate the real connection which exists between the inward and the outward life; but it was suggestive.

There are some fine spiritual leaders among the pastors and ministers of our Latin American churches. Mexico, Rio de Janeiro, Sao Paulo, and the River Plate region can all show men who have added competence to devotion and consecration to natural gift. Many of these men receive salaries which a sausage-seller in Anglo-Saxon countries would scorn. Having said this, however, it is necessary to notice that the ministry presents one of the most serious evangelical problems of Latin America. In some cases there has been, for a variety of reasons, a lack of vocation among the younger men. But it must be confessed that our theological colleges or seminaries have not fulfilled their purpose. The seminary problem is always with us in Latin America; it hangs around the corner of every conference and discussion like a hungry dog at the street corners. For the most part we have failed to combine a deep devotional spirit with a high standard of training. We have produced some narrow and carping mentalities; and the shallowness of our own spiritual life, our lack of personal sacrifice and the superficiality of our own thinking have been reflected in those whom we have taught. It is also true that most of our pastors do far too much; it is difficult to blame them. As a result they do not give adequate time to meditation and prayer. The results of a recent inquiry into what evangelical ministers read during the course of a year were, in the majority of cases, disquieting. It is obvious that under such circumstances the Evangelical movement tends to become a movement of activities.

There is some rich material in nearly all the republics in lay workers and lay leaders. Intimate contact with the leading laymen of our churches nearly always increases one's respect for them. Recently in Mexico I asked a layman why he gave so much time to the church. He replied very simply and earnestly: "I cannot but share my bread with the hungry."

One man in Brazil brought over seventy differ-

ent adults to church or Sunday school for the first time, in a year. Another man, a chauffeur, and owning his own car, gave himself and the car wholly to the Lord's work on Saturday and Sunday every week, paying for his own gasoline. This meant a very serious loss for him commercially. Another layman, of humble origin, finding himself in charge of a congregation in the prolonged absence of the minister, organized a graded Sunday school, and selected and trained, in a simple fashion, the necessary teachers. It would be possible to multiply these examples.

Two Serious Difficulties

It would not be fair to present this picture of the church in Latin America without mentioning two serious difficulties which constantly occur in local churches: moral difficulties and divisions. The former problem is well known to all who have had the most superficial contact with evangelical work in Latin America. The fact that it is a problem at all is a high testimony to the standards of righteousness set among our congregations. In no other circles of Latin American society is it recognized as such. Often converts are not received into membership because of the difficulty of straightening out their marital and moral relationships. Not infrequently there are serious lapses among the members and sometimes even in the pastorate. The Indian in these matters generally shows a better record than the Mestizo.

The second fault is also a serious one. It is not altogether uncommon to find a church rent into local factions, generally grouping themselves around some brother who thinks that his importance has not been sufficiently recognized. The personalism of the Latin American temperament is carried over into the church life and there are too many members who are Paulists or Apollonians. Sometimes this leads to actual division and secession of a group of members; sometimes these divisions are due to a rising spirit of nationalism. Undoubtedly also the denominational organization of our work makes it easy to conceive of multiplication of means of division. The Amoeba multiplies thus; but it is a primitive form of growth.

The Church is the permanent form in which the results of evangelization are finally embodied. It is the agency by which the sovereignty of God operates in this and every generation. It may be, as in Mexico, that government action will close our schools, fetter our missionaries and limit all forms of social penetration. It may even be that our church buildings may be closed. But the true church does not exist in these things. It is a spiritual edifice. It holds the promise: "The gates of hell shall not prevail against it." It can afford to

dispense if need be with its buildings of concrete, as it is founded upon a Rock. It is the depository and minister of the unalterable truths of peace,



SOUTH AMERICA HAS A POPULATION OF 80 MILLION PEOPLE WHILE THE POPULATION OF INDIA AND BURMA AND CEYLON IS 300,000,000

pardon and holiness, of the things which move with passionless authority and unchangeable mien through the profundities of our spiritual being, of the divine message of salvation of all mankind.

THE MISSIONARY CALL

BY GEORGE ZABRISKIE COLLIER, *Middleburgh, N. Y.*

(An antiphonal response to Tennyson's "*Crossing the Bar.*")

Sunrise and Morning Star!
How clear Life's call to me
To send Christ's words of peace and love afar,
Across earth's storm-tossed sea!

Noon-tide,—again the bell,—
"Work on,—'tis not yet dark,—
With faith and courage; say not yet "Farewell,"
Nor disembark."

To every land and each long-waiting race,
Life's flood will bear me far,
My Pilot with me always, face to face,
Before I cross Death's bar.

Emerging Youth in Latin America

By S. FRANKLIN MACK, New York

*Young People's Secretary, Presbyterian Board of
Foreign Missions, U. S. A.*

IN SPENDING four months in South America, Central America and Mexico this past year, my primary objective was to take motion pictures to be used with the interdenominational study of missions in Latin America. To achieve this objective I journeyed over 25,000 miles by land, sea and air. I learned a great deal about the geography, the climate, the customs of the people and the work being done by missionaries. My appreciation of the vastness of the southern continent increased immensely. Respect for the people, their ancient culture and their modern achievements grew apace. A veritable multitude of impressions of all kinds passed in kaleidoscopic review, not all of them favorable, but none failing to awaken interest and to suggest comparisons. Here was a new world, yet very old: the new and the old existing often side by side. Would the new prove better than the old? Was all of this modernization, this wholesale importation of automobiles, motion pictures, radios and all the new appetites that go with them—was it a good thing? What does the future hold in store for these widely differing republics, each with its peculiar history, problems, aspirations?

These were insistent questions for which it was difficult to find satisfying answers. The modernization, even in the large cities, is almost too new, and the dead hand of the past still too much in control for the newer attitudes, forms and institutions to have become clearly defined as yet. So I found myself searching for symptoms, and this inevitably led to the focussing of attention upon youth. Because of the rate of speed at which I was forced to travel, this was not an easy thing to do with any thoroughness, but I consoled myself with the thought that I was not so close to the situation as to be unable to see the forest on account of the trees: at least I had perspective!

Almost the first impression that I had of Colombia was that it is being run by young men. Many of the customs men at Puerto Colombia were quite young, and almost none of the sizeable group who assisted in the elaborate ceremony of tracing my lineage back through both sets of grandparents and recording my ten fingerprints three times at the Baranquilla police headquarters were out of

their twenties. Later at Medellin when I found myself swept along in a stream of humanity at a political demonstration honoring ex-president Olaya Herrera, the speakers were young men and most of the crowd were young. Age is still in control, but youth is right up behind the saddle, ready to take the reins.

I found only one well-organized political alliance of youth, the Federacion Aprista Juvenil. It is the youth section of Victor Raul Haya de la Torre's APRA party in Peru. It is, however, no blindly partisan alliance of self-seeking political amateurs. Every member not only contributes a modest weekly fee to the support of the party, but gives of his time as well, either teaching in night schools for the illiterate and uneducated, or attending classes for self-improvement. In a land and on a continent where the double standard of morality is the rule, and is acquiesced in by parents, this youth organization pledges its members to live clean lives, and to neither smoke, drink nor indulge in social dancing. They pride themselves on setting such a high standard of physical fitness, honesty, industry and morality, that they will be recognized as Apristas by their conduct. "Prepare for action and not for enjoyment" is their slogan. The action envisaged is not military action. It is rather the living of an effective life in the service of humanity and of the State. I found these young people taking an active part in the running of a cooperative *comedor* or eating place in Lima, where poor people could get a good meal for the equivalent of six cents in our money. They were busy in a night school teaching, reading, studying the needs of Peru, preparing murals to illustrate the ethical and moral ideals of the organization. They embarrassed me by asking whether young people in North America take an active interest in the affairs of government and in raising the status of the underprivileged. This party, while it finds itself ranged against the established Catholic Church, which has joined the party of privilege in the defense of the status quo, is not antireligious. Haya de la Torre is himself Christian and Protestant, and while there is no dictation as to what a man shall believe, there is definite recognition of the importance of religion

in personal and community life, and the strongest kind of emphasis upon Christian ethics is to be found in the code of the Federacion Aprista Juvenil.

As might be expected, liberal and revolutionary ideas find their most fertile soil to be the minds of youth, especially the students in the schools and universities. The government university at Lima, Peru, has been closed for some time because of the strong liberal complexion of the student body, most of them sympathizers with the APRA party. I arrived in Merida, Mexico, just in time to witness the strike of high school students in the government schools. Reflecting the spirit abroad in the land they were demanding a larger degree of self-control, more holidays and shorter hours, with school only in the mornings. A few days previously they had stormed the local education headquarters, wrecked the office and burned all of the records. They had forced the students at the Turner-Hodge mission high school to join them, but the prospect of being photographed in motion pictures, added to their lack of sympathy with the strike, was sufficient to bring nearly 100% of the mission school students back to their classes. There were a few tense moments when, with doors locked, we waited for the angry crowd outside to tire of their attempts to set fire to the window awnings and to batter in the door. Elsewhere, in varying degrees, there were signs of unrest and of dissatisfaction with ideas, attitudes and institutions of long standing.

This questioning carries over into the field of religion. A type of Christianity which portrays Christ as a dead figure in the distant past, and which places large emphasis upon ritual, the payment of dues, and unquestioning obedience to ecclesiastical authority, does not meet the needs of youth. Students seek spiritual satisfaction in the study of philosophy or of oriental faiths. Many have given up all religion. Nor does the stereotyped, adult-centered program of the Protestant church, too often limited to Sunday school, preaching service and mid-week prayer meeting, meet their needs any more than it meets the needs of young people here in North America. New ways must be found to minister to the spiritual needs of youth if they are to be reached and held by the Gospel of Jesus Christ.

The best technique discovered so far is that of the young people's summer conference. It has proved its value here, and it is now being adapted with effectiveness to the needs of Latin America. For a number of years such conferences have been held in Chile, and now a start has been made in Brazil also. Mexico is becoming interested, a significant week's camping conference with twenty-two young men enrolled having been held in the

state of Yucatan during April of this year. Similar Christian conferences for study, worship and rededication are to be held near Mexico City this fall.

The missions are also making provision for the training of young people, not only for the ministry, but also for Christian lay leadership. There is a girls' hostel at Oaxaca from which many Christian girls have gone out to be leaders in the educational, social and religious life of the surrounding Indian communities. In other parts of Mexico young men, trained by the missions, have given themselves to the establishment of rural schools under the government's program for educational expansion into rural areas. A mission girls' school at Quezaltenango, Guatemala, has a normal training department which is turning out Christian teachers to help man the government's schools. A nurses' training school in connection with the mission hospital at Guatemala City is producing fine Christian nurses who are finding employment all over Guatemala, everywhere earning a reputation for character and efficiency.

At Medellin, Colombia, there is a training school for Christian leaders where provision is made for self-help, and where a premium is placed on industry as well as piety. Unique among the training institutions is the Methodist Episcopal "El Vergel" farm school near Angol in Chile. Here a fine upstanding group of young men is being prepared for leadership in the fields of agriculture, horticulture and animal husbandry. The school equips these students not only for the agricultural reclamation of Chile, but also for Christian lay leadership.

There are Y. M. C. A. and Y. W. C. A. organizations at work in the larger cities of nearly all of the Latin American Republics, and they are doing a great deal, as in this country, to supplement the work of the Church in reaching and holding young men and women. It was my privilege while in Lima to attend a Sunday morning breakfast conference at the home of the General Secretary of the Y. M. C. A. to which some forty representative younger men of the city come each week by invitation, to discuss the relation of Christianity to life. This morning the leader talked on the subject, *Una Maravillosa Manera de vivir*—the abundant life. Various members of the group asked thoughtful questions and others told quite simply how their lives were being lived on a higher plane because of the new outlook that Jesus Christ had brought to them. It was a notable illustration of the determined effort that is being made to discover effective methods of approach.

Students at the seminary in Sao Paulo, Brazil, have been organizing teams to spend the summer months (December and January for them) in

preaching, teaching and helping with programs for young people out among the churches of the Presbytery. This has added materially to the effectiveness of their training and has been a great boon to the churches. This mission, in particular, is to be commended for the quality of its leadership among the nationals. One student whom I met, a Negro boy by the name of Valerio from far north in Bahia, has been amazingly effective in the conduct of evangelistic services, proving acceptable not only in the smaller villages, but with the cultured congregation of the city church at Sao Paulo as well. It was in this Sao Paulo church that I found a Sunday school enrolling 900, six hundred being accounted for in little branch Sunday schools conducted on Sunday afternoon all over the city by teachers and young people from the parent church.

Perhaps it is because of the restrictions which have been imposed in Mexico that I was most impressed with the work being carried on in and around Merida in the State of Yucatan. There one evening I had spread out before me a map of the surrounding territory. Some fifty-two villages were indicated as places where there are organized churches. They represent the missionary outreach of the work centering in Merida. The man who supervises them all showed me pictures that he had taken of the different congregations. A large proportion in each instance were young people. There being but few ordained ministers available, the churches are manned largely by elders. Each church has from three to six little branches in near-by Indian villages, where the work is carried on by elders and the young people. The Merida pastor who took me to visit some of these congregations is only twenty-one years of age. Another young man not much older is at work there representing the American Bible Society. With the resourcefulness of youth they were responding to restrictions laid upon the churches by encouraging Bible study and family worship in the homes.

There are many factors controlling the destiny of nations. We have spent far more money on the exploitation of Latin America's raw materials than upon making Jesus Christ known. The missionaries whom we have sent, and the leaders whom they have trained among the nationals are all too few for the greatness of the opportunity. But the goodwill which Protestant missions have

earned in the eighty and more years of their existence there, the receptiveness of the people to the Christian message, the steadfastness of the Christian nationals in the face of opposition, and the beginnings that have been made toward reaching and holding young people—these are tremendous assets. Now, while things are still so largely in



A COLOMBIAN STUDENT STUDYING FOR THE MINISTRY

the formative stage, is the time to make a great advance in our missions' work in Latin America.

The future is full of promise if we can succeed in making Jesus Christ a vital reality to the youths of these republics, as they come into larger responsibility and leadership. This problem of how to enlist the energies and enthusiasms of youth in the building of Christ's Kingdom is one which the churches of North and South America have in common. As we find solutions to it here, we shall be helping them to solve it there.



QUOTABLE ITEMS ABOUT SOUTH AMERICA

South America, the Dark Horse among the continents. Twice the continental area of the United States. Possible growth during the next century staggers prophecy.

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

Ecuador, the 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.

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

Bolivia, the Roof of the Continent. Highest inhabited country in Western Hemisphere. Ten degrees from the 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. Lowlands, tropical climate and other characteristics make this land one of the most difficult on 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 country.

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

* * *

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.

Of the 2,042,889 people in Buenos Aires there are probably only a few hundred men on any given Sunday at religious services.

There are over six million Africans among the thirty-nine 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.

In *Peru* and *Ecuador*, only one 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.

Practically 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.

Religious Education—Old and New

By REV. HUGH C. STUNTZ
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ATAHUALPA, last emperor of the sun-worshippers in South America turned from his ancestral faith and accepted Christianity to avoid death at the stake. He was strangled instead by a Dominican friar, Vicente Valverde, and the hawk-eyed, cruel Pizarro. As in Mexico, so in South America, the Cross was planted amidst the ruins of a pagan empire by the power of Spanish greed.

Devastating victories these that brought a religion of love on the point of the sword! They were followed by centuries of ruthless and heartless exploitation, always in the name of Christ, always with pious subterfuge and holy absolution.

So complete was the victory of "Christianity" that little was left of indigenous religion. Death became the penalty for all heretics, whether simple, superstitious Indians or cultured intellectuals. No wonder that the ancient cults of Mama-pacha, of Raymi and Coya Raymi—the worship of Earth, Sun and Moon—vanished. Thirty million followers of these religious ideas were reduced to less than eight million in the first century of "Christian" domination!

Traditions are not killed so easily as people, and in spite of persecution, death penalties and unutterable cruelties, many religious customs have been perpetuated either in secret, by rural Indians, or have been silently absorbed into local Roman Catholic practices. Obedience to the authority of the Church has frequently been secured by just such unworthy means.

Today the Indians of the Altitudes, from Ecuador to Chile and Argentina, enjoy a mixture of religious ideas under the symbol of the Cross. They have combined animism, superstition, fear and obedience into a weird jumble of beliefs that center in the authority of the black-robed priest. Religious education for these folk, under the dominant Church, has never mounted beyond an insistence upon absolute obedience to ecclesiastical authority. God for them is still Viracocha, or Pachacamac; Christ is a strange unknown figure of suffering and death, not unlike their ancestral, weeping God of Tiahuanaco. For these Indians, allegiance to the Church of Rome is but another superstition, another mystery. The services, con-

ducted in Latin, add further incomprehensible suggestions to uneducated minds so that the "Christian" Indians have practically no religious education.

These natives of Latin America were denied privileges of education afforded to sons of Spanish



A MAYAN-INDIAN TEACHER AT A MISSION SCHOOL
IN MEXICO

and colonial families. In the history of colonization under Roman Catholicism, general education has always been considered dangerous. Even education for the selected few was strictly under the watchful care of mother Church, and religious education was obligatory. Catechetical instruction in the dogma of the Church was the content of this education, made attractive and awe-inspir-

ing by the experiences of first communion, mass and confession.

The wave of revolution that rocked the world at the close of the Eighteenth Century brought to Latin America freedom of thought along with other blessings and burdens. It was a golden moment for religious awakening; old authorities were discredited, new ideas and more noble ideals were taking root in the minds of an unshackled people. But no religious movement proved strong enough or alert enough to gain ascendancy, and little by little the religious allegiance of Latin American peoples slipped back into the worn, easy grooves of authoritative, State religion. Education continued in the hands of the clergy, and religious education remained a matter of instruction in dogmatics with almost no relation to the needs of everyday life.

The coming of Protestantism had little influence on this religious and educational scheme. It was not until the currents of thought from Europe and North America began flowing into Latin America that one finds a noticeable change in the attitudes of Latin American States. The cultural revolution followed slowly and long after the physical revolution that cut the ties with Spain.

Gradually the logic of religious liberty, the necessity of public education, the development of Latin American literature and culture opened the way for changes, more radical and fundamental to the social life of Latin America than mere change of government. For several generations the Roman Catholic religion continued as the State religion, but within the past generation we have seen the severing of this relationship in country after country, and wherever the Church and State remain united, as in the Argentine, Bolivia, Peru and other republics, absolute religious liberty has been accorded, and public education is under the direction of the secular power. In some of these countries religious education by the Catholic clergy is still permitted as part of the public school curriculum. Such teaching is formal instruction in dogmatics, and both parents and pupils are out of sympathy with this type of religious education. The majority of Latin American countries have absolutely divorced religion from education, and the representatives of the Church on one side, and of public education on the other, are often hostile camps instead of allies in the building of stronger citizens.

