

SUNRISE IN AZTEC LAND



LAKE PATZCAURO IN STATE OF MICHOCOAN

SUNRISE *in* AZTEC LAND

*Being an account of the Mission Work
that has been carried on in Mexico
since 1874 by the Presbyterian Church
in the United States*

By Wm. A. [✓]ROSS



*Presbyterian Mission
Monogram*

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DEDICATION

We of the Second Generation of Missionaries of the
Presbyterian Church in the United States, to
Mexico, affectionately dedicate this short
story to those of the First Generation
whose noble service deserves
a better tribute.

UNITED STATES



MAP of MEXICO

- KEY TO THE SYMBOLS AND ABBREVIATIONS USED ON THIS MAP
- 1. RAILROADS
 - 2. TELEGRAPH LINES
 - 3. INTERNATIONAL BOUNDARIES
 - 4. STATE BOUNDARIES
 - 5. MUNICIPAL BOUNDARIES
 - 6. RIVERS AND LAKES
 - 7. MOUNTAINS
 - 8. CITIES AND TOWNS

OUR NEW STATIONS

Bolton: the first station on the Pacific coast.
Guaymas: the first station on the Atlantic coast.
Merida: the first station on the Gulf coast.
San Antonio: the first station on the Texas coast.
San Diego: the first station on the California coast.

PROPOSED STATIONS

Guaymas: the first station on the Pacific coast.
Merida: the first station on the Atlantic coast.
San Antonio: the first station on the Texas coast.
San Diego: the first station on the California coast.

UNION WORK

Mexico City: the first station on the Pacific coast.
Guaymas: the first station on the Atlantic coast.
San Antonio: the first station on the Texas coast.
San Diego: the first station on the California coast.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

Mexico City: the first station on the Pacific coast.
Guaymas: the first station on the Atlantic coast.
San Antonio: the first station on the Texas coast.
San Diego: the first station on the California coast.

MAP OF MEXICO SHOWING OUR TERRITORY AND OTHER ALLOTMENTS

PREFACE

The sun shines bright at all seasons in Mexico. His far-flung rays, like eager messengers, fly swiftly from lofty peak to foot-hill and coast plain. Just as these rays enter unbidden into forest, field, vineyard and orchard, so does the Sun of Righteousness shine in the ministry of His servants who have heard the cry of need and, like swift couriers, have borne the Light of Life into the darkness.

The author gratefully acknowledges his indebtedness to members of the Mission and others, who, by giving information, counsel, suggestion and criticism, have helped in the preparation of this book. The attempt has been made to let our Home Church see the work that is being done in Mexico through the eyes of the entire Mission. A special word of appreciation is gratefully expressed to Rev. O. C. Williamson, Mr. and Mrs. R. C. Morrow, and Miss E. V. Lee for their kind assistance in correcting the manuscript, and to Mr. C. B. Waite, a photographer of Mexico City, who has supplied some of the illustrations.

—THE AUTHOR.

SAN ANGEL, D. F., MEXICO

July, 1922

INTRODUCTION

A Land of Contrasts and Contradictions

Mexico is a land of startling contrasts and surprises. She does not put her best foot forward. The visitor from the United States going by rail is impressed by the marked contrast between the monotonous, semi-arid plains of the North and the majestic ranges in the background of fertile plateaus which meet his gaze as he passes southward. At first, he is inclined to accept the description of an American soldier boy who said,

"The rivers are rock beds,
The bandits are block-heads,
The landscape is cactus,
And with it they've packed us."

But as he continues his journey, there comes over him a feeling that the half has not been told.

Contrasts in Topography

From the tropical lowlands, lush with orchid and palm, can be seen the rocky pine-clad mountains with their snow-capped peaks. These saw-like ranges rise abruptly from the level plateaus bathed in perpetual sunshine. In striking contrast are the tropical forests which the sunshine rarely penetrates.

In vivid contrast are the extensive arid and semi-arid sections where the people draw a scant living from the unyielding soil, and still larger sections of fabulously rich soil where fruits, flowers, grains and vegetables abound. The snow-crowned peaks look down from eternal winter on eternal spring at their feet.

This Contrast Extends to the History of Mexico

On the one hand there is romance, statesmanship, adventure, chivalry and idealism; on the other hand we find oppression, selfishness, lack of spiritual ideals, cruelty, sordid ambition, impracticability and slavery. A peace loving people, they have been harrassed by constant bloody revolutions. A strong uneducated people, they are struggling for liberty with a desire to realize the benefits of a democracy whose catch words have reached them, the meaning of which they only vaguely understand. The Mexican government has an excellent constitution, but their so-called patriots are chiefly engaged in the open violation of it. Dr. Johnson's definition of patriotism as "the last refuge of a scoundrel" has been for the last few years pre-eminently applicable in Mexico.

Their rulers have conceived ideals of moral reform and material progress but have failed to realize these ideals on account of their own narrow and selfish ambitions.

The history of Mexico furnishes not only a story of mystery and thrilling attractiveness, but also a story of sordidness, of oppression, of moral and spiritual decay.