In later years Protestantism has been somewhat responsible for this separation. Preaching individual liberty and responsibility to God to a people steeped in authoritarianism, has its dangers. Breaking down established traditions of religious authority has had good and bad effects; and we might well ask what Protestant teaching

has brought to replace the religious education of former years.

Sunday schools, similar in organization, purpose and program to the Sunday schools of North America, have been the recognized Protestant method of religious education wherever missionaries have left their imprint. Most Sunday schools in Latin America have been supplied with study materials not prepared to meet their needs, without illustrations from Latin American life, and frequently not answering the simplest requirements for curriculum.

Many handicaps and difficulties have frustrated, to some extent, the attempts of religious education through youth movements. Lack of trained leadership, support and guidance have been the chief obstacles to overcome. Wherever national organizations have been formed, incorporating the Protestant youth of various denominational groups, these difficulties have been met and largely overcome. The enthusiasm of a united group working in a common program has overcome the lack of support, and has usually developed leadership. The national organizations in Mexico, Uruguay and Argentina have achieved notable results in promoting the cause of Christ. They have financed their own program, published their own literature, launched their own social reform movements and have proven their vital Christian spirit.

Religious education from the pulpit has suffered from a lack of well-trained, educationally-minded preachers. In most new missionary work it is necessary to employ preachers whose zeal often outruns their knowledge. Missionaries frequently supplied this lack to some extent.

Drawbacks to effective religious education fortunately do not completely fill the picture. From the Rio Grande to Tierra del Fuego the tale of real spiritual progress is being told today in improved and largely extended Sunday school efforts, in vigorous youth movements, in leadership training developments for preachers and lay leaders, in an increasing effectiveness of Protestant publications, and in the growing recognition on the part of Protestant groups that religious education is fundamentally as necessary to the continued life and vigor of the Church as any other phase of church activity.

One of the most promising developments has been the cooperative effort on the part of a group of denominations to develop an indigenous curriculum of religious education for all Latin America. In the course of seven years, cooperating groups have been formed in Mexico, the Caribbean region and South America to prepare these materials for use in church, church schools, Sunday schools, youth organizations, and for pioneer work among unreached peoples.

The Growth of Religious Liberty

By REV. CHARLES S. DETWEILER, D.D., New York

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THE Roman Catholic religion is recognized as the State Church in Colombia, Venezuela, Peru, Bolivia, Paraguay, Argentine, Haiti, Dominican Republic, and Costa Rica. A peculiar situation obtains in Guatemala, where there is a concordat between the Republic and the Vatican, under which the Church receives a small annual payment from a government which is strongly anti-clerical. In this case the union of church and state is more theoretical than practical. The following governments have decreed separation of church and state in the years as given: Mexico, 1857; Honduras, 1880; El Salvador, 1886; Brazil, 1891; Nicaragua, 1894; Cuba, 1901; Panama, 1904; Ecuador, 1906; and most recent of all, Chile, 1925.

All of these countries inherited traditions of intolerance from the time when they were colonies of Spain. It was the policy of the mother country to prevent at all costs the entrance of heretical ideas, and to this end commercial intercourse with her colonies was limited to Spanish-built and Spanish-owned vessels. The immigration of foreigners was prohibited, and a Spaniard might embark for the Americas only after presenting evidence that he was an orthodox Catholic. This protection against heresy was further reinforced by the establishment of the Inquisition; at the opening of the nineteenth century there were tribunals of the Holy Office in Lima (Peru), Cartagena (Colombia), and in the City of Mexico. These functioned until 1813. No book could be printed in the Americas except by consent of the government. The ships of all Protestant nations must have been classed as pirates, for in the sixteenth century a law was enacted, providing for the seizure of heretical books that might have been introduced by "pirates."

After independence the struggle for religious liberty began in an effort to secure for foreigners the right of maintaining their own worship and for the interment of their dead in public cemeteries. This soon led to the extension of this right to natives who might have professed some other than the Roman Catholic faith. The name of the Rev. David Trumbull, the first evangelical mis-

sionary to Chile, has honorable mention as a leader in securing civil marriage and civil cemeteries in that republic. Before his death he obtained an interpretation of the constitution that amounted to a guarantee of religious liberty. Dr. Thomas B. Wood, a Methodist missionary, was a leader, at first in Paraguay and later in Peru, to obtain for Protestants the sanction of the civil law for the foundation of their families. The marriage of two Protestant foreigners in Lima in 1897 almost became an international incident. Peruvian authorities declared the marriage invalid because it had been celebrated in accordance with Protestant rites. Newspapers in the United States published editorials with regard to the crying need of liberalizing the laws of South American states, and the President of the United States was asked to use his influence with the governments of certain South American states in behalf of our citizens. Finally, after much opposition of the clerical party, a civil marriage law was passed by the Congress of Peru.

Liberty to preach and to establish Protestant churches was far more difficult to win, and cost the blood of martyrs. Noteworthy among these was the humble colporteur from Argentine, José Mongeardino, who in 1877 took the Bible into Bolivia, and was assassinated for his pains. In 1890 the Rev. Francisco Penzotti, an agent of the American Bible Society, suffered imprisonment for eight months in Lima for his missionary activities. A few years previous to that event he and the Rev. A. M. Milne were denied admission to Ecuador and were told by the customs official that as long as Chimborazo stood, the Bible would be kept out of that republic. Ten years later a revolution occurred which brought the Liberals into power, and the door has been kept open for the Bible ever since.

Ecuador's history is an example of what has been a frequent occurrence in other republics; she has had presidents whose ideas of liberty and tolerance have been far in advance of the people. In 1835 President Rocafuerte brought a Quaker to Quito and put him in charge of a school, but was unable to maintain him there against the

popular outcry. In the early years of this century President Alfaro commissioned the Rev. Thomas B. Wood, of Lima, Peru, to equip three normal schools with American teachers, agreeing in the contract that they should be protected in the right of teaching the Protestant religion outside of school hours. Missionary teachers were brought from Chile for these schools, and continued for some years, but they were not able to do what they had expected to do outside of school hours. In Venezuela Prof. Mecham tells of an anti-clerical president, Guzman Blanco, who "in the hope of seeing Protestantism take root and prosper in Venezuela, offered one of the confiscated churches to the Protestants, but as there was no organization to accept the offer it was



CHILIAN MISSION SCHOOL GIRLS

withdrawn." This was in 1874. The next instance of this kind occurred in Guatemala in 1882. President Barrios asked the Presbyterian Board of Foreign Missions to open a mission in that republic. "To show his interest the president paid the traveling expenses of the first missionaries, Rev. and Mrs. John C. Hill, provided them with a place to live, and sent his own children to the mission school which was established." This mission has continued and prospered down to the present time. Many instances could be cited of governments that were determined to guarantee religious liberty and to protect the right of Protestant preachers, and who promptly moved to prevent the unlawful interruption of their meetings. But effective religious liberty has had to be won from the people by an exhibition of the spirit of meekness in suffering persecution. In Mexico alone, more than sixty Protestant believers have laid down their lives as victims of Catholic mobs.

Now in recent years we are witnessing a growing movement of opposition of governments to the Roman Catholic Church, which is involving

all other churches. It seems to be natural for the Latin American mind to pursue policies to illogical limits and to provoke issues that admit of no compromise. In its effort to destroy the political power of the Roman Catholic Church, the Government of Mexico has proposed to "defanaticize" the people, and has gone to the extreme limit of imposing a "socialistic education" upon all the youth in public or private schools. The leaders of the State have boldly proposed to take possession of the consciences of children and uproot religious ideas. Apparently unaware of, or unwilling to recognize, any contradiction between these decrees and its profession of religious liberty, it has even forbidden the use of the mails to religious publications. Freedom of worship and of propaganda is limited to the interior of church buildings, and no more church edifices may be built. Meetings in homes or in rented buildings are illegal. Barriers have thus been erected against the further spread of the Gospel in Mexico except through private personal work.

The one item of Mexico's anti-clerical program most likely to be adopted by other republics is that which limits a religious ministry to native-born citizens. In Ecuador and in El Salvador the immigration individually or collectively of foreign religious clergy is prohibited. This is now interpreted as applying only to Roman Catholic priests and nuns. In Guatemala the entrance of foreign clergy of any religious cult is prohibited. This has made it impossible to send in new Protestant missionaries, although replacements have been allowed and no obstacle is placed in the way of those returning from furloughs. In Venezuela a law "prohibiting the entrance into the republic of foreigners dedicated to the service of any cult or religion" has been enforced in recent years against Protestant missionaries. These prohibitions in at least one country arose from a desire to prevent the influx of priests who were refugees of the revolution in Spain. They are also a manifestation of growing nationalism, in which the immigration laws of the United States have served as an example.

The attitude of the Mexican Government toward all religions should not cause us to forget that in the greater part of Latin America there is the fullest freedom for missionary activity. It is an amazing reversal of history for the Roman Catholic Church in Latin America to assume the role of the protagonist of religious liberty. There is no indication that she stands for liberty for all religions. The fact that her own children are turning against her affords no comfort or encouragement to Evangelical missions, but it rather urges us to press with more vigor the work of evangelization while there is yet an open door.



ADMINISTRATION BUILDING OF WARD COLLEGE, BUENOS AYRES, CONDUCTED BY THE DISCIPLES OF CHRIST AND THE METHODISTS

Cooperation and Unity in Latin America

By REV. WEBSTER E. BROWNING, PH.D., D.LITT.,
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FORTY years ago, when the writer was about to begin his life work in Latin America, the word "cooperation" had not been written into current ecclesiastical vocabularies.

Those were the halcyon days of an accentuated denominationalism, and the church board that projected its work into a foreign field was obliged to keep before its representatives in that land the urgent need of lengthening its own rolls and strengthening its peculiar bulwarks. Contributors to the venture expected practical returns from their investment, and the failure to report such gains with due regularity might have endangered the financial support of the missionary.

As a consequence, the occupation of the field was hasty and opportunist. With no previous consultation among themselves, and with but a superficial understanding of the real needs of the field, the various denominations, during the second half of the past century, occupied the most easily accessible and most promising centers of population in Latin America, leaving the vast and then almost unknown hinterland of the continent to the outcome of future contingencies.

Each of these denominations at once established schools, began the publication of literature that explained the unusual merits of its peculiar tenets, and undertook the preaching of the Gospel from pulpits hastily set up in buildings that

were altogether innocent of architectural embellishments.

As the natural result of this opportunist method of occupation, there was much overlapping of territory and duplication of forces. Buildings of rival denominations, even in small towns, were sometimes closely grouped together or near—just as in our home towns and villages—and a sectarian press, instead of attacking, as common enemies, the religious indifference and extreme fanaticism of the period, soon found itself engaged in a spirited exchange of theological amenities that were not always complimentary, but must have given great joy to onlookers from the sidelines.

However, early in the present century, better counsels began to prevail and one could note, here and there, faint indications that gave promise of future cooperation in what was slowly coming to be recognized as a common task. Small groups of theological students, sometimes meeting at different hours, in the same classrooms, but kept carefully apart by their instructors, were united; mutual attacks in the press became less frequent; and a partial though still reluctant consent was slowly won for the doctrine that good missionary strategy demands mutual consideration in the location of denominational activities and equipment.

The Edinburgh Congress, in 1910, had, for reasons then considered valid, rejected the consideration of problems related to missionary work in lands where the Roman Catholic Church was dominant, and this attitude resulted in the calling, in 1916, of a special congress for the study of religious conditions in Latin America. This congress, held in Panama, was most opportune, in that it confirmed the little that had been done by venturesome spirits and, by opening new avenues for the exploration and application of the principles of cooperation, at once lifted the whole question above the horizon and into the full light of day.

The Committee on Cooperation in Latin America, whose duties were to be similar to those of the Continuation Committee of the Edinburgh Congress, was organized in Panama, on adjournment of the Congress, and, since that time, persuasively and consistently, has kept before its constituent groups, as also before the general public, the absolute necessity of cooperation, if the Evangelical churches in Latin America are to advance their work or even hold what has already been won.

Some Special Projects of the Committee

There is neither need nor space, in this article, to tell the full story of what has been accomplished by this Committee, in the now almost twenty years since its organization, but reference may be made to a number of special projects which have been organized and promoted under its auspices.

1. The publication of *La Nueva Democracia*, a monthly magazine, in Spanish, which serves a highly intellectual class of readers, giving them, as does no other publication, in their language, a Christian interpretation of present-day problems. This magazine has been well received by government and educational authorities, throughout the continent, and, because of its vital and Christian approach to questions of public interest, has done much toward the creation of a friendly atmosphere for the development of Evangelical work.

Many books have also been written by the secretaries of the Committee, or prepared under their direction, which deal sympathetically with social, economic and religious problems in Hispanic America.

2. In 1925, a Congress on Christian Work, with special reference to South America, was organized and met in Montevideo, Uruguay. The purpose of this congress was the study of problems that had emerged in this part of the Americas, in the aftermath of the World War, and, more especially, the evaluation of what had been ac-

complished in setting forward the Evangelical movement in South America since the Congress of Panama, held nine years before. The findings, published in both English and Spanish, showed great advance during that time and gave encouragement for the future.

3. A financial campaign in the United States, on behalf of educational institutions in South America, known as *Educational Advance*, was terminated in 1930, and gave entirely new equipment to Ward College, in Argentina; the International College, in Paraguay; Santiago College and Institute Inglés, in Chile; the High School for Girls, in Peru, and the American College for Boys, in Colombia, in addition to helping other institutions.

4. A Committee on Cooperation in Santo Domingo was formed several years ago, under the auspices of the larger entity, by the several societies working in that island, by the pooling of their resources and the initiation of a union program for the promotion of educational, evangelistic, medical and literary work. As a result of this organization, there is now but one recognizedly important Evangelical Church in Santo Domingo, which counts on the hearty and sympathetic help of government and other authorities as it carries forward its fourfold program.

5. A Continental Program of Evangelization is a more recent undertaking of the Committee, for the purpose of making the Gospel known to the great unchurched class in Latin America, whose contact with Evangelical Christianity has been but slight or entirely lacking, and whose soul hunger has found no satisfaction in the ministrations of the dominant church. This campaign, conducted by a gifted evangelist, an Argentine by birth, has already been carried into Colombia, Peru, Chile, Argentina and Uruguay, with encouraging results.

6. To work in connection with the Central Committee on Cooperation, whose offices are in New York City, a number of regional committees were soon organized, in the most strategic centers, each of which has contributed largely to the spread of the principles of cooperation in its own area and has cultivated many projects of a local nature which have created a better understanding among the various denominations.

Local Situations

A reference to a few of these cooperative undertakings in each of the various large areas will help the reader to understand more fully how widely the principle of cooperation has now extended throughout the continent.

Mexico, in the far north, has always been fertile in the production of religious problems. A thoroughly sectarian attitude characterized the

Evangelical churches working in that country, for many years, but, in 1919, a plan was adopted by the various boards which established primary territorial responsibility, merged a number of competitive printing presses and periodicals, and organized a Union Theological Seminary.

In Central America, where a Conference on Cooperation was held, in Guatemala City, in 1920, delimitations of territory and definite commitments, as outlined at that time, are still respected and the two large denominations, Presbyterians and the Central America Mission, work together in full harmony.

In Colombia, Venezuela, Ecuador, Peru, Bolivia and Chile, there is no official office or secretary for the promotion of cooperation among the various denominations, but, in all these countries, a good spirit prevails and, in some of them, there is actual cooperation. In Peru, three bodies cooperate in the publication of *Renacimiento*, an evangelical monthly magazine, and the same groups sustain a union Bible School. In Chile, the Methodists and Presbyterians have a definite understanding as to territorial occupation, so that overlapping is avoided, maintain a Union Seminary, and also have a friendly understanding as to other activities.

In Argentina, the Disciples of Christ and the Methodists unite in maintaining Ward College, a high-grade institution that registers about five hundred students in all sections, and a Union Seminary, which is also attended by students from other denominations. There are, too, a Training School for young women which, although sustained by the Women's Foreign Missionary Society of the Methodist Episcopal Church, is open to students of all Evangelical groups and numbers on its faculty men and women of different denominations; a union bookstore, organized and maintained by some eight cooperating bodies; and a number of other organizations which care for work among the young people, for women, etc.

Brazil, in some ways, excels all other countries of Latin America in the amount of Evangelical work done within its borders, and the spirit of cooperation is strong. An Evangelical Federation has recently been formed, in which six denominations, six missionary organizations, and three societies cooperate. Cooperation is cared for through a section of this confederation.

Obstacles in the Way of Cooperation

The principal obstacles in the path of cooperation are: (a) The swiftly rising tide of false nationalism; (b) the religious inheritance of the people in which there is no element of comity or cooperation; (c) the insistent refusal of a few mission boards to allow their representatives to

cooperate with those of other denominations; (d) the distressingly large number of small and independent groups, almost invariably under the control of leaders who are militant Fundamentalists and hopelessly sectarian; and (e) the surprising fact that, as a general rule, the national ministers are less inclined to practice cooperation than are the missionaries. This is probably due to the fact that cooperation is too often looked upon as something exotic and, hence, under suspicion. Also, many of the leading nationals of today were trained by missionaries of the old school in whose terminology cooperation had no place.

Definite Results

Nevertheless, in spite of these and other obstacles to its progress, cooperation has made some



AN INTERDENOMINATIONAL YOUNG PEOPLE'S SUMMER INSTITUTE, BUENOS AYRES

very definite advance, and the following special results may be mentioned:

(a) Opportunism has very generally disappeared, giving place to a more modern and more Christian strategy in the occupation of the field; (b) mutual recrimination in the Evangelical press has almost disappeared, several rival organs of publicity having been merged, in the interests of both harmony and economy; (c) educational institutions have also been merged, in a number of cases, thus forming one strong school instead of two or three weak ones; (d) a continental campaign of evangelism, now being conducted, is altogether nondenominational; (e) and, best of all, no doubt, the far-flung Evangelical work of the continent, under the influence of this new spirit of friendly comity and cooperation, has regained much of the fascination of a great adventure as we go forward, in unity of spirit, to the God-given task of making a nonsectarian Christ known to the peoples of Latin America, thus bringing appreciably nearer the realization of His own prayer that we may be one, even as He and the Holy Father are one.

Influence of the Printed Page^{*}

By the REV. H. C. TUCKER, D.D.,
Rio de Janeiro, Brazil
Agent of the American Bible Society

Christian and Anti-Christian Literature

THE statement is made in Sartor Resartus: "He who first shortened the labor of copyists by device of *moveable type* was disbanding hired armies and cashiering most Kings and Senates and creating a whole new democratic world: he had invented the art of printing."

In this new democratic age the press has become a most efficient and widely used agency for communicating both truth and falsehood; it is a power both for good and evil. Carlyle says, "The true university of these days is a collection of books."

The Protestant Christian movement, carrying a Book that contains its message for the world, regards the printed page as an indispensable agency in the accomplishment of its task. The work of reducing spoken languages to written systems has in view the use of the printed page for setting and transmitting information. Teaching the illiterate to read is consequently an outstanding part of missionary endeavor.

The discoverers and settlers of the New World found here tribes without any knowledge of letters or of literature. Teaching them to read was not a feature specially emphasized in the early attempts to civilize these indigenous elements. Consequently the percentage of illiteracy has been large, and only in recent years is this being reduced at an encouraging pace. Official statistics, statements in the press and public addresses justify the following from sympathetic writers, who have observed for years in South America. One writes:

"Various estimates of illiteracy run from forty to ninety per cent, the average literacy being kept down by the millions of untaught Indians. Compulsory school attendance laws are unenforceable for lack of equipment and teachers, and there are still multitudes of children wandering about the streets without a chance to acquire even the three R's."

Another says: "Literacy in some countries drops as low as fifteen per cent."

* In attempting to write of the printed page in the Christian missionary enterprise in Latin America, facts and figures must be drawn largely from Brazil, since my observation and experience have been far more extensive in this country for nearly a half century than in other parts of the continent.—H. C. T.

A Brazilian of note wrote a few years ago under the caption, "What Our Fathers Read":

"If the French, notwithstanding they are Catholic, yet read considerably, it is due not only to the direct inheritance of Latin culture and the Renaissance, but to the influence of Calvinism, very strong there in the sixteenth century, and also to the spirit of Gallican independence. For there can be no doubt that the Reformation by the obligation imposed upon the faithful to read the Bible, to which Latin Catholicism was always hostile, created in modern Europe the habit of reading; and this explains why the Protestant nations have much more this habit than the Catholic. To learn to read is to the Protestant a religious necessity; for his religious culture depends almost exclusively on the reading of the Bible. For the Catholic it is unnecessary as the oral lesson suffices for his religious edification, even though given in a language he does not understand. The real causes why we read so little are those given in my previous article—the influence of Catholicism after the Reformation, hostile to reading and distrustful of books."

A priest publishes this statement: "For a long time, it must be admitted, the Gospel was for the Catholics a closed book, an unknown book, and for this reason the God of the Gospel is becoming an unknown God. Even among pious persons, among those who most closely seek to follow Jesus Christ, there are few who read the Gospel."

Dr. John A. Mackay well writes: "The Roman Catholic hierarchy accepted the responsibility of forbidding the publication and circulation of the Holy Scriptures in Latin America. This measure prevented these republics having access to the only book that could have brought new life to their people through a radical rethinking of life as a whole, and so prepare them for true democracy. It excluded from the thought life of Latin America the greatest known stimulus to popular education."

The printed page, presenting the Gospel message, faces also the charge that the Bible contains only a part of the truth. Latin American peoples have been taught that there is a body of essential religious truth unwritten, held alone by the infallible Church and only handed on to men orally.

This tradition is deeply imbedded in the minds of many throughout the continent.

The priest above quoted wrote: "Protestantism teaches that all the truths of faith are to be found in the sacred Scriptures, and that we all have the right of interpreting them, according to the light of the Holy Spirit. While combating this dangerous and deadly doctrine, prolific mother of innumerable extravagant sects, contradicting themselves, the Church does not purpose depriving us of the Bible, always, on the other hand, considered as a luminous and most abundant fountain of divine revelation. On the contrary, not only does the Church recommend, with importunity, the reading of the sacred books, but moreover grants many indulgences to all those who at least for a quarter of an hour read a passage of the Gospels."

The Cardinal Archbishop of Rio de Janeiro in a letter to his clergy, authorizing and recommending the reading of the Scriptures re-edited by Franciscan Monks in the vernacular tongue, says, "At the moment in which we write these words of approval and apology of the work of popularizing the reading of the Holy Gospels, we judge it convenient to make them very clear, that our attitude can never be confounded with the propaganda that our separated brethren, the Protestants, are very actively making. No; they, faithful to their principles, wish to substitute the Gospels for the Church; they claim to find directly and exclusively in the Gospels the dogma of faith and the rules of living."

The Press and the Gospel

Dr. Abdel Ross Wentz, in "Across the Barriers of Language," states eloquently a historic fact when he says, "with Luther's translation the printing press discovered the Bible, took it on its wings and flew with it over the face of the earth. It was not long until the Scriptures were making their appearance in millions of copies each year." This miracle is being wrought throughout Latin America.

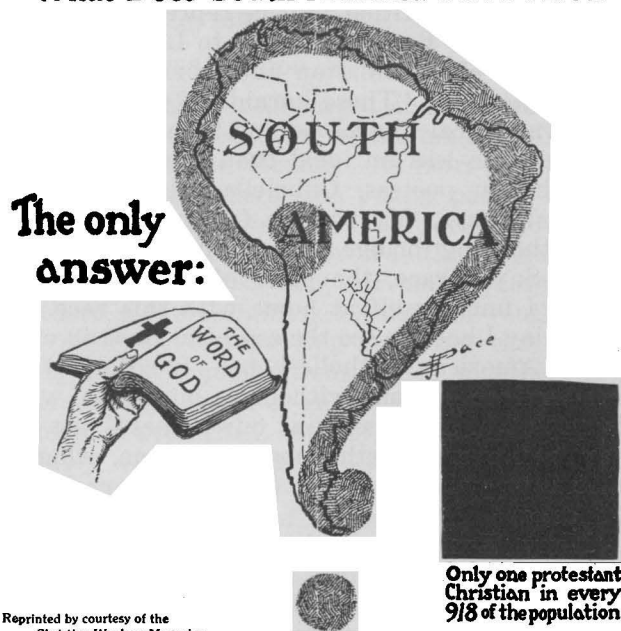
Sections of the secular press in Latin America are favorable to the work of disseminating the Gospel among the people. Some have opened their columns to Evangelical writers on religious topics, requesting generally that controversial and dogmatic subjects be avoided. These writers have not been able generally to make use of these privileges consecutively for a very long time since publishers have been advised to close their columns to such communications under threat of seeing their circulation decrease. Even when Protestant writers have contracted to pay for space the threat of religious boycott has lead editors to cancel agreements.

In recent years, when a changed attitude with reference to the reading of the Bible by the people has been forced upon ecclesiastical authorities, some editors have printed consecutively passages of Scripture texts, generally taken from an unauthorized Roman Catholic version.

From the very beginning the Protestant Christian mission has made special use of the printed page in the work. The missionary with the Bible in hand offers it to all who can read and emphasizes the opportunity and duty of searching the Scriptures to find eternal life and light upon the pathway and problems of life.

There are several Protestant printing presses and publishing houses in South America sending

What Does South America Need Most?



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out an increasing number of tracts, books and periodical literature containing matter and messages for the enlightenment and enrichment of the mind and heart of the believing community and for the evangelization of the masses who can read. Schools are established to make wider use of the printed page; children and illiterate adults are taught to read, and are induced to provide themselves with helpful literature and good books. The printed page makes possible these two successful branches of missionary work, and appeals for its increasingly wider use. Many have been induced to read a Bible, a New Testament or a religious tract, who, for reasons not difficult to understand, would not enter a hall or a church to listen to the preacher's spoken message. The rapid spread of education, an intellectual renaissance evident everywhere, and the multiplication of printing presses continually open wider doors

for the entrance of the Gospel message by means of the printed page.

The report of the World Sunday School Convention at Zurich truly says: "There is no greater missionary agency in Latin America than the Bible and no greater need than the circulation and study of it. We should give our help to all the agencies which are promoting the publication and distribution of the Scriptures in Latin America."

Dr. John A. Mackay says: "The Bible was the pioneer of the Evangelical movement in Latin America. Scarcely had Latin America attained political freedom when parcels of Bibles in Spanish and Portuguese began to be deposited in South American ports by Christian sea captains." Perusal of reports of Bible societies and Protestant missions will enable the reader "to calculate the forces of the spiritual impact represented by the coming of the Book of Books" to Latin America.

Writing of the mission and work of Bible societies he says: "These heralds of the Word and the Evangelical Church behind them can be satisfied with no less an ideal than the fulfilment of the Chilean poetess, Gabriella Mistral's desire, when she says, 'My passion for the Bible is perhaps the only bridge that unites me with the Anglo-Saxon race, the piece of common soil on which I find myself at home with this race. . . . Some day I hope to see the essential Book in every South American Catholic home—the Book which can as little be done without as our faces, which is as logical a necessity as our names—just as I see it in every North American home, where it meets us with its holy and familiar countenance.'"

Many Evangelical churches throughout the country date their origin from a copy of the Bible left in the hands of an individual. A Baptist missionary evangelist writes: "In nine years of active service in the far interior I have never yet gone into a place where the Bible had not preceded me, preparing the hearts of the people for the preaching of the Gospel."

One man had a Bible for about twenty years before he met a Protestant preacher. When the missionary first visited the community he found eighteen men and women who had experienced conversion and were ready for baptism. They were running a little day school to teach their children to read the Bible.

The religious question in Brazil is being focused more and more about the written Word of God. The Bible proves its spiritual value to those who read and meditate on its divine truths. The Book is finding its way into the libraries, councils and courts of the country and is beginning to exert its influence upon the laws of the Republic.

A traveler who recently visited Brazil wrote: "From missionaries of various denominations I

received striking testimonies to the value of the work of Bible distribution. Many churches, now vigorous and growing, trace their origin to a copy of the Scriptures carried far beyond the range of the missionary and making for itself a lodging in some believing heart."

Christian and Anti-Christian Literature

Reference has been made already to the place and production in the Protestant movement. The variety and quantity of Christian literature available in South America is quite inadequate to meet the needs. Most of what appeared in the earlier stages of the work were translations and productions from the pens of missionaries. In recent years national writers are editing the church papers and Sunday school literature and are writing Evangelical books and tracts. Lack of funds discourages many who would otherwise supply material to meet the needs. Notwithstanding this drawback progress is being made in the quantity and quality of Protestant Christian literature. The situation furnishes a great opportunity to those who might contribute of their means to print and spread the Gospel and to build the Kingdom of Christ in the heart and life of Latin America.

On the other hand the multiplication of printing facilities throughout Latin America have made it possible to use the printed page to spread positivism (the philosophy of Augusto Comte which takes the form of religion), spiritism, theosophy, and various other cults. Such books, pamphlets and other publications are found in abundance in bookstores and news stands of the cities and towns throughout South America. Many are anti-Christian in teaching and are hostile to Christianity. The materialistic interpretation of life finds expression in a considerable measure and immorality in various forms of expression also seizes upon the printed page for its nefarious purposes. Pornographic literature of the vilest type is circulated privately and now and then forces itself in show windows and on counters to contaminate the public. Police authorities in recent years are vigilant and active in their efforts to suppress the exhibition and sale of such printed matter.

The influence of the daily paper is a striking feature of the present-day life of Latin American countries. Rio de Janeiro boasts of not less than ten popular morning and five afternoon papers, besides several daily sheets of less importance. Other Latin American cities and towns show a similar record. Some are anti-Christian in attitude and most of these papers are under no dominant Christian purpose or control, except as it may be for political purposes. Many of the papers will, however, publish Evangelical news and other reading matter, including Bible passages.

Evangelical Youth in Mexico Today

By PROF. GONSALO BÁEZ CAMARGO
General Secretary of Christian Education, Mexico City

DEEP and powerful forces, springing up from the depths of human nature and history, are eagerly seeking to remodel the world. Old traditions and concepts, and standards of behavior are being exposed to bitter criticism. It is indeed an age of rebellion against the past and of anxious searching for new ways to substitute for the ways of old. Bold experiments in ethics and social organization are coming to be the fashion of the day. It is almost taken for granted that to be modern means to be unconcerned about the fundamentals of a good life, to let loose the inner restraints that make for virtue and self-control, to disparage all that was held sacred by the previous generation. Even if we confess to everything that was unsound and fallacious in the ethical standards of the past, it is none the less true that the present generation is misinterpreting sincerity as cynicism. It is an age that still has to learn the enormous difference between a saint and a hypocrite, between a sincere, honest, simple-minded man and a cynic.

An age of change and misguided rebellion against what is conventional and unfounded, is also an age that calls both for plasticity and essential goodness. Plasticity is an urgent need if one is to find the right way amidst a changing world. To be stagnant and unreceptive, to close tight the windows of the spirit in the face of enlarging horizons, has always been a dangerous policy; but in the present world it is indeed especially deadly. It means to commit suicide. But to be plastic alone does not save. There is only one thing that amounts to being dead and that is being shaken and driven to and fro by every wind. The newest has never been a safe criterion for the best. Plasticity must be directed and controlled by a deep capacity to recognize and follow what is really beautiful, and true, and good, and by the ability to discover the essential and permanent and highest values both in the old and in the new.

Youth is plasticity. Christianity is capacity to discover the highest good and loyalty to it. We may safely assert, then, that the present age is a most strategic opportunity for the thought and action of Christian youth all over the world. It is encouraging to hear fresh reports of what

groups of Christian young people are thinking and doing everywhere. Let me tell of a few signs clearly indicative that the Evangelical youth of Mexico is coming up to face the opportunities and responsibilities of the present hour, when materialistic un-Christian forces are seeking to grasp the control of the process through which a new nation is coming into existence.

The National Union of Christian Youth

For a long time a dispersed and divided Evangelical youth has been one of the main sins of denominationalism in Mexico. As heirs of the traditions of their elders, the young people of the churches have been led into indifference or even prejudice and bitterness towards the members of other denominations. But for many years, here and there, a few enlightened leaders of youth have been patiently endeavoring to bring the young people of all denominations closer together and to direct their energies in a united front attack on common problems. At last, in 1933, a national assembly of young people from eight different denominations decided to constitute themselves into a national Union of Christian Young People.

The Union issued a call to the youth of all denominations. The following excerpt from this document will explain the central aim of the movement: "The Christian youth of Mexico . . . adopts as the principle and foundation of its work the following:

"To present the message of the Gospel of the living Christ to all the Mexican nation without distinction, aggressively and bravely, . . . considering as central the value of human personality and its salvation in Christ Jesus as the ultimate and supreme objective; to work for the application of Christian teachings and standards of behavior in all the realms of human life."

Every year since, the Union has held a national congress or convention. Their leaders keep abreast of present-day issues. Financial limitations have made the practical work slow and restricted. But the original note struck by the Union has not been toned down and the movement is gradually gaining strength.

The Mexican laws prohibit any kind of religious teaching in private schools. Refusing, as a matter of conscience, to subscribe to an educational policy not only neutral, but in a certain sense,

even contrary to Christian faith, most of the Evangelical schools have decided to close. This fact is making the Evangelical work face an entirely new situation with regard to young people in general and students in particular. The problem is how to extend the Christian influence to this promising section of the youth of the nation.

One of the most interesting new agencies that are gradually emerging to take the place, to a certain extent only, of course, of the traditional Evangelical school, now practically obsolete, is being tried out by Mr. T. B. Reifsnyder, a Presbyterian missionary. Using a fine group of Christian students, attending the public superior schools and the university, as a nucleus of influence, Mr. Reifsnyder gathers together once or twice a week a number of students for informal discussion of religious topics. The meetings are held in the private dormitory of one of the alumni of an Evangelical school. Inquirers are welcomed and encouraged, and the Christian boys speak of their belief and experience in a friendly and intimate way.

Camp Work Among Young People

For many years the Y. M. C. A. has been conducting camps for its members. The Y. M. C. A. also is operating a camp for girls. The General Department of Christian Education (interdenominational) started a camp work with the definite purpose of training Christian leaders or the young people of the churches, and for extension work among the non-Christian youth. Camp *Tlanextepepec*—Indian name for "The Mount of the Dawn"—was established for the purpose in a beautiful spot on the slopes of snow-capped Mount Ixtaccihuatl, some fifty miles from Mexico City. The first camp was opened in the spring of 1931, and for five consecutive years it has been in operation. Leadership Training Camps for boys and girls, Intermediate Camps, a Father and Son Camp and a Christian Workers' (pastors and seminary students) Camp have been held. Attendance at the three Leaders' Camps and the study of a six-units Training Course gives the right to a Young People's Leader Diploma. Fourteen campers have received such a diploma.

The campers have organized themselves into two societies, the "Citlalpol" (meaning "Rain of Stars") for girls, and the "Teotecuhtli" (God's Knights) for boys. These organizations are helping to tighten the bonds of fellowship among the campers and to develop the experiences of camp into practical Christian life and service. The movement is now well rooted, and is resulting in great inspiration and stronger consecration.

One of the Tlanextepepec leaders, a *Teotecuhtli*, Mr. Nelson Velasco, is undertaking the organiza-

tion and direction of a national scout movement. Using a native scout program called the "Tribes of Mexican Scouts" or *tequihuas* (Indian name for scout) as a basis and infusing into it the Christian building of character, Mr. Velasco is working out a fine educational program for adolescent, boys and girls. Under the auspices of the General Department of Christian Education he has organized several "tribes" (scout troops) in churches and Christian hostels. This is another agency which in due time will take over a good proportion of the opportunities and responsibilities of the former Evangelical schools.

The Salvationist Patrol

Inspired by the work of the Salvation Army, but in a real indigenous form, a young Christian leader, Mr. Alejandro Guzmán, has organized "The Salvationist Patrol," men and women who have felt God's call to minister to the physical and spiritual needs of the underdogs in one of Mexico City's most vicious suburbs. Their work is a successful combination of social service and evangelistic soul winning. They have their headquarters in one of the Evangelical churches, and their groups of patrolmen and women are constantly on duty day and night.

They do not wait for people to come, but go out and seek the needy ones. They see that abandoned, diseased people receive proper medical care, either through free home treatment by a doctor or, in most cases, by arranging a place in the public hospital for them. They keep informed of poor expectant mothers and make provision for free assistance by a midwife or doctor. And all of these services are pervaded by the evangelistic passion, and new converts have been made through their instrumentality. They feel very happy, for instance, when they can point to old Mrs. ——— whom they picked up from the street, a drug addict, and now a regenerated woman and faithful member of the local church.

The self-denial of this fine group of young people, only about a dozen, is amazing. They sacrifice all they can on behalf of the needy ones. This work is supported by gifts from friends, and although sometimes the financial problem is very acute, they bravely carry on.

This is but a glimpse of the great opportunities and responsibilities that the youth of Mexico are learning to face and meet. There are terrific rumors abroad of the religious situation in Mexico. As a matter of fact, whatever the issues of the situation may be, one thing stands out as one goes over the reaction of the Evangelical churches to it; and that is, that the Evangelical youth is beginning to answer the challenge of the situation and is stepping forward to take a leading part in the salvation of the country.

Protestants In Chile In the Early Days

By LAURA JORQUERA, Santiago, Chile

THE first Anglo-Saxon to set foot in Chile came in 1819, the year that Queen Victoria was born. She was my great-grandmother, and the first Protestant to establish her home in this land.

She had adventurers' blood in her veins, and belonged to that German family which gave to the Roman Catholic hierarchy the greatest of her Popes, Gregory the Great. This family was among the first to embrace the Reformed faith and when persecution broke out in the realm of Charles the Fifth, the Hildebrandts escaped to England and took the name of Hilburn. As the wife of Jesse Taylor, an English officer, dainty Sarah Ann Hilburn came to the new world to make her home in Chile.

Chile was still in the throes of her war for independence from Spain and had only a few months before fought her last battle. At the request of the Director-General of the new republic, Lord Cochrane came to organize a navy which might aid the republics along the west coast of South America to gain their freedom. The terrible Inquisition in Lima, Peru, was always ready to receive heretics to imprison them, and escape was well nigh impossible. In Chile the Inquisition did not function as such, but there was a special court which arrested all accused of heresy and dispatched them to Lima.

Many Anglo-Saxons who came to fight against Spain remained in South America and married into native families. Among those who gave their life for the cause of freedom was Jesse Taylor, whose pretty young widow married John Withers, who had inherited the religious tenets of the Scotch Presbyterians.

Those who have never lived in a Roman Catholic country, where the Constitution declares that to be the religion of the State, and where the priesthood is in command, cannot understand what it means. My great-grandparents could not be married in Chilean territory unless they were first baptized as members of the Catholic Church, since the priests were the only ones authorized to legalize a marriage. John Withers and Sarah Ann Hilburn had to wait many long, weary months for a British man-of-war to arrive in Valparaiso so that the chaplain could marry them on shipboard according to international law.

Soon they found themselves in another quan-

dary. Their children, born in Chilean territory, according to her laws were citizens of Chile. That meant that the children must be baptized in the Roman Catholic Church and their names inscribed in the parish registers. But their parents took this as only a civil rite, and had every one of those children rebaptized as soon as an opportunity came.

A few happy years went by and then something else came to worry the parents. Every school was either directly under the priests' or nuns' control or its religious instruction was under a priest. This meant that every child had to go to confession, to confirmation and holy communion, besides being obliged to attend religious services, novenas, processions, etc. Not to do so meant public affront and expulsion from the school. Thus the three little daughters and only son had only their father and mother for teachers.

By this time the foreign residents in Valparaiso were numerous enough to have a burying ground of their own. The English-speaking residents also had a chaplain sent out from home, but services could only be conducted in English, behind closed doors. In Santiago and in other cities those who died outside the pale of the Roman Church must be laid outside the public cemetery. The heretics soon took the custom of burying their dead on the eastern slope of the rocky mound known as Santa Lucía, which had been a Spanish fortress from the time of Chile's conquest by Pedro de Valdivia in 1542. On this beautiful hill one can now read on a bronze tablet these words:

Dedicated to the memory of the outcasts from heaven and the earth who were here buried. . . .

Eventually "the three *gringuitas*" (little English girls) were married, two of them to Englishmen, one to a German. This meant that their offspring held to their Protestant faith and to their mother tongue. Their children, being citizens of the country of their birth, were desirous of taking advantage of their political and civil rights, and wished to broaden their circle of friends and activities. They must, therefore, attend the national schools and take part in national affairs.

The boys fared all right, because the schools they attended were State establishments and already religious instruction and requirements were

not taken much into account. But there were only private schools for girls, and those which were not directly under the nuns must have a priest to teach religion. Every class hour began with the wholesale repetition of the "Hail Mary," four or five "rosaries," and ended with making the sign of the Cross. When a child did not comply with these rules, either the teachers or the pupils or both made "little hell" for her.

One day my mother, just twelve years of age, was called to the headmistress' desk and publicly expelled. When her mother went to inquire as to the reason, she was told that any Protestant girl was a disgrace to the school.

More than once my mother and her sister and cousins had the same painful experience. When William Taylor visited Chile in 1878 and proposed sending missionary teachers to open English-speaking schools he found a warm reception, which accounts for the origin of Santiago and Concepcion Colleges and the American School for Boys.

One morning, when the sun was scarcely over the top of the Cordillera in Santiago, there came a great banging and screaming at my grandmother's house. Aroused out of sleep, they were astonished to see some rough-looking men come in, headed by a priest, who started throwing all the furniture through the windows or carrying it out to the street. Grandmother had Scotch blood, and was not to be browbeaten in that way. To her indignant inquiries the men replied that she and her family were Protestants and heretics and should be burnt at the stake. The landlord was a firm believer in confession and her priest had given her orders to "put those people in the street." But the priest forgot the law, and the judge made both him and the landowner pay a heavy fine for violating the rights of honest, well-paying tenants.

Church festivities were constantly interfering with business, stopping the traffic with their processions. As a little girl of ten I was often ordered to kneel down in the street when a certain little bell rang. My mother's children never knelt as the Host passed them by, but we did keep quiet. I remember the black looks, the threatening words I heard more than once.

Perhaps the hardest thing of all for my grandmother and her young daughters to understand was the offers made by more than one rich and aristocratic lady to adopt them, and to leave them a fortune if they consented to be baptized as Roman Catholics. Left a widow as a still young woman, with few means of her own, my grandmother had a hard time to keep her children and to hold steadily to her own faith. Her two pretty girls, intelligent, and with a refined background, were obliged to work for their living because of

their religious faith, when they might have been educated in the costliest schools, worn fine dresses and jewels and married into the highest circles of the land! But they refused every invitation which might lead to being spirited away to a convent.

Entering Politics

Then the children and the grandchildren of many Protestant foreigners who had established themselves in Chile began to take a hand in politics. A strong liberal party was established and new laws were advocated. Marriage was sanctioned by the civil authorities. A cemetery was opened where no one could be denied burial; births and deaths were registered by the State. No one must be questioned about his or her religious beliefs when entering a State establishment or bureau. It was a long and bitter struggle. Then the State and Church were separated and gradually a more tolerant spirit has come. Now Evangelicals can have their own churches and schools; we are not obliged to kneel when the Host passes by, and church festivals are not so much observed. Protestant Sunday school children are not stoned and pelted with mud as my mother and her sister and cousins used to be!

How much of this new liberty, how many of these liberal laws, owe their existence to the influence of Protestants and to the missionaries can only be guessed, but there is one name that stands out clearly, one man whom no one will deny the honor of having given his personal work and influence to such a cause: Dr. David Trumbull, the first ordained pastor who arrived in Chile definitely to take up the work of evangelization. He learned the language well, sought the acquaintance of prominent men, had a President for his personal friend, and from him obtained official support for the secularization of the birth, marriage and death registers. In exchange and according to his promise to the President, he immediately requested his citizenship in the country. To him, more than to anyone else do we present-day Evangelicals owe the liberty we enjoy and the hope of still better days to come.

This only refers to political or civil rights and liberty. It is quite another story when a Roman Catholic becomes a Protestant. To do so is to escape, literally, from a bondage which only those who have experienced it can understand.

In spite of all the atheism and indifference that is sweeping Latin Americans off their feet, the power of the living Christ, *O Cristo Vivente*, when once glimpsed, is sufficient to make men say with a certain Argentine lawyer, "There will always be room in men's hearts for the personality of Jesus Christ."—From "*Latin American Backgrounds*."

Personal Testimonies to the Living Christ

WHAT CHRIST MEANS TO BRAZILIANS*

BORN in an Evangelical community, which was already greatly under the influence of national leaders and of the pioneer missionaries and their colleagues, we received the first religious impressions in an atmosphere in which, with evident exaggeration, the legal and forensic aspects of Christianity were presented. Some generations of pastors were educated in this environment.

The emphasis which the unselfish missionaries in Latin America put upon the fundamental doctrines was quite reasonable, correcting the excesses, doctrinal errors and practices of the dominant religion. It was necessary to insist upon the redemption offered on Calvary, as also upon the free nature of salvation and the meaning of faith. But, as is natural, the emphasis was excessive and we have suffered the consequences—the religious intellectualism, the spirit of polemics and a certain negligence for other sacred aspects of Christianity. Fortunately one can already notice a reaction in the direction of a more spiritual interpretation of the religion of Christ which seeks not only to save the individual but to solve modern social problems. Quite ample is the salvation which our Divine Redeemer offers us!

Christianity is for us the religion which sees in Christ the Divine Master, Saviour, and Inspirer. There has always been zeal to proclaim the ethical value of Jesus' religion; and we shall never forget the good influence exercised upon a generation of theological students who used to hear the preaching from a noble Brazilian Christian leader.

As we grow in experience, our conviction becomes profounder that only Christ can be our Master and sure Leader and Supreme Inspiration. "Christ taught little but inspired much," said a great writer of the last century. The religious mistakes, the interdenominational struggles, the shortsightedness of many are due to the lack of understanding of Christ as the Master Who, with His eternal words, inspires in us that Spirit which we can get from no other source.

Jesus Christ is our Great Brother, who reveals to us all the greatness of God's Fatherhood, who is His Father and our Father. He is for us a

great inspiration which means a profounder brotherhood.

Although sincere in their aim, those who brought Protestantism to Brazil brought also unfortunate ecclesiastical divisions; and from that time they have to some extent stimulated the sectarian spirit which often obscures the feeling of spiritual unity. It is the inescapable duty of the churches of the present to make a sincere and continuous effort to remedy the evils of the present, in harmony with the spirit of the Gospel, and as a necessity for the struggle against the enemies of the Kingdom of God.

The spiritual environment in Brazil is not naturally favorable to sectarianism. We have ethnical factors and ecclesiastical education which for centuries have made Brazilian and Latin America's psychology opposed to the spirit of separatism.

The reaction to sectarianism is already felt. The new generation abhors polemics; it is freeing itself from the obsession of attacking the dominant Church, and is anxious for a real movement in favor of the unification of the Evangelical churches.

On the top of the Corcovado Mountain, from which one can see a marvelous panorama, including both the Bay of Guanabara and the city of Rio de Janeiro, is raised the statue of Christ the Redeemer. We hope that its true symbolism will be accomplished and that the Living Christ will gain the allegiance of the sons of this land. To Him many will look in search of peace for their hearts, light for their soul, and inspiration for life and sacrifice!

EPAMINONDAS M. DO AMARAL,
Rio de Janeiro.

* * *

FOR one who has been taught, ever since childhood, the traditional religion of the Roman Catholic Church, with its ceremonies, prayers to saints, etc., the reality of Christ's personality, His saving love and fellowship, is most marvelous. The discoverers of Brazil brought, not the Christianity of the New Testament, but that of the Roman Catholic Church, which is everything except a saving Christianity.

I was brought up in a pious Catholic home. My mother never let me go to bed without my spending half an hour in prayer to the saints the world over. She knew a saint for every need, and each one was invoked to protect life during the day and during the night. I was instructed

* It is not possible, within the limits allowed us, to give even a short exposition about the meaning of Christ for us and for our people, according to the teachings of the New Testament, and the interpretation made by missionaries who brought to us the Christian message.—E. M. DO AMARAL.

in the practices of the Church, committing to memory the Latin phrases of the confessional mass and the burial of the dead. I was supposed to be the most religious boy of my community, but in spite of this I knew nothing about salvation. As I faced the problem of the salvation of my soul, I found no possibility of escape. No one could help me, neither the priest nor my mother. This fact took my sleep away, and my peace was gone. The "flames of hell" got hold of my imagination and there was but one relief—to banish religion from my mind. Soon my faith in the Church, in the saints, in religion as a whole, was gone, yet there remained in the depth of my soul a longing for God, with no knowledge of how to find Him.

One day I found an old Bible, and before I read the New Testament through I found what I had been seeking all my life. Since that day Christ, my Saviour, has meant to me untold blessings.

1. Christ is to me a personal Saviour. Personal religion is a thing unknown in the Catholic Church in Brazil. People are taught to believe in the religion of their parents, without any idea of personal salvation. For all believers in Jesus Christ the reality of Christ in our experience is the most precious and unquestionable fact. We know Him, live in Him, and associate Him with every fact of life. No longer do we repeat the impotent traditions told by our great grandfathers. We know His salvation by experience and gladly tell it to others.

For me the most marvelous thing is the reality of Christ's presence in our life. The teachings of the New Testament and Christ's experience become our experience. All make a living chain that links us to Christ of the New Testament. That is the reason why we preach the Gospel to our people who know nothing of these blessed promises of the Gospels.

2. Christ is to me a personal friend. Nothing can be compared with the friendship of Christ. The Catholics try to make friends with the saints, but they do not trust in their protection. Evangelical believers (the name by which Protestants are called) believe with their hearts in the friendship and protection of Christ.

One day a missionary was invited to go to preach in the suburb of the city. He was advised not to go because two men had been paid to kill him on the way. He replied, "I will go as I promised as the people are waiting for me."

"You should not go," said his friend, "your life means much to the cause and it does not pay to risk it."

"I will go," said the missionary, "for my Saviour will go with me and they cannot kill me unless the Lord permits."

He went to keep his appointment and on the way, at the place he had been advised the assassins would be, he saw two men holding their guns. The missionary asked them if they were waiting for anybody and if he could render them any service. They did not reply so he told them that he was going to preach at a certain place and invited them to attend. After he was gone the men asked each other why they had not killed the preacher. Then one of them said: "Let us go and hear him preach and see what is wrong with the man we came to kill and did not." They went and one of them was converted. We believe in the personal friendship of Christ and His help in time of need.

3. Christ is to me and to my people the only way of salvation. Brazil has its own problems and some of them are very serious. We have a new country, and have very serious and troublesome problems to solve. We have men of the highest type, cultured, patriotic and anxious to solve these problems. But we are convinced that nothing but the power of Jesus Christ can solve them. It is not so much a matter of religion. As a rule, the people are religious, but it is not religion that saves lost souls, it is the power of God in the hearts of men that saves them and lifts up a country; this power my people have not and know not where to find it. If we preach the Gospel and the people believe it and live it, the problems will take care of themselves. This is our task.

Brazil needs education for its children, needs more comforts for its people, needs to improve its tremendous riches; Brazil has the resources to become one of the greatest nations of the world, but nothing of that can be accomplished if its people are not led to accept Christ and His power to save them from their sins. Blessed are those who have given the Gospel to Brazil. We acknowledge the great service of missionaries, but the work is only beginning. Our hearts are sad as we think of forty million souls without the Gospel here in Brazil, and the relative few believers with so limited means of reaching them. Pray for us.

ANTONIO N. DEMESQUITA, A.B., TH.D

"God shall break forth like the dawn and we shall see," said that noble knight, Don Quixote. The dawn of God, a transcendent light to set the goal of life and to show the way to life,—that is man's urgent need amid the confusion and gripping fears of the present time. Especially is this the need of the Latin American who has passed his days transfixed to the earth, with a marked natural tendency to non-ethical, non-metaphysical, non-religious existence.—*John A. Mackay in "That Other America."*

Some Twice-Born Latin Americans

PROF. GONSALO BÁEZ CAMARGO OF MEXICO

*A Sketch by MILTON DAVIS, President of Union
Theological Seminary, Mexico City*

DURING the decade beginning in 1850, the movement toward intellectual and religious freedom came to active expression in Mexico. This tendency was fostered by the organization of a number of groups throughout the country for the study and expression of liberal ideas. Such a group was formed in the city of Oaxaca, in the year 1858, chiefly for the purpose of studying the Bible. One of its founders was Dr. Felix Gonzalez Angulo, who with his wife joined the Methodist Church in Oaxaca upon its organization. Rosenda, their youngest daughter, taught in the Methodist school, and later married Guillermo Camargo, a teacher, poet and public speaker. Of the two sons—Guillermo and Gonsalo—the first died in early childhood.

The family moved to the State of Chiapas, where the father died of yellow fever. Returning to Oaxaca, the mother devoted all her strength to rearing her son. She was a devoted member of the Evangelical Church, and earnestly desired Gonsalo to dedicate his life to the service of Christ. By great sacrifice she saw her son finish the primary school before he was eleven years old. But the struggle had undermined her health, and she died a month later.

Upon the mother's death, Dr. V. D. Báez, then presiding elder, gave the boy a place in his family, where Gonsalo shared with eight children paternal affection and Christian nurture. The following year (1912) Gonsalo entered the school in Puebla, but in the second year of his normal course the school was temporarily closed because of the revolution, and at the age of fifteen years the boy entered the Constitutionalist Army. In a battle near Mexico City he received a severe wound and lay down under a tree, where he lost consciousness, but was rescued by a soldier and taken to the military hospital.

The seemingly accidental manner in which his life was saved made little impression upon the young lieutenant, but the taste of the soldier's life had brought about a change in his purposes, and he decided to spend his life in the army. Upon the reopening of the school in 1916 he again took up his studies with the hope of becoming a military technician. But the atmosphere of the school gradually strengthened the literary tendencies

which throughout his youth had prompted him to write verses and essays. Friends in the school, who have since become well known as educators and writers, influenced him in such a way that these interests supplanted the half-formed ambition to become a soldier. Soon after returning to the normal school he was asked by Dr. Wolfe, the presiding elder, to preach each Sunday at a village in the neighboring State of Tlaxcala. His acceptance was due partly to this growing literary interest, and to the appeal offered by the oppor-



PROF. GONSALO BÁEZ CAMARGO

tunity for practice in public speaking. His work as student pastor revived his vision of a life given to Christian service—a vision instilled in him during childhood by his mother, and stimulated by the influence of the Christian home into which he had been adopted.

The Union Evangelical Seminary was opened in 1917, as a part of the new plan looking toward a more intimate cooperation between the Evangelical churches in Mexico. Young Camargo, though lacking one year of completing his normal course, was urged to enter the seminary. He did so rather unwillingly for he desired further academic training. Once there, however, he enjoyed the enlarging intellectual horizon offered through

his seminary studies, and became more interested in the Christian ministry as a life work. In October, 1920, he was graduated from the seminary, and his ambition was to study medicine in order that by serving both as pastor and physician he could best follow in the steps of his Master.

Broken health made it impossible to carry out these plans, for tuberculosis developed, and for several months he spent practically his entire time in the open air. One day, while reading his Bible, he came to the words, "I shall not die, but live, and declare the works of the Lord" (Psalm 118: 17). He resolved that, if renewed health should be granted him, he would devote his life entirely to the service to which the Master was calling him. There came to him the conviction that his life, saved years before through the kindness of a soldier whom he had never seen before, and now granted him again in his deliverance from sickness, had been saved for some definite mission.

His health continued to improve during three years spent in the pastorate. In 1925 he was called to the Secondary and Normal Department of the Puebla School. There he spent four years. During one of these, in the absence of Prof. M. D. Smith, the Director, he served as Acting Director of the institution.

After Dr. Robert M. Hopkins, Secretary to the World's Sunday School Association, visited Mexico in 1929, Prof. Camargo was called to be interdenominational secretary of religious education, secretary of the National Council of Evangelical Churches in Mexico, and manager of the Union Evangelical Press. His work thus touches varied phases of the Evangelical Church enterprise—that of planning and organizing the program of Christian education; coordinating the work of the several denominations, and encouraging cooperation between them; and the publication of literature for leadership training and for Christian education and culture.

In addition to these activities there have been open doors of service in other fields, particularly through the Young Men's Christian Association and the editorial department of *Excelsior*, one of the leading dailies of the city, to which he contributes regularly, and in which he has charge of the department of bibliography.

He has also had recent opportunities to touch Christian work outside of Mexico: in 1929, as president of the Evangelical Congress of Havana; in 1930, in the convention of the International Council of Religious Education in Toronto; in 1932, as delegate to the Executive Committee of the International Missionary Council in Herrnhut, Germany; in the same year, as delegate to the meeting of the World's Sunday School Association in Rio de Janeiro, Brazil; and in a visit to

Montevideo, Buenos Aires and Peru, where he gave two weeks of service to the Peruvian Evangelical Alliance. Since 1930 he has been president of the Central Committee of Religious Education for Latin America. His literary works (all in Spanish) include, "Looking Toward Religious Renewal in Spanish America"; "The Reason for Protestantism in Mexico" (also in English); "Principles and Methods of Christian Education"; "The Truths and Errors of Marxism."

Prof. Báez Camargo has expressed his own conviction as to his call to Christian service:

"As I have thought of the circumstances of my life, more and more there has become rooted in my mind the conviction that the Lord has granted me my life for a purpose and for a calling. Twice He has given me back my life when it seemed almost lost. God used the apparent nearness of death to make me understand, to the depths of my heart and experience, that life is really a gift from Him. If God rescued from death a young officer, wounded and unconscious, it was to make of him a soldier of Christ; and if he rescued him from the power of sickness, it was to place him under the greater power of an unchangeable purpose of Christian service. Twice God has given me my life anew. The least I can do is to consecrate all my strength and my energy to His service."

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DOUTORA CAVALCANTE

A Sketch by REV. W. C. TAYLOR,
Pernambuco, Brazil

COVETED title of rare dignity! The Brazilian graduates of all superior schools are called "*Doutor*" (Doctor), or "*Doutora*" (feminine). The heroine of this little sketch was the second Brazilian woman to graduate from one of the federal medical schools and in North Brazil she was the first woman physician. Everyone knew her as "*Doutora*," the brilliant, devout, courageous, versatile, aristocratic, humble, hard-working sister in Christ, Dr. Amelia Cavalcante.

The revolutionary governors of both Rio de Janeiro and Pernambuco are of the Cavalcante family, mighty men in business, journalism, politics and revolutionary reform. But the first Evangelical Christian in the great family was the little woman of large will and independence.

Brazil won from the Vatican the coveted gift of South America's first cardinalate. And the first Brazilian chosen for the high distinction in Church and State, Dom Joaquim Arcoverde, was a near kinsman of the young Amelia. He won a name for wisdom, moderation and tenacity in his long career on Rome's behalf. When he died his last will and testament was found to be a theo-

logical-civil document that, in some respects, was a transcript of his long and colorful experience. There was enough theological error in it to sink a world in ruin, but mixed with it there was enough saving faith to save a cardinal's soul. Here is the avowal of that faith: "I confess, from inmost conviction, that I cannot save myself by mine own works; for this reason I do not put my trust in them, but only trust in the infinite mercy of the Most Holy Heart of Jesus Christ and in the atonement by Him offered to his eternal Father for our sins." *

Whence came these reminiscences of Evangelical truth and vocabulary? Did the struggle in that notable Pernambuco family when the cardinal was still a priest in North Brazil leave in his mind memories of the dialogues when a brave young woman faced all dignitaries and their learning and stood loyally by her Lord?

In Curityba, Brazil, ministering to its great foreign colonies and cultured Brazilian student class and all the people, is a radiant personality. A. B. Deter is the name. Away back in his youth this young enthusiast for Christ came north and preached his glorious Gospel of the happy God and it won all the young physician's heart and soul forever, and she gave herself utterly to King Jesus.

The young woman, once won for Christ, became a winner of souls. Her aged father became a believer. In her church, the First Baptist Church of Recife (Pernambuco) there was a class of inquirers in the Sunday school where she was a constant witness to the Saviour and many were brought into the Christian life.

She chose to minister to her own so neglected sex in those days before the present remarkable development of Brazilian medicine and surgery had taken place. She helped bring into the world scores of children of missionaries and many of the most eminent sons and daughters of Brazil, and in all these kindly and aristocratic homes she bore her radiant and assured witness to her Lord. She was the physician of the college and seminary and Woman's Training School of her denomination during the woeful days of the "Spanish influenza" epidemic when all day long the cobblestones rattled under the wheels of hearses and the city was one vast morgue. She did not lose a student. Even to the last there were both men and women who sought her services, even after she became blind. Very slender and sinewy, she went by day and by night, eating little, renewing her strength now and then with a cup of hot water and a bit of sugar in it.

Hers was a life of abounding charity. She educated youth, ministered to the poor, cared per-

sonally for orphans, invalids and insane, and helped a variety of worthy causes. At last her frail body could no longer be driven by her iron will while in utter cheerfulness she fought off blindness. She was loved by her church and moved into some rear rooms of its building, where she held court for many grateful friends. Many of these were prominent Roman Catholic women of the city, who said: "We want to visit you and minister to you but we will not enter a building of heretics." They finally persuaded her to let them rent her a convenient little home, and in that she lived her last year on earth and there died last fall.

Even to the last strong efforts were made to induce her to return to the Church of her fathers, but bravely, calmly, sturdily she rejected them all, saying: "Nothing you own is any incentive. I have everything in Christ and I am only waiting his call."

* * *

A BRAZILIAN CHRISTIAN— THOMAZ L. COSTA

ONE night, over forty years ago, a young man entered an humble room on the second floor of a house in Rio de Janeiro. There he heard, for the first time, the preaching of the Gospel. The preacher was Dr. W. B. Bagby, now veteran missionary to Brazil. The next day the youth indignantly inquired of the washerwoman who had urged him to go:

"Why did you tell that preacher all about my life and all the ugly things I ever did?"

To her amazed denial he said:

"But I know that preacher was talking straight to me, for he described all of my sinful life right there before everybody."

He accepted Christ as His Saviour, and since that day Thomaz L. Costa has humbly tried to walk in the way of the Lord.

Dr. Bagby saw that he must have help for evangelistic work and so he gathered a group of the young men into his home and taught them the doctrines of the Bible and simple homiletics. In that class were three young men who became outstanding in the work of the Gospel in Brazil. Dr. F. F. Soren, pastor for more than thirty years of the First Baptist Church in Rio, was one of them. Theodoro Teixeira, another of that group, is editor of the *Brazilian Baptist Journal*. He is deacon in that same church. The third was T. L. Costa, a clerk in a shoe store, who went to tropical north Brazil, helping to develop churches wherever he went. Later he became proprietor of shoe stores in the city of Bahia and when Brazilian Baptists needed an executive secretary for their Board of Foreign Missions—but without

* "Sharing with Neighbor America," p. 56.

salary—T. L. Costa was elected. The shoe business grew and the foreign mission business grew to such an extent that Senhor Costa was unable to attend to both. So he sold out the shoe business, and gave all his time to foreign missions. His lovely Christian wife, Dona Sarah, is president of the Brazilian Baptista Women's Organization. Now, physically unable to continue as executive secretary, Senhor Costa has been elected president.

* * *

A TRANSFORMED LIFE

By CLARA G. M. GAMMON, *Brazil*

YOUNG Orlando was angry—violently angry. His young wife, Elza, had again attended the detested Protestant meeting, and not only so, but she had taken their little son to the Sunday school. Such a vulgar thing to do! The real *élite* would not be caught there. Again there was a scene, and in his rage Orlando declared: "I'd rather see you in your coffin than have you go to that Protestant meeting." His wife knew that he meant it!

Elza's father had been converted to the Evangelical faith while she was still a little girl, and had brought his family into that church. Both Elza and Orlando had studied in the Evangelical Institute and she had taught in the girls' school before her marriage. But she was young and gay, and the attractions of the world had a greater hold on her than the things of Christ, so she felt very happy in making this brilliant marriage. Orlando was rich, aristocratic and intellectual, though dissipated.

When Elza found herself deprived of the religious privileges which she had taken as a matter of course, they became more precious to her; she longed to enjoy the services and to bring up her little son in the faith she now had to hide in her heart.

Years passed, with their joys and sorrows. Other children came, and Elza longed to take them to Sunday school as she saw other mothers taking their little ones. Now and then she would slip off with them, hoping that Orlando would not find it out. He had become a leading citizen and business man in the town to which they had moved, the owner and editor of the local newspaper. Family pride and religious prejudice, to say nothing of his position as man of affairs, would not permit him to yield to Elza's desire.

In course of time a beautiful new Protestant church was built to supplant the meeting hall in a rented house. A minister from the capital city, who had been a school acquaintance of Orlando's, was coming to preach the dedication sermon and to hold services for a week. Orlando promised

that they would go to the dedication since it would be something of an event in the town and he would get material for an editorial for his paper. He would also meet the minister whom he had known years before in the Evangelical Institute.

That night the truth went home to Orlando's heart. Night after night he and his wife went together and when Sunday came Elza had permission to take the children to Sunday school. Orlando became an earnest inquirer, a diligent student of the Scriptures. His brilliant mind delighted in the beauties of literature which he discovered in the Book, and its spiritual teachings took root in his soul. Little by little he dropped his dissipated habits, as the Gospel truths took possession of his life. There were times of doubt and indecision, and it was a year before he yielded himself, heart and soul, to the Master. But when he made the surrender it was unconditional, and he not only yielded himself but his family and his business. A happy home, where love reigns, has grown out of one that had almost been wrecked. His newspaper has become an Evangelical organ, without lessening its service to the public and in every issue an article appears on some practical religious subject written by himself or by an outstanding minister or Christian layman. When he was ready to make his public profession of faith in Christ he announced it in his paper, inviting his friends and business acquaintances and the public to attend the service and hear the Gospel preached. It was a bitter experience for his mother, who felt that Orlando had betrayed all the family traditions. She went so far as to say that she would rather see him wild and dissipated, as he had formerly been. Later she saw him in times of terrible testing and admitted that there was power in his faith in Christ which she had never found in her religion, and that he had a peace which she yearned to enjoy.

Elza is today a happy wife and mother, and in her face one reads peace and joy as she leads the children week after week to the Father's House. Orlando is not merely a church member, but is a true Christian, showing power in his life as a worker in the Sunday school, an officer in the church, a tither, and an example of the transforming power of Christ.

God of our life! Thy lovingkindness is new every morning and thy faithfulness keepeth watch every night. Our hearts, O Lord, would rise to meet thee when thou wakenest us to the service of thy will; and sink in trust before thee when thou leavest us only the shelter of thy rest.—*James Martineau.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

GLEANINGS FROM SUMMER CONFERENCES

The increasing prominence of missionary education in the program of the local church was noticeable as the Department Editor sat in the conferences of various denominations last summer; and with few exceptions the plans of one denominational group would fit equally well into others, with slight adaptations as to minor objectives and specifics. This is as it should be in a neighborly Christian Church whose families are on good enough terms to lean over the low doctrinal fences and discuss their common tasks and problems. Where outstanding program outlines and activating materials are mentioned here, their prices are also given with a view to furthering a Methods Exchange among all Evangelical denominations. The Department plays no favorites. Any groups not finding their literature featured here are invited to furnish samples for consideration. This some have failed to do.

All America for Christ

"America, Both North and South" is a taking theme song improvised by the Methodist Episcopal women for their young people's department, the adaptation being made by substituting in "America the Beautiful" the above words for the repetitious phrase, "America, America," in the third line of each stanza. It furnishes emotional stimulus for the underlying idea of the foreign mission studies of the year. Among the specific plans for young people

studying "Women Under the Southern Cross" are:

1. *A Good Will Tour* (price 20 cents) which, under the figure of an imaginary trip over good roads and bad, takes those with adequate imagination "On the Highway through Mexico," "On the Approach to South America," "Through Colombia," "Through Peru," "In Camp at Lake Titicaca and on a Journey through Bolivia," "Through Uruguay, Paraguay and Brazil," "Northward Bound, through Venezuela," on a "Home Coming" journey, at a June picnic exhibiting trophies and selecting the best diary kept through the tour, and at an International Citizenship meeting with a program on "The Good Will Bridge."

Supplies necessary for the journey, with their counterparts in items each society needs for a successful year are: Gas—Energy; Oil—Enthusiasm; Tools—Literature Budget, Goal Chart, Plan Book, etc.; Tickets—Dues Receipt Card; Schedule—Program Outline; Passport—Devotions Book; Diary—Scrapbook; Kodak—An Inquiring Mind and Its Pictures. The organization includes a guide (counselor), driver (president), chief mechanic (program chairman), hostess (meeting hostess), business manager (treasurer) and a recorder (secretary). The different homes in the membership to be used as meeting places may be named after the countries to be considered; or where more than one country is to be visited, the progressive party plan may be used with a talk from the guide on each location. Rooms are supposed to be decorated

with pictures and materials characteristic of the countries. If the meetings have to be held in the social hall of the church, booths may be used to represent the countries, and at the June meeting all countries may be represented in a South American bazaar.

2. *Scrapbooks as a project.* "Scrapbooks of both North and South American life would give the recipient a much better idea of the sister continent." An exchange at Christmas time (allowing ample time for transit) would afford material for use in schools. By marking the bundles "scrapbooks for school use" (including old postcards, it may be) they will not be counted dutiable. Oversight will be necessary in the use of suitable material in these books. Best movies, home life, school and church life are among the most desirable topics.

3. *An international tea*, inviting each person to come dressed to represent some foreign country, as well as to give a fact about the country. The hostess meeting guests at the door gives each a tiny flag of some country, the one receiving the flag being expected to name the country later in the meeting. Many other clever devices such as this are suggested through the outline, such as a "good will party," a play called "The Clarin," etc.

4. *"What to Serve"*—a fifteen-page booklet describing specific South American foods and ways of serving them (price 5 cents).

5. *"Pattern Sheets"* of all the flags, characteristic flowers, coffee plant, humming bird, parrot, butterfly, banana tree, bag,

apron, mate cup, etc. Full directions for making and coloring are given. (Price 10 cents.)

6. "*Neighbors*," a devotional booklet with outline for each month of the year. (Price 15 cents.) Orders may be sent to Woman's Foreign Missionary Society, Methodist Episcopal Church, Boston, Mass.

"That Other America"

Mrs. Garret Hondelink, who taught this study book at the Interdenominational School of Missions at Lake Geneva, Wisconsin, in a Leadership Training Class, and later at a conference of the Reformed Church of America, at Holland, Michigan, has a few of her mimeographed outlines left which will materially aid not only in church schools of missions but also in building programs in various church groups. Her lessons not only bring out the aims and high lights, analyze the subject matter and suggest the best ways of presenting it, but suggest project work, map building, illustrative material, discussion questions, debates, plays, devices, impersonations, cartoons, book reviews, round table discussions and worship services. A sample lesson is as follows:

CHAPTER III—SMOKING CRATERS

Aim: To come to an understanding of the causes and methods of the frequent revolutions in Latin America and to consider a very significant Youth Revolution Movement.

Devices: A meeting open to the public with prominent speakers to discuss revolutions in South America and Mexico. . . . Discussions from the floor on "Is the United States likely to run into revolution because of social conditions here?" Closing address on America's need for a spiritual revolution.

Additional Topics: What your denomination is doing in Mexico; Ancient Indian civilizations—Aztec, Inca, Mayan; Indians of Latin America; Diego Rivera, and his mural paintings.

Book Review or Reading from "Lupita."

Play, "Monica" (Lydia Glover)—Methodist Book Concern.

Discussion Questions: Why were past revolutions in Latin America different from those in Mexico today?

Do you agree with the Argentine writer, Navarro Monza (p. 78) that democratic governments can be suc-

cessful only in countries that have passed through a deep religious experience?

Would the U. S. be justified in making a protest against Mexico's attitude toward organized Christianity?

Worship Service: The call to social justice. Amos 5: 10-15. Hymn, "When Wilt Thou Save the People, Lord?"

The booklet of outlines sells for 10 cents plus six cents for postage. Address Mrs. Hondelink at 417 Alexander St., Rochester, N. Y.

Helpful Books

In addition to "That Other America," by John A. Mackay, and "Women Under the Southern Cross," by Margaret Ross Miller, the following will furnish good reading and reference material: "Makers of South America," by Margaretta Daniels; "Land of Women," by Katherine von Dombrowsky; "Simon Bolivar, South American Liberator," by H. Angell; "Incredible Pizarro," by F. Shay; "The Other Spanish Christ," by Mackay; "The Invisible Christ," by Ricardo Rojas; "Fire on the Andes," by Carlton Beals, and "The Economic Geography of South America," by Whitbeck, to be found in public libraries. The Pan American Union, Washington, D. C., has many pamphlet publications of interest at nominal prices, these giving the greatest variety of information all the way from geographical, historical and biographical treatises to articles on the varied productions of the countries, inclusive of "yerba mate," the native tea.

Mate

This Paraguay tea, the popular drink of South Americans, is a variety of holly whose infusion is quite similar to our own tea, though slightly bitter. It is counted nourishing as well as refreshing. Many program makers will want to provide for serving this beverage at the meetings.

It may be obtained from high grade city groceries dealing in delicacies, or ordered from Mrs. E. C. Krug, 2227 St. Paul St., Baltimore, Md., at 40 cents a quarter pound, 60 cents a half pound, or a dollar a pound. It is brewed in the usual fashion and served with lemon or sugar.

Associate Helpers' Department

Mrs. J. M. McEvoy, secretary of the Associate Helpers' Department in the Woman's Missionary Society of the United Church of Canada, sends a description of the important work undertaken among shut-ins, women with small children or household responsibilities, business women, those living out of reach of a local auxiliary or for any other reason unable to attend regular meetings at the church. Her leaflet statement says in part (adapted for brevity):

These women should be listed as a distinct group of Auxiliary interest known as Associate Helpers, with a secretary who forms the connecting link between them and the Auxiliary, and as many additional visitors as needed. The secretary must be well-informed, a woman of prayer, willing to pray with and for others; a woman of tact and unfailing sympathy, zealous in finding new ways to interest women who lack the inspiration of fellowship to be enjoyed in gatherings of church women.

The secretary keeps an up-to-date list, writing an introductory letter to new prospects explaining the plan and promising to call at an early date. This letter may be followed by others telling of an approaching season of mission study or of prayer, or of an Auxiliary special event, thankoffering meeting, etc. Copies of "A Guide to Prayer," program folders or other schedules of study, special leaflets, etc., are furnished from time to time. Mission study books or other material from the Circulating Library if there is one may be used to great advantage. Some secretaries adopt the Circulating Leaflet Library plan for this purpose. Special prayer lists of definite needs are mailed from time to time. The regular devotional studies engaged in by the Auxiliary may also be taken to the department membership.

Often members may be interested in doing handwork such as sewing, quilting, making hospital garments or those for local charity, materials being supplied. Favors or delicacies from a social affair at the church, an outing in an automobile or the offer of companionship for an afternoon or evening when the shut-in would be alone, as well as special friendships and little attentions of a personal nature are appreciated. Members of the mission circle or affiliated groups may cooperate by keeping babies or young children of a mother who wishes to come to the Auxiliary meeting for a special occasion.

Wherever this work has been undertaken and faithfully carried on the

results have been wonderful. Its pledge card makes three requests of the signatory: To pray definitely for the work, to contribute systematically by envelope or mite box, and to make herself conversant with the work by subscribing to and reading the *Missionary Monthly*.

Mrs. McEvoy asks what similar plans are in use in the United States. A variety have been reported from different denominations but none more comprehensive nor thoroughgoing than the foregoing. Most women's missionary organizations have their membership divided into "circles" or "groups" numbered or named specifically, for systematic work and study, one of these groups being "the evening circle" composed of business women who can hold their devotional, study and work meetings outside of business hours and maintain a close connection with the main organization. This takes care of one nonprivileged element.

In many churches using the every-member canvass plan for comprehensive financing, the woman's organization has no membership dues or pledges but automatically counts every woman entering the church as a member of the woman's society, to be rounded up and put to work by the membership committee if possible. Thus the subdivision into circles includes the names of invalids, the aged and those shut in or out for any other reason, and the plans for the personnel of each circle cover not only the benevolent sewing and White Cross work, the calling and community service under the direction of the parent society, but also the task of keeping in touch with all of its members unable to attend the meetings. It thus becomes a definite service to visit the shut-ins on the circle roll, furnish them with missionary literature and magazines, keep them informed of activities and give them an allotment of sewing if they are able to use their hands. Special features of the parent organization are relayed to the home-bound from time to time, for instance, holding little "afternoon teas" using the South

American *mate* mentioned in this year's studies while giving an attractive digest of the program matter. Holiday calls may be capitalized in describing the denominational missionary features connected therewith. Pledging and prayer for missions become a natural sequence of such endeavor. Where the group plan of subdividing the church membership is not in use, this gracious ministry in the homes may be directed by a committee operating under the church missionary committee.

Still another well attested method is to pair off each shut-in or nonprivileged person with some active member pledged to do the relay work and become a living link with the mission fields by way of the local church. It would be hard to determine which of two thus related secures the greater benefit.

An Evening Extension

A good method for lining up those engaged during the day, inclusive of the men folk, was sent in by Rev. David McCullough Beggs, pastor of the First Congregational Church of Anamosa, Iowa. He writes:

Several years ago the president of our missionary society conceived the idea that it would be nice to have some of the men of the church attend the meeting occasionally, so she planned to have it at her home in the evening and all members were to invite their husbands and as many other men as might be interested. The meeting was a huge success. The women had a regular missionary lesson; and after some discussion lunch was served and the rest of the time was spent playing games.

One evening we invited the Methodist pastor to come and review a book which he had presented at a union Sunday evening service. Another time I reviewed "Re-Thinking Missions." We always planned for a social time and light refreshments. This plan has proved very popular and lately some of the men have been asking when we are to have our next missionary meeting.

How about using the foregoing plan for a monthly interdenominational gathering in the social hall of one and another of the cooperating churches, majoring on Kingdom advances rather than denominational specifics?

More Plans for Young People

An attractive packet of plans and activating material for young people taking up "Christian Youth Building a New World" has been brought out by the Disciples denomination and may be had for 50 cents at their literature department in Missions Building, 222 Downey Ave., Indianapolis, Ind. It includes panel discussions, dramatic sketches, exercises, devotional leaflets, stories, conversations, patterns for decorations and favors, etc.

Excerpts from Mrs. B. P. Heubner's course on "Christian Youth in Action," will appear next month.

From the Editor's Scrapbook

The Life Tie: Have you ever tried a simple test to see what your members have learned? Have you ever reviewed a year's course to check up on the missionary intelligence of your members? The influence of attendance at meetings is determined not alone by what a member has learned but by what the person *does*. It is tying up with life that counts. Are attitudes changed? Are relationships better? Are church loyalties less wavering? Is there more kindness to the Oriental delivering groceries at the door? More participation in community projects for Christian advancement? Have standards of stewardship been raised? Is there more reading of missionary books and magazines? Better citizenship and better Christianity because of missionary relationships? Tying up missions with everyday living is finally the real test of the effectiveness of our efforts. (Adapted from *Missions*.)

Remembrance Gifts: A special card is used by the Woman's Foreign Mission Society of the Methodist Episcopal Church for use among people who, without having made a will, would like at their death to furnish expression of their missionary interest by leaving a bequest, large or small. "By filling this card, the donor asks that at her death her family pay the sum indicated to the treasurer of the W. F. M. S. One-half of the card is to be filed with one's personal papers. The other half is to be sent to the general treasurer. Remembrance Gifts are wholly optional and not legally binding."

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Adoration of Jesus Christ

BY A YOUNG MAN

I never cared,
I never dared
To spend a whole night in prayer—
He did.

I never tried,
I never cried,
"God forgive them, they do not know."
He did.

I never fasted,
I never wrestled
Hours with temptation, all alone,
He did.

I never thought,
I never taught
God's hungry children how to live.
He did.

I never prayed,
I never stayed
To hear my God speak clear to me.
He did.

—Russell Dicks.

* * *

Blessed are the young who, seeing the Lord and giver of Life, follow Him and live among the sons of men "with eternity in their hearts." Each passing moment is spent as if they lived forever, and they know that all the sons of God could likewise live in the Presence of Him "whose service is perfect freedom." Each has his place in making real the Father's will on earth as in heaven. Each seeks to grow up into the likeness of Jesus Christ, Saviour of men. This is the more abundant life.

Thanks for the Perpetual Youth of Those Who Abide in God

Lord,
We thank Thee that with Thee there is
no growing old:
That those who abide in Thee keep
their youth perpetually:
Though their bodies grow aged, yet
are their spirits ever radiant
With the zeal, the enthusiasm, the
glowing ideals of youth.

We thank Thee that those who dwell
in Thee
Maintain the divine faculty of youth
to see the best in men,
To pierce through the outward layers
of weakness and sin
To the pure gold of true manhood
within.

We thank Thee that they keep the
hopefulness of youth,
Its resiliency of spirit,
Its unconquerable optimism,
Which rises again undismayed from
disaster and defeat. Amen.

—John S. Hoyland.

A Message to the Reader

In 1930, the Christian Youth Council of North America held its first meeting in Toronto, Canada. The members of the Council thought of the Christian way of life, as some of them phrased it, as a trail that led "from a wooden cross on Calvary among the hills of Jerusalem down across the burning sands and deserts of the world."

In 1934, the Christian Youth Council of North America met again at Lake Geneva, Wisconsin. The young people and their leaders took up that trail again, they looked about them, studied their own hearts, turned their eyes toward the future, and talked about "Christian Youth Building a New World."

The Home Missions Councils now have three representatives—Miss Edith E. Lowry, Mr. Fred R. Thorne, and Miss Sue Weddell—on the Joint Committee on United Youth Program and have through them, assumed responsibility to acquaint the adult membership of constituent Home Mission Boards with the purpose and program of the movement, Christian Youth Building a New World; and at the same time, we hope to open

the way for the young people of all denominations to participate. Organization is secondary and program for action is primary in the movement. Committees exist to plan for advance together, young and old, in "seeking first the Kingdom of God and his righteousness."

If you wish to participate in this Christian Movement among the young people of our churches, send now to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, for "General Guide to Youth Action" (25 cents), "Group Action in Building a New World" (15 cents); "Youth Action in Personal Religious Living" (15 cents); "Youth Action in Breaking Down Barriers" (15 cents), and "Youth Action in Building a Warless World" (15 cents). The pamphlets were prepared by church leaders of young people.

Furthermore, the Council of Women for Home Missions and the Missionary Education Movement were fortunate to secure as the author of the young people's study book for the year, Frank W. Herriott, formerly a pastor and now a member of the faculty at Union Theological Seminary, New York. The book, "Christian Youth in Action" (60 cents) gives the answer to the perplexing question, "What can Christian youth actually do to help build a Christian America?" Examples of scores of things that young people have done in various parts of the country are here collected. In the "Guide to Action, What Will You Do About It?" (25 cents), prepared by Frank W. Herriott and Sue Weddell, leaders of young people will find practical suggestions for activities, with

definite plans of procedure, outlines for reports, and services of worship. Please order both "Christian Youth in Action" and "What Will You Do About It?" from denominational literature headquarters. And before turning the page, please decide what *you* can do to help in building a Christian America.

In Clay City, Indiana

The following account of co-operation by leaders and young people of a little town was written by Mrs. Jesse Schauwecker at the request of the Editor. Mrs. Schauwecker attended the Winona Lake Summer School of Missions this June in order to secure inspiration and new material for her home place:

"During a revival meeting held at the United Brethren Church last winter the Christian young people of the town worked together to bring their friends to Christ without thought of denomination. About this time I noticed that there was a special young peoples' program prepared for the World Day of Prayer, and thought it would be splendid if the young people would unite in observing this day. I mentioned it to a few of the young people and their leaders and it met with their approval.

"It happened that there was to be a meeting on Sunday afternoon with the State W. C. T. U. president as speaker. So I sent an announcement to each church on that Sunday morning requesting the young people, especially the presidents of all intermediate and young peoples' organizations in the churches to meet one half hour before the afternoon service. About twenty-five or thirty came; I briefly explained the World Day of Prayer and they were heartily in favor of observing it. A leader was selected (by the young people themselves). The presidents of all the young people's organizations (Christian Endeavor societies and young women's missionary organizations) were to act as a committee to assist the leader in planning and preparing the program. I was asked to

meet with them as an advisory member. We planned the program as a community church group, yet we saw that even the smallest church had some responsibility. Because of school it needed to be an evening meeting. The school had already planned for a meeting of general interest on March 8th, but the school principal was willing to cooperate and not allow anything to interfere with Thursday evening, March 7th. Thus we were observing it perhaps at the same hour when many in the Far East and the Islands of the western Pacific were turning aside for prayer.

"The father of our leader, being somewhat of an artist painted a beautiful poster with the words of 'A New Commandment.' This was displayed during the entire service which was attended by ninety-two people, for the most part between the ages of thirteen and twenty-five, with the pastors and a few young peoples' leaders to encourage. The entire program was in the hands of the young people themselves. An offering of three dollars was received and sent in to be divided between the foreign and home mission boards.

"This was in Clay City, Indiana, a little town of about one thousand population, having seven churches. Six churches cooperated in a splendid manner. The denominations were: Church of the Brethren, Free Methodist, United Brethren, Methodist Episcopal, Assembly of God, and Presbyterian. These churches serve not only the little town but reach out in a radius of five or six miles into the country.

"The meeting was held in the Church of the Brethren with a Presbyterian young man as leader and a United Brethren pianist and chorister. The rest of the program was similarly distributed. I believe that the observance of this day among our young people will do much to strengthen the spirit of love between the denominations of tomorrow.

"It has been my privilege and

responsibility to be the superintendent of an Intermediate C. E. Society in the United Brethren Church for the past three years and it has been a great joy to me to watch young lives unfold and grow in the Christian faith.

"Just now I am considering the possibility of uniting in the study of the book, 'Christian Youth in Action.'"

A Service of Worship for Youth for the observance of the next World Day of Prayer, February 28, 1936, is ready for distribution. It was prepared this year by Miss O. Mary Hill, M.A., at the request of the Inter-Board Committee of the Woman's Missionary Societies of Canada.* An increasing number of young people around the world join in the observance of the Day, praying "that the world may be guided into the paths of peace."

Could You Do This in Your Town?

A Peace Demonstration was held at Northfield Missionary Conference. Briefly, there were units which in order told their story—such units as "Peace on earth will come to men of goodwill"; "Peace in Pennsylvania for 70 years while other colonies were fighting Indians"—"The Quakers and Indians tried the goodwill way. (Quakers and Indians in costume.)" There was a unit on "The World Today" in which Goodwill was bound with black cords held by Evil, Fear, Greed, Hate, and Love stands ready to cut the cords. Another unit was a ship, "Friendship," with nationals of other lands. One unit Flanders Field and a gold star mother, and another, children bearing burdens of war, debts, disease, suffering were very effective.

The demonstration was prepared and directed at Northfield, Mass., by Mrs. J. H. Callister. There were 22 units and more than a thousand persons participated. The material is adaptable to indoor demonstrations. If interested address the Editor.

* The Women's Missionary Society of the Presbyterian Church in Canada, the Eastern Division of the Presbyterian Church, and of the United Church in Canada, are constituent members of the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

Opening Doors in Mexico

A Baptist medical missionary in Mexico, Dr. O. G. Walters, writes: "One year ago I did not dare to talk of Christ or try to give a Christian message because it would bring enemies and thus eliminate my opportunity to win them later. I was compelled to concentrate on making friends and wait for God to open the door for more definite work for Him. It is difficult to give a word picture of the change that has come about in so short a time. The door is open and the real problem is to enter with sufficient tact that Christ may be presented and antagonism avoided. I have been asked to start a Bible class for women, and the men are asking for a colporteur to start a Bible class for them. I can talk freely of the love of Christ to any who come to my office. One or two children represent the attitude of the enemies by throwing stones in the waiting room as they pass, but otherwise enmity is not expressed."

—*Watchman-Examiner.*

Better Days Prophesied

Samuel Rocha, pastor of a church in Aguascalientes, Mexico, sees better days ahead, "a spiritual renaissance." He reminds us that "the present revolutionary movement in Mexico arises out of the restlessness which the Gospel message stirs up in the heart of man, and out of man's dissatisfaction with himself as he contemplates his lack of progress, and his inability to face life. It is social as well as individual. Towns where formerly the earnings of a year were thrown away in one religious festival in honor of some

revered saint—a festival of fireworks, wine and dancing—today have been consecrated to a higher life, to the improvement of homes and the building of schools.

"As Christians, we Evangelicals believe that chaos will not last long. We believe that the ignorance, the superstition, the stupor and abjection of our people will not end in violence, but in the establishment of a higher and more spiritual type of religion. We do not believe that our country will turn to cold materialism; the Latin race has a passionate soul."

—*World Outlook.*

Puerto Rican Missionaries

The Presbyterian Mission in Puerto Rico is now planning to carry the Gospel in Spanish to the Puerto Ricans who have colonized in the Virgin Islands. Whether this plan will be carried out will have to be determined by the financial outlook of the year, but in the meantime representatives of the presbytery have visited the island of Santa Cruz, have preached there, and discovered that there are 150 church members in the colony of several thousand. The request for this extension into the Virgin Islands is accompanied by the interesting note that centuries ago the warlike Caribs came from the islands of Santa Cruz to Puerto Rico to destroy the peace-loving Borinquenses who were residents of this island. The modern inhabitants of Borinquen feel that it would be a fine Christian service to go back to Santa Cruz with the Gospel of peace. It was the Puerto Rican Church that was responsible for the opening of the work in Santo Domingo a number of years ago. It has al-

ways been aggressively evangelistic and missionary.

—*Presbyterian Banner.*

Projects for Mexico

The workers in Latin America are not disheartened. The Presbyterian Mission in Mexico has sent to the Board a list of projects which can be carried on in full compliance with the law. They write: "We are convinced that from now on we must depend upon personal seeking of souls for Christ, and upon personal dealing with Christians to strengthen and build them up, more than upon institutions or special plans of work. Our institutions have a rather uncertain existence at present, but the opportunity for personal evangelism and personal comradeship is greater than ever. We need to search for new ways of making contacts, and then make these truly effective in clinching souls for the Saviour."

—*Presbyterian Banner.*

Evangelical Seminary of Puerto Rico

The Evangelical Seminary of Puerto Rico is an interdenominational institution founded in 1919 by the merging of four training schools and by combining the forces of seven denominations: Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian and United Brethren. It is located in Rio Piedras. Graduates of the seminary number 100 at work in Puerto Rico; seven in Cuba, five in the Dominican Republic, five in Venezuela, and five in the United States.

There are in Puerto Rico 276 regularly organized Evangelical churches. These churches have 24,000 members, 559 church schools with an enrolment of

45,000, 126 young people's societies, 144 other societies, twenty-two schools, including kindergartens, graded schools, two high schools, one college, one theological seminary, and three hospitals which have about 200 beds, and care for 70,000 patients yearly. Of the 251 preachers, more than 93% are native Puerto Ricans.

—*Christian Advocate*.

Progress in Honduras

The Evangelical Women's Union sponsored a project during 1934 to provide for the training of national workers in Honduras, including provisions for training evangelists and nurses. The school for evangelists was opened in 1934, and nurses' training began last spring. Four or five girls entered the classes.

Work among Indians in Honduras is steadily growing. About 12 adults are in the baptism class in Puerto Cortez. A Sunday school was organized there in January, with 58 in attendance the opening day. Sunday school is at 6 p. m. A Spanish translation of the Gospel is available for the blind in Honduras.

—*Moravian Missionary*.

Results in Guatemala

The Evangelistic Committee of the Central Presbytery organized a ten-day conference in a little mountain town called "El Jute." The general theme was, "The Victories of Christianity." The successful development and application of the theme is evidenced by the results: 18 joined the church, 6 were baptized, 32 bitter enemies were reconciled by the gospel method in that region where the usual method of ending a quarrel is with a revolver or machete and a funeral, and then 48 brethren sat down in peace and unity at the Lord's table. No wonder the dailies are praising the *evangélicos* as a superior moralizing force. A good live preacher is worth a whole squad of police with their jails and "pens" thrown in for making the country happy, peaceful

and safe for progress. The thinking public is gradually getting wise to the fact that the preacher's method doesn't cost a tithe of the cost of the other.

—*Guatemala News*.

Cheer for Chile

Not only has the Alessandri administration in the "shoe-string republic" set up limits beyond which money-lending rates may not go, closed beer and liquor shops for week-ends, prohibited dog racing, suppressed gambling resorts, forbidden public officials to frequent races and casino dens, but it has fallen in with certain admirable plans advanced by the new parents' association. It has urged movie reform, and the municipality of Santiago, as a result has prohibited the attendance of children under seven, and forbidden the attendance of children under fourteen at all night performances.

—*The Christian Advocate*.

Educational Need in Brazil

Considering the increased attention being given to education in Brazil, Dr. H. C. Tucker, of Rio de Janeiro, believes that the support, for at least a period of five years, of a specially-trained and fully-equipped Christian teacher for the new School of Education at Granbery College is of tremendous importance.

The present is a time of transition in the intellectual, moral, economic and political life of the nation. The united voice of Brazil is calling loudly for adequately-trained leadership in every department of national life. Public men, educators and others of patriotic mind are coming to realize the need for Schools of Education with special courses. Protestant mission schools have made the largest contribution to the cause of education in this country that has come from any single source, according to the testimony of competent Brazilians.

Mission schools themselves are always sorely in need of well-prepared Christian teachers for their own work; they are looking to Granbery College and other schools to train and equip the teachers needed in increasing number.

—*World Outlook*.

Amazon Valley Conversions

A worker among the Amazon Valley Indians writes that in an-

swer to prayer several native young men had come asking, "May we go out to the other villages of our people to preach?" More horses were bought and several groups went out as preachers and personal workers. One group went to Cachoeirinha. The meeting was in the main street of the village, and as the young Indian believers spoke of "sin, of righteousness and of judgment to come" there was conviction, and at the close six persons accepted Christ. They went on to another Indian village. Here the chief flatly refused to let them speak to the people. They then asked if they might sing a hymn. This was granted, and after the singing the old man relented and told them they could have a meeting. At this service two of the old chief's daughters rose to their feet in profession of faith in the Lord as Saviour.

Several Indian believers from Burity have gone out from time to time to work on the ranches round about. They sing hymns in the evening, and often preach or explain the Gospel, according to the occasion.

—*The Amazon Valley Indian*.

"Enduring Hardness"

Rev. Harold H. Cook portrays the life of an itinerant missionary in Brazil's interior. "The walls of the house where I am writing are of rough, unplanned boards, not placed close together. The roof is of wooden slats which do not always keep out the rain. At the end of the largest room there is one small window, without glass. There is no furniture of any kind except a table of three planks on trestles. Seating accommodation consists of loose planks placed on blocks of wood. Dogs, pigs and chickens wander in and out of the house.

"The visit of a preacher brings folk from far and wide, so that this and the other two near-by houses are full to overflowing. At night the people stretch out on skins or mats, each rolled in his own rug. Many do not undress even when

at home, much less when on a picnic like this. The most they do is to take off their boots—if they have any!

"I am writing in the 'month of Mary' in this country. It is dedicated entirely to the worship of the Mother of Jesus, and on the last day of the month there will be a procession and the crowning of the image of Mary as 'Queen of Heaven.' In Brazil no such homage is paid to our glorious risen Lord; but once a year, at Easter, there is the sad and sorrowful celebration of a crucified and dead Saviour."

EUROPE

Disciples' World Convention

Delegates from 42 countries assembled in Leicester, England, August 7-12, for the second World Convention of the Disciples of Christ. America had the largest organized delegation, numbering over 500. The convention program considered many international problems, such as world peace, race relations, the economic situation and important subjects that greatly concern the Church, such as religious education, stewardship, evangelism and missions.

—*The Presbyterian Banner.*

Forty Societies Confer

The annual parliament of British missionary societies at Swanwick recalled that this conference owed its origin to the Edinburgh Conference of 1910, so that it could also celebrate its silver jubilee. Three matters were before the representatives of the 40 societies: "The rising tide of neo-paganism at home and abroad, the increasing evangelistic activity both in the mission field and in the home churches, and finally the need for a new effort on a world scale to present Christ to men." In such discussions there was always present the thought that the younger churches of the mission field must cooperate with the older churches of the West in a great united effort. To attain that objective a meeting in the Far East was proposed.

—*The Christian Century.*

The Gospel in Spain

Present conditions in Spain make the presentation of the Gospel very difficult. The Conservatives (Clerical Party), according to *The Latin American Evangelist*, are busy with their propaganda without let or hindrance. They believe the time is near when the ministers of the Republic will be turned out and they themselves take the reins of power. If they do, they will change the articles of the Constitution dealing with the religious question. Meanwhile the Roman Catholic clergy have received large sums from the government; the Jesuits preach wherever they want to; the priests are openly defiant and are turning their pulpits into political platforms.

Scandinavian Missions

At the convention of representatives of these Protestant missions during the summer, the following figures were reported:

Missionaries: Denmark, 240; Norway, 400; Sweden, 700.

Income (Crowns): Denmark, 1,750,000; Norway, 3,000,000; Sweden, 4,250,000.

Baptized (1930): Denmark, 1,900; Norway, 11,000; Sweden, 6,000.

Native Christians: Denmark, 29,000; Norway, 156,000; Sweden, 85,000.

AFRICA

Appraisal of Leper Work

Dr. A. D. Helser, lately appointed representative of the American Mission to Lepers for West Africa, has just traveled 3,000 miles in Nigeria interviewing missionaries, government doctors and officials, and counts on covering 1,500 miles more. The missionaries of the Belgian Congo are inviting him to tour their country also. He writes with intense enthusiasm of what he feels is about to be done for the 200,000 lepers of Nigeria. The number under treatment, though small in comparison with the total, has risen from 1,000 in 1931 to probably 5,000 in 1935. In the same time the amounts of money invested in leper work have risen from \$10,000 from the government

and \$4,000 from mission societies to about \$40,000 from the government and \$20,000 from mission societies. Dr. Helser sees the Mission's place as a very distinct one (he calls it the keystone) between the governments on one side and the denominational missions on the other—to plan, unite, inspire, encourage. He sees the ideal type of institution as a farm colony, supported by a government and staffed by a mission society.

—*Without the Camp.*

Open Minds in Sudan

A marked change in the attitude of the people of Omdurman, Anglo-Egyptian Sudan, toward Christianity is recorded by a C. M. S. missionary. A growing interest and readiness to listen to teaching concerning Christ has been evidenced by the large attendance at a series of weekly addresses. The speakers included an Armenian, an American, an Egyptian, an Englishman and a Sudanese. A similar welcome to simple Christian teaching is found in the hospital wards, and in many homes to which missionaries are invited. Not a few, however, draw back from further instruction when they realize what would be involved in open confession of Christ.

The missionary states: "The long years of patient, loving, tactful and sometimes apparently profitless work of our predecessors, and the more senior of the missionaries here today, seems about to bear fruit. Opposition to our work has almost gone. Interest is apparent on every hand. Deep struggle and soul-searchings are going on in the hearts of some, perhaps in the hearts of more than we realize." —*The Christian.*

Revival in Congo

The Swedish Baptist Mission in the Congo has an inland field, in the district of Lac Leopold II. Work began here in 1919; there are now four stations. Rev. Aron Anderson, who has charge of both medical and evangelistic

work, tells of victories won for Christ last year.

When heathenism was at its darkest, and no great difference in behaviour between pagans and Christians was observable, revival began suddenly. It was like Pentecost. Two natives became greatly exercised about their souls, and after a few days the fire spread among all our Christians. Men and women met God in a new way to receive blessing. The Holy Spirit revealed their lives to them; they saw themselves in that light and fell down before God, pleading for pardon and grace. It was almost impossible to comfort them. We asked them to confess their sins, and they did so, openly. They brought their idols and heathen medicine to us, and they themselves destroyed great quantities. Whole villages were cleansed. Men who had loved to sit idly at home went out to the surrounding villages to preach the Gospel. Everywhere crowds came to listen to the wonders of God. The revival spread to our other stations and throughout all the villages. Thousands of heathen believed in Jesus Christ. We have new churches and new members; and the old have become new. We baptized last year several hundreds from our field, and hundreds more are in classes preparing to be baptized. We have opened work in many new villages.

—*London Missionary Herald*.

Witch Doctor Made New

The following modern miracle of grace is told by E. R. Kellersberger, American Presbyterian missionary in the Congo.

In this land the women, as well as the men, are witch doctors. There may not be "women's rights" as far as voting is concerned, but when it comes to evil influence, these benighted heathen women hold the balance of power. Ntumba Kanyebe had been visited by many people, seeking to know why they were sick and what evil influence had caused their disease. She had a weird gourd cut into a fantastic shape into which she poured and mixed many medicines. Goat's horns stuffed with dirt, snake skins, snail shells, sticks of wood, chicken feathers, well mixed, form an efficacious balm. We are told that a jaw-bone of a coney, if tied to the arm of a sufferer will cure an abscess, and that the bone of a monkey, if worn on a string around the neck, will cure a pain in the hips. Dried rats and the foot and tongue of a dead bird are also favorite remedies for various maladies. With incantations, Kanyebe would say what ailed these benighted folk, and thereby made a good living. To become a Christian would mean the loss of her influence and all means of support, for she was a widow. Yet through faithful intercession of the evangelist,

Kanyebe came one day with all her charms and filthy medicine and said, "I have accepted Christ as my Lord, and here are my medicines to prove it." Through this conversion many others have destroyed their fetishes, and are becoming interested in the power that has made this diviner a new creature.

Last Link with Livingstone

From Mombasa comes news of the death of Matthew Wellington, probably the last living link with the great missionary. He was thought to be about 100 years old, and is said to have been one of the devoted band who carried out the epic journey to the coast, bearing the body of their dead leader. It has been stated that he was present at the meeting between Livingstone and Stanley at Ujiji, but confirmation of this is difficult to obtain. Few of the African natives who had personal contact with Livingstone lived on into the twentieth century. It is not long since the death of another of them, Lazarus Raikane, who lived to a great age. The death of these two is a reminder that the opening up of Africa is a process of recent origin, and the bewildering changes of the sixty odd years that have passed since Livingstone's death appear the more amazing.

—*South African Outlook*.

Copper Miners in Rhodesia

One of the British Empire's largest industrial enterprises is the northern Rhodesia copper field. It involves a multitude of problems, since the workers, cut loose from tribal moorings and old standards, from any Christian influences that may have previously helped them, usually separated from wives and families, are flung into a whirlpool of new ideas and forces, exposed to new temptations and given new opportunities for self-indulgence. Without tribe, chief, church or missionary pastor, they learn a whole new range of vices, and contract deadly diseases and habits.

The London Missionary Society has appointed Rev. and Mrs. Moore to minister to these peo-

ple, and has opened a new station at Mindolo. Work has been opened at three centers. Mr. Moore is gathering the Christians into church groups, organizing classes, welfare work, schools for the children in the villages, and evangelistic work in the native locations outside the mine areas. He has the help of several African workers.

—*The Chronicle*.

Native Policy in Union of S. A.

Igor L. Evans has made a study of native policy in the Union of South Africa, and presents the results in a book under that title. Different policies were followed in the four areas which came into the Union in 1910. In the Cape Province the goal was to make the black man as much like the white man as possible; in Natal, the official policy was to "maintain and strengthen the tribal system in the interests of the Colony"; while in the Boer-controlled Orange Free State and Transvaal little thought was given to native policy. In 1894, under Cecil Rhodes' leadership a district in the Ciskei was set apart for a thoroughgoing experiment in detribalization. This aimed at giving the natives a share in their local government through the council system. The plan, which proved successful, has resulted in somewhat similar experiments in other areas of the Union. The Native Affairs Department was established to unify and administer native policy for the Union as a whole. The record of the years shows steady advance along several lines, notably in the increased interest on the part of Europeans in native questions, the organization of Joint Councils and the South African Institute of Race Relations.

On the other hand, there remain several critical, unsolved problems, principally the inequity in the distribution of land, the problem of native population in great urban areas, and the policy in native education. Prior to 1922 native education was recognized as a national obliga-

tion and was financed from general revenue. Since 1922 any expansion in native education has been financed by revenue from native sources or by private charity. This limits the educational advancement of the poorest section of the population to the very limited financial resources of that group.

In Southern Rhodesia there seems to have been a more liberal native policy. Urban development is only beginning, and it should be possible to avoid some of the problems which have arisen in the great cities of the Union.

—*Missionary Herald.*

WESTERN ASIA

Nazareth Infant Welfare

The infant welfare work of Emanuel Medical Mission at Nazareth continues to show excellent results. The average number of babies dealt with during 1934 has been about thirty at each clinic, held once a week. Each baby is weighed once a week, and the mother is advised with regard to feeding, care of the eyes, and attention to minor ailments. Eye trouble is very prevalent. There have been several severe cases of "marasmus," causing extreme emaciation. The mothers have all definitely tried to act upon the advice given. The real joy they have shown each time they find that the baby has gained a little weight is equally shared by us. Quite half a dozen seemingly hopeless cases of this disease have now reached almost normal weight.

—*E. M. M. S. Quarterly Paper.*

Evangelistic Fellowship for Palestine

Christian converts from Islam in Palestine have formed an undenominational Evangelistic Fellowship, with the purpose of upbuilding converts in the fuller knowledge of the Christian faith; and of presenting the Gospel to Moslems in Palestine. Their objectives are:

1. To seek out all the secret and scattered converts from Islam in Pal-

estine, as a first step, and to unite and encourage them to live open Christian lives.

2. The Fellowship (as a group of converts from Islam) will stand as a testimony to the power of Jesus Christ to save Moslems by direct evangelization, and Christian living.

3. To give facilities to Moslem inquirers so as to lead them to a definite acceptance of Jesus Christ as their personal Saviour and Lord.

4. To hold special meetings for Moslems at which the Gospel will be preached, questions and discussions encouraged, and suitable literature distributed.

5. To try to obtain various employments, so that the convert may learn to work and earn his living respectably.

Twenty-five families of Haifa are associated with the Fellowship, and at present ten inquirers are being instructed.

—*Ghaleb Daher, Secretary.*

The Eastern Church

Charles Clayton Morrison, of *The Christian Century's* editorial staff, visited the Near East last spring. He writes:

The Greek Church in Turkey is having a constricted and painful existence. The fact that the bulk of the Church's constituency had been deported from Turkey to Greece in the stupendous exchange of population in 1922 and 1923 had required a complete reorientation of the Church. Over a million Greeks were compelled to pull up the roots of their family, business and social life in Turkey, and sail to Greece, just as nearly a million Turks in Greece were similarly brought to Turkey. There remain only about 60,000 Greeks in Turkey.

The Greek Church in Russia sees the steady, fateful process of disintegration going relentlessly on, carrying off a population of 100,000,000 Christians from the fold of the Orthodox faith. Thus the once mighty Church which before the War embraced 121,000,000 adherents, now contemplates a future in which its membership will hardly exceed 20,000,000.

In Greece itself the Orthodox Church is just now in an unusually popular position. No political function is held in Greece without the presence of a representative of the Church. Laws have recently been passed (or resurrected after a long obsolescence) making it obligatory for students to attend church services, which they do *en masse*. Everywhere churches are packed. The government is supporting the Church, and the Church is giving the sanction and blessing of God to the government.

Of One Blood

Basil Mathews tells of a young Arab in Mesopotamia,

whose life was slowly ebbing in his tribal tent. Only one thing could save the youth's life—transfusion of blood from the arteries of a healthy man. The doctor, turning to the father, brothers and cousins of the young man, asked:

"From which of you may I take blood to pour into the veins of this youth and save his life?"

One and all refused to give blood, even for their own kin. The white doctor saw one way. He took his lancet and, baring his own body, poured out his blood to save the young Arab. The Arabs were astounded. Even the impassive Orient was deeply moved. From that day this American missionary doctor has been able to do what he will with those Arabs, and no man dare lay a finger upon him. "He is our brother now," they say, "his blood is in our veins."

Loving His Enemy

When my colleague was killed by bandits, he said, with dying breath, "Everything is all right; everything is all right," and passed out without any bitterness in his heart toward his murderers. A short time after that the leader of the bandit band who had killed the missionary was brought wounded into the hospital at the Mission station. He was given the best service and attention and gradually nursed back to health. When he was again restored and about to leave the hospital he was asked why he had killed the missionary. He grew indignant and said, "Who said I killed the missionary?" After they had assured him that they had evidence of his dastardly act, he said: "What, do you mean to tell me that all the time I lay here, helpless and in imminent danger of my life, you knew that I was the murderer, and you cared for me enough to preserve my life and to bring me back to health again? Why did you do it?" "Jesus Christ," was the answer. "It is He who taught us to love our enemies and to do good to those who revile and persecute us."

It is needless to say that man's heart was broken and pieced together again with the mercy of God and the invincible love of Jesus Christ.

—*John Van Ess of Arabia, in World Outlook.*

INDIA-BURMA

Changing Attitudes

Rev. Prebendary Wilson Cash, D.D., General Secretary of the C. M. S., writes: "On my recent visit to India I was much impressed with the new openings among Mohammedans. In some places there seemed to be a real movement of God's Spirit among them. In Karachi, for example, we were told that more inquiries came from Mohammedans than from Hindus. In Peshawar I found that converts, after baptism, were allowed to live on in their Moslem homes. Changes of this sort were very cheering."

—*Fellowship of Faith.*

Radio for Every Town

Prince Nizam of Hyderabad has given \$500,000 to install a community radio set in every village of his state. Three powerful broadcasting stations will be built, each transmitting programs in the three chief languages spoken in Prince Nizam's domains. He calls radio "the voice from the sky," and believes it can do much to educate his people.

Hyderabad is the richest and most populous Indian State, with an area almost twice that of New York State and a population of 15,000,000.

—*New York Times.*

The Christian Church

The Basel Mission has completed a span of a century in its work in India. In itself that would be a notable event; but when one considers what this active missionary association has been able to do by the grace of God, in this long period, one may well understand the importance of a review of its work by those most competent to speak for it. In fact, a book has appeared with contributions from able

writers under the title *Das Werden einer jungen Kirche im Osten*. This notice is not intended for a review but it wishes to call attention to some outstanding facts connected with the work of the Basel Society.

It must be recalled that the Basel Mission has worked in India at times under great adversities and with gigantic effort and that now as a result of the faithful labors of its missionaries, there has come into being a Christian church. There are about 25,000 Christians in 18 great congregational districts, gathered from all classes and strata of the population. There is a mission school system of 106 schools with about 20,000 children.

The new church has also adopted an unequivocal statement of faith based on the historic faith of the Reformation, as contained in the Holy Scriptures, the articles of the Apostles' and the Nicene Creed and Luther's Small Catechism. The doctrinal position is expressed in seven statements. It is a clear expression against all forms of religious syncretism and contains a definite confession of the revelation of God in Christ. The organization of the church is similar to that which has taken place in the churches in Africa, especially the Gold Coast.

Telugu Mission Report

Last year was the 99th of the American Baptist Telugu Mission's activity. The year's report shows that the men and women from the United States who are engaged in this Mission at the present time number sixty-nine, while the native force of ordained preachers is fifty-five. The native evangelistic workers are a force of 472 men and 219 women. There are 356 churches on the field; of these 208 are wholly self-supporting. Added to the membership of the churches by baptism in 1934 were 3,492, making in all, 111,717 church members.

The schools continue to be a great factor in the work. While there are only sixteen American

teachers in the schools, there are more than 1,800 native teachers of different grades in the various institutions.

—*Watchman-Examiner.*

Buddhist Priests Baptized

Dr. R. S. Buker, Baptist missionary in Burma, writes: "At a pageant held in Kengtung, not long ago I sat near a *pongyi* who has passed the half century mark. Over 30 years of his life have been spent in the garb of the priestly yellow robe. This morning at 11 o'clock he changed to civilian clothes . . . and about a half hour later I baptized him as he witnessed before a group of some 200 bazaar-goers that he had changed 'from the short road of Buddha to the long road of Christ.'

"Some time previously a Burmese *pongyi* had asked to be baptized, but before taking off his yellow robes he asked permission to visit various Buddhist monasteries to tell his friends of his decision and the reasons for it. Among his listeners was this *pongyi* who was mentioned above. Just two days after the Burmese *pongyi* was baptized his first convert was added to the ranks of witnesses of the faith."

—*Watchman-Examiner.*

A Missionary Colonel

Five years ago the Bible Churchmen's Missionary Society of Great Britain established a medical mission among the remote and neglected tribes of the Hukawng Valley, in the northern corner of Burma. Col. S. H. Middleton-West, of the Indian medical service, journeys by elephant or Chinese mule, among the primitive tribes of the valley, carrying with him a medicine chest and a Bible. To this center the people travel from long distances to receive treatment.

"Unlike most tribes the world over," says this missionary colonel, "these primitive folk have no knowledge of medicine whatever. When they are ill, they sacrifice fowls, pigs, dogs and other animals to the evil spirits which they believe send them the illness; but now they are learn-

ing to come to the mission hospital for treatment. Their chief trouble is from opium. Whereas in the rest of Burma the cultivation and consumption of opium is prohibited, in the Hukawng Valley opium is grown and consumed in large quantities. The people know its degrading effects, and many come to us for treatment. We can help them with drugs, but we also tell them of the Saviour who can enable them to master their craving.

"They do not suffer from the usual diseases of civilization, but mainly from malaria, skin diseases, poison from bites, bamboo wounds and ulcers."

—*The Life of Faith.*

CHINA

China Village Uplift

Upon invitation of the villagers, twenty *Ming Chong* (popular education) schools have been established in as many villages, as a part of an agricultural, educational and religious program. In cooperation, clinics have been established in two of the villages; these are free, except for a registration fee of five coppers. Money for drugs and supplies so far have been contributed by American friends. The village furnishes a room for the clinic and one for the nurse to sleep in.

Other public health measures include Well-Baby Clinics. The first one was established three years ago; it is carried on only in the fall, winter and early spring. Still another institution is the Mothers' Club, which meets to discuss child health, care and training. Once a year all their children are brought for medical examination, vaccination and typhoid-cholera inoculation.

—*World Call.*

"They Are Friends"

A correspondent in *World Call* writes: "At the Century of Progress Exposition in the Chinese shops, I overheard an American woman telling one of the Chinese that she did not

blame his countrymen if they ran every missionary out of China, as she felt they had no business to meddle with the Chinese religion. My ears stuck out like a donkey's to catch his answer and he said, 'Madam, China has no religion, nor have we anything else that restrains us from doing evil; we have nothing but kindly feelings for the missionaries. They are our friends.'"

Growth of Suicide Problem

The *Central China Daily News* says that suicide is becoming popular in China as a means of gaining freedom from the cares and troubles of this life. The number of suicides in the six leading cities during the month of March were: Shanghai, 74 men and 40 women; Nanking, 40 men and 31 women; Peiping, 78 men and 58 women; Tsingtao, 72 men and 39 women; Hangchow, 74 men and 15 women, and Hankow, 53 men and 53 women. Most of those who committed self-murder were still under thirty years of age, and their chief reasons for taking their lives seem to have been financial difficulties, unemployment, unhappy love affairs and domestic troubles. In 24 of China's principal cities there were 1,604 suicides in 1933.

The problem is as old as the Chinese race, only the method has varied with the ages. In former years, high government officials took some kind of natural poison which they always carried with them when they were about to be beheaded by the order of an Emperor. Now the preferred method is shooting in a modern hotel.

The explanation seems to be that many educated, modern young people prefer money to soul, pleasures to moral principles, suicide to a simple and humble livelihood. Suicides which originate from poverty are fewer than among the wealthy, as the poor are used to hardships. The need is evident that the sacredness of the soul must be impressed upon modern youth.

—*China Weekly Review.*

Demand Exceeds Supply

Nanking Bible Teachers' School reports that the twenty-five graduates of last June could have been placed twice over; there are so many calls for trained workers that there are never enough graduates to supply the need. The students of last year represented twenty-one different churches and missions, and came from fourteen provinces. Their average age was twenty-seven years. The total number of years of service rendered by them before entering the school was 308 years. In the twenty-two years of the school's history, 298 students have graduated. Students come not only from widely scattered areas, but from very different environments and with greatly varied experiences. In the present student body are fourth generation Christians, and one student has three generations of preachers back of her. Then there are those who come from non-Christian homes, whose coming means struggle and sacrifice because of the opposition, and often persecution of their families.

—*Women and Missions.*

After Many Years

Thirty years ago in Chuhsien a man named Chu was present for the annual examinations for degree under the old Confucian order. Passing a small pagoda by the roadside, used especially for burning paper bearing written character, he saw a man thrusting a thick book into the fire. He pulled it out, remarking that it was a shame to burn such a good book. It was minus its covers and some of the leaves, but he took it home, read it, and was intensely interested, though he had no way of identifying it.

This year, in Kiangshan city, he was standing on a street corner when an old man came along with a thick book under his arm. Chu felt that this thick book and his were somewhat alike, and that here was the solution of some of his problems, such as who this "God" could be, and where the book came from.

He spoke to the old man, and asked what the book might be. "It is the Holy Scripture." "Yes, but what Holy Scripture might it be and what are you doing with it?" "Oh, I am going to worship, and we use this book in the worship of God." "And where do you worship?" "At the Jesus Hall, of course." "May I come along with you and see this worship?" "Yes, anyone is welcome," and Mr. Chu and the old man went along together to worship. There Mr. Chu met Mr. Ting, the colporteur, who was conducting the worship for that Sunday in the Kiangshan Church, and he was able to explain a little more to him of the way of life.

—*China's Millions.*

The Rhenish Mission in China

This mission reports for 1934 that the year just closed was free from major political events, although the fight of the government against communism is still carried on vigorously. The efforts of Gen. Chiang Kai-shek have been successful in freeing the province of Kiangsi of this pest. However, the communists have now turned to other fields and are still a great menace in the lands north of the Yang-tse Kiang and the province of Setchuan. In these areas the missionaries have been compelled to vacate considerable territory and several missionaries have been kidnapped and also several murdered. Several workers of the Berlin Mission have been in great danger temporarily. Troops of the government in Nanking and Canton have taken part in activities against these communists.

In the face of these disturbances the Rhenish Mission has been able to work undisturbed. The missionaries are reporting much concerning the so-called "New Life Movement," started by Gen. Chiang Kai-shek. It did not proceed from Christians nor can it be called Christian; but it is friendly to Christianity. In the south it is prohibited. In the province of Canton Confucianism is experiencing a re-

val. There is a general feeling that no moral training is possible without Christian training and while the prohibitions of Christian schools have not been repealed, Christian schools are not interfered with.

The society reports that it has 3,893 Christian members and that during the year 211 were received by baptism. There are in all 6 ordained missionaries, 21 evangelists, 20 teachers and 66 elders.

JAPAN

Seven Cooperatives Proposed

Kagawa, believing that cooperatives, working side by side with capitalistic units, could gradually and peacefully replace them, proposes seven different types of cooperatives. They are: producers' cooperatives, credit unions, consumers' cooperatives, mutual aid organizations, insurance groups, marketing cooperatives and public utilities. "Christian cooperative associations," he told an audience recently in Honolulu, "are the alternative for revolution in capitalist countries."

He had something to say about war, too. He blamed it on confused thinking, and added: "Confused thinking is the result of confused, irregular living. If a man abstains from liquor and narcotics and does everything possible to help himself think clearly, he will see that peace is practical."

—*The Christian Advocate.*

Union Theological Training

A plan is under way, sponsored by the Japan section of the International Christian Education Commission, to provide union theological education. The Tokyo and Yokohama members of this commission have taken the following action: "We recommend as the first step the immediate establishment of a union theological course which shall be preparatory to the higher work of the various denominational theological schools, situated in the area near Tokyo."

—*The Christian Century.*

Drug Menace Growing

The drug evil is rapidly growing in Japan. Rev. Michio Kozaki, pastor of Reinanzaka Congregational Church, is telling his compatriots what distressing things he found being carried on under Japanese patronage by Japanese, Korean and Chinese dope-rings in Peiping, Tientsin and vicinity; and Miss Muriel Lester, of Kingsley Hall, London, is prepared to give the world a sordid story of what she saw, with almost unbelieving eyes, in North China. The Japanese Government has made heroic efforts in the past to keep narcotics from the Japanese people, but institutions for assistance of narcotic victims are now finding themselves too busy to handle all the tragic cases that come to their attention. In one well known reform house in Tokyo, 95 per cent of the cases treated are Koreans.

—*The Christian Century.*

Prank Creates Ethical Problem

Doshisha University, oldest and largest Christian school in Japan, planned to place within a recently completed building a memorial of Joseph Neesima, founder of the university and famous Japanese Christian leader. Before the memorial was installed, however, a student, thinking to play a joke, set up a Shinto god-shrine in the place of honor reserved for Neesima. Now the military authorities in Japan, despite explanations and apologies by the offending student and a petition from the entire student body, have ruled that it would be an indignity to the sacred deities of the Japanese nation to have the Shinto shrine removed. If the school authorities dare to make any change, the military authorities threaten to withdraw all recognition from the school. Evidently the threat has meaning, for at last reports the shrine still holds the place of honor intended for Neesima. Japanese rationalize the position taken by the military department by insisting that Shinto is really not

a religion, and that there has therefore been no interference with constitutional guarantees of religious freedom. But many Christians, missionaries and Japanese, find their minds filled with misgivings as they see this Shinto shrine set up in a Christian university in the place intended for a memorial to its Christian founder.

—*The Christian Century*.

NORTH AMERICA

Character Education

A complete failure of "attempts to achieve character education without the aid of religious motivation" is reported by the Presbyterian Board of Christian Education, which announces plans for joining aggressively in a cooperative effort by 37 other churches in America "for the extension of Christian education to the millions of unreached children and young people." Sunday church schools are still failing to enlist more than 40 to 50 per cent of their Protestant constituency. Millions of nominally Protestant children in our country are without any systematic religious training. As for the future, says the report, it is certain that vacation and week-day church schools will have a large part in the plan. A gain in the past year of 152 Vacation Church Schools conducted by Presbyterian churches is announced by the Board. The total number of such schools was 3,358, enrolling 235,393 pupils.

More than 8,000 young people of college and high school age attended last year's Presbyterian summer conferences. The 8,000, the report states, went back to their home churches with a new understanding of Christian living and of the work of the Church, with new willingness to do church work and with their characters increasingly steeled to meet their everyday problems.

To End Competition

The Home Missions Council has worked out a plan under which a number of denomina-

tions have agreed to discontinue all competitive mission work in this country. Representatives of five denominations — Baptist, Congregational-Christian, Methodist Episcopal, Presbyterian and Reformed — signed this agreement on May 17; the Disciples of Christ and the Evangelical Synod have accepted the agreement and representatives of each have only to affix their signatures. Other boards have it under consideration.

The agreement calls for joint planning by the various boards, who will work in conjunction with a Comity Committee of the state home missions council; if such a committee does not exist, one will be formed.

—*Federal Council Bulletin*.

Useful Missionary Society

The native mission church at Metlakatla, Alaska, has cause to be proud of its missionary society. Last year they worked hard to raise their contribution for national and foreign missions, did sewing for Sheldon Jackson School, and contributed food for Haines House. They also attended to many local needs, such as providing clothes for poor children, helping care for the sick, calling on the bereaved, preparing lunches for men who were cutting wood for the church, cleaning the church, and raising \$40 toward painting the church. Their interest and influence extends to every branch of church work.

—*Presbyterian Banner*.

New Evangelical and Reformed Church

It was announced on July 13 that the tentative draft of a new constitution for the newly organized Evangelical and Reformed Church has been prepared. The new constitution will contain many features that are different from those of either of the former Churches. Provision is being made for a full-time president as the official head of the Church. All of the congregations in a given territory, irrespective of former affiliation, language used, or other consider-

ations, are to be included in the same Synod. There will be a reduction in the number of official boards.

The merged denominations have a membership of about 700,000. Headquarters are to be continued for the present in Philadelphia and St. Louis.

—*Christian Observer*.

Scientific Faith

Dr. Arthur H. Compton, of the University of Chicago, the student of the cosmic ray and the winner of the Nobel Prize in 1927, expressed before an eminent group of scientists in Chicago, his belief in God and in the intelligence and order of the universe.

He took the position that "faith in God may be a thoroughly scientific attitude, even though we may be unable to prove the correctness of our belief." He said:

"Science can have no quarrel with a religion which postulates a God to whom men are as His children. Not that science in any way shows such a relationship. If a religion which makes such an assumption does not have its own evidence, it should not look to science. But the evidence for an intelligent power working in the world, which science offers, does make such a postulate plausible. . . .

"As we recognize the greatness of the program of nature, which is unfolding before us, we feel that we are part of a great enterprise in which some mighty intelligence is working out a hidden plan.

"Indeed, God has placed us in a position to help in furthering His program."

A Study of Financial Trends

Dr. Charles Stelzle has made an analysis of the ten-year period from 1925-1934, inclusive, to show how much members of leading Protestant churches throughout the United States gave to the work of their churches during the past ten years. It is indicated that contributions per capita for all purposes declined 43 per cent, or

Suggestions for worship, hand-work and games.

The Three-Cornered Continent. By Margaret Applegarth. Cloth, 75 cents; paper, 50 cents.

A series of stories about South America published by the Central Committee on the United Study of Foreign Missions.

FOR PRIMARY GROUPS

Around a Mexican Patio. By Ethel L. Smther. Cloth, \$1.00; paper, 75 cents.

This unit of work on Mexican life, based on actual teaching experiences, contains ten suggested sessions for the leader who desires definite procedures, and a synopsis of a fuller unit for the leader who desires to build her own course. The sources include informational material and a serial story which will appeal to children of primary age.

Rafael and Consuelo. By Florence C. Means and Harriet L. Fullen. Boards, \$1.00; paper, 75 cents. 1929.

Stories and a project course on Mexicans in this country.

SUPPLEMENTAL MATERIAL

Fun and Festival from Latin America. By Winifred Hulbert. Paper, 25 cents.

Games, songs, program features, costumes, refreshments and suggestions for dramatizations.

Picture Map of Mexico. 30x50 inches; to be colored. 50 cents.

Paper Dolls—Mexico. A sheet of two paper dolls in color, with changes of costume. 25 cents.

Latin American Neighbors Picture Sheet. A folder of 16 pictures. 25 cents.

Latin American Picture Stories. A pamphlet of six short stories, suitable for telling, accompanied by illustrative pictures about 9x13 inches. 50 cents.

Wall Map of Latin America. 36x46 inches; locates nearly all Protestant mission stations. 60 cents.

Large Outline Map of Latin America. 28x32 inches. 25 cents.

Small Outline Maps of Latin America. 11x14 inches. 25 cents per dozen.

New Books

The Bible and the Bible School. J. B. Weathersoon, G. S. Dobbins. 280 pp. 75 cents. Baptist Sunday School Board. Nashville.

Creative Learning. J. M. Price, J. L. Corzine. 75 cents. 268 pp. Baptist Sunday School Board, Nashville.

Facing Two Ways—The Story of My Life. Baroness Shidzue Ishimoto. 373 pp. \$3.50. Farrar and Rinehart. New York.

Making the World Christian. P. E. Borroughs, Arthur J. Brown, John D. Freeman. 334 pp. 75 cents. Baptist Sunday School Board. Nashville.

Schoolhouse in the Foothills. Ella Enslow and Alvin F. Harlow. 239 pp. \$2.00. Simon & Shuster. New York.

Studies in Ephesians. E. Y. Mullins. 144 pp. Cloth, 60 cents; paper, 40 cents. Baptist Sunday School Board, Nashville, Tenn.

Old Testament Biographies. H. W. Tribble, John L. Hill, Kyle M. Yates. 329 pp. 75 cents. Baptist Sunday School Board. Nashville, Tenn.

They That Sow. Mary Warburton Booth. 200 pp. 3s. 6d. Pickering & Inglis. London.

I Go a Fishing. John McNeill. 128 pp. 1s. Pickering & Inglis. London. Keswick.

Church, Community and State—A World Issue. J. H. Oldham. Pamphlet. 35 cents. Harper and Brothers. New York and London. 1935.

The Answer of God. Marshall Broomhall. Seventieth Anniversary of the China Inland Mission. London, Philadelphia, Toronto. 1935.

Personal Items

Dr. J. R. Alexander, of the United Presbyterian Church, recently celebrated his diamond jubilee or 60 years of service in Egypt. He went out from

America, arriving on March 13, 1875. Eighteen months later Miss Carrie Elder joined him on the field and they were married in Cairo in 1876. Dr. Alexander was stationed at Assuit College of which he later became president. Dr. Alexander is still residing in Egypt.

* * *

Rev. George W. Gibb has been appointed General Director of the China Inland Mission to take the place of Mr. D. E. Hoste who has retired. Mr. Gibb went to China in 1894 and was a notable success in one position and another and thus was recognized as a man who was steadily growing in grace, knowledge and power. Upon him devolved a large share of the heavy burden of formulating the principles and promoting the program of the Forward Movement which the Mission decided upon in 1929.

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Dr. Julius Richter of Berlin is in America attending the meeting of the International Missionary Council. He is available for addresses in October and November.

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Rev. J. Kelly Unger, missionary to Korea, is now in America and available for addresses on missionary work among the lepers.

* * *

President James H. Franklin of Crozer Theological Seminary was elected president of the Northern Baptist Convention for the year 1935-6.

* * *

Dr. Paul W. Rood, nationally known evangelist, has accepted the presidency of the Los Angeles Bible Institute.

* * *

Rev. E. C. Lobenstine went to China in 1898 as a missionary of the Board of Foreign Missions of the Presbyterian Church in the U. S. His principal contribution has been in building up Christian cooperation in China. He is now retiring, after 37 years of service.

* * *

Rev. Emory Ross, who was for many years the able secretary of the Congo Protestant Council and the editor of the *Congo Mission News*, has been appointed executive secretary of the American Congo Committee. Mr. Ross is also executive secretary of the newly organized American Committee on the Ethiopian Crisis which has been formed to aid in maintaining peace between Italy and Ethiopia; to aid Ethiopia by peaceful means in preserving her historic political and territorial sovereignty and to maintain close relations with the Imperial Ethiopian Government, and in so far as may be mutually desired to act unofficially between its representatives and interested groups outside of Ethiopia.

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