Contrasts in the People

Since the days of the conquerors, Mexico has had a small class which lives in wealth and luxury, but the masses live in extreme and hopeless penury. On the streets of the cities are a few well-groomed richly dressed people and multitudes of beggars. In this land of fabulous wealth, millions do not have enough to eat, and live in houses hardly suitable for animals.

There are a few people of culture and refinement, trained in the arts, and students of world affairs, who can

take their places beside the cultured classes in America and Europe. In marked contrast with these are the millions of ignorant and illiterate, whose outlook does not extend beyond the mountains which shut them in. There is the up-to-date modern business man, and the cringing peon whose bearing is that of the underling and whose speech is in a minor key. Side by side are seen scrupulous cleanliness and the most shocking hygienic conditions.

The University of Mexico was established in 1573, sixty years before the founding of Harvard, and yet at the present time the percentage of illiteracy varies from sixty to eighty. The progressive farmer uses a disc plow drawn by a Fordson, while his neighbor plows with a forked limb drawn by oxen, and the traveler in a Pullman car rushes by the peasant in an ox cart of the style of ancient Palestine.

To understand the Mexican character of today, we must not think of him as the product of a melting pot of Indians and Spaniards. Rather, we should think of his being made of bits of Mosaic, put together according to the law of selective heredity. So numerous are these bits and so varied in character that the combinations are almost limitless in their variety. The traditional superstitions of his Indian blood combine with the brilliant logic of the Spaniard to produce a character of contrasts. He is often brave and devoted, sometimes cowardly and treacherous. He may love strongly and hate bitterly, and he may be tender and gentle as a woman, yet at other times, he may be cruel and selfish.

When "Intervention" was the word, and the Americans were called from Mexico, the great exodus was made as comfortable as circumstances would permit by the repeated kindness of the Mexican people. The missionaries left

their homes in care of their Mexican servants. One missionary returned after two years and found that the cook had guarded the household goods so zealously that she had become crazed. She carried a silver spoon in her bosom to keep it hidden from the bandits. She had set up a little altar in the missionary's home, on which she had an image of the Virgin (gotten out as an advertisement of liver pills), an old shoe of the missionary baby, and a souvenir postcard from Atlanta, Ga.

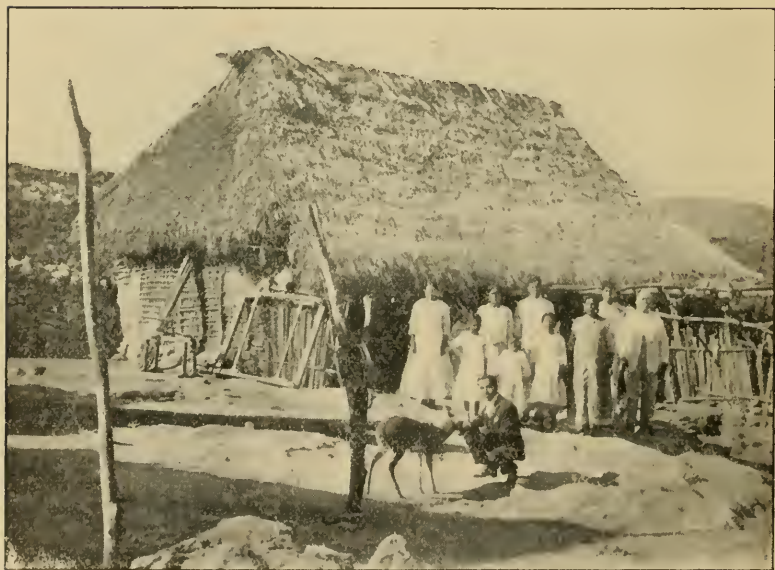
Just as behind the rough and sombre walls of many of their homes are to be found the well-laid-out *patio* with flowers and fountains, so beneath the uncouth appearance of many of the people there are hearts with noble sentiments and a love of the best and finest, which, when brought into touch with God, makes of them the noblest of Christians.

Strange and Shocking Religious Inconsistencies

In nothing are the contrasts and incongruities more noticeable in Mexico than in religion. Religious fanaticism which inspires to early prayers, penances and long marches to sacred shrines, is coupled in the same person with the most sordid views of life and the most degraded moral standards. The existence of God is taught, but He is hidden behind images of the saints which are worshipped in His stead. The "Mother of God" holds the central place in the devotion of the masses of the people. There are Christian terms but pagan customs. The church possesses fabulous wealth as is exhibited by the magnificent cathedrals, while a large percent of the people live in straw-thatched mud hovels. "The mother of the pitiful Christ, man-made and insensible, wears bejewelled garments valued at millions, and the human mother crouching in reverence before her, a suffering God-made soul, draws

her rags about her cold starved body and whispers her longings into deaf ears."

These contrasts give us a background and an atmosphere in which to begin the study of the progress of the Gospel in Mexico. It is hoped that this study will result in admiration and love for the Mexican people. The lights are always strong; the shadows are always dark. That is Mexico beyond a doubt.



A CHRISTIAN HOME IN XOCHIPALA

CONTENTS

Preface	7
Introduction: Mexico, a Land of Contrasts and Contradictions	8

PART ONE

THE DARKNESS

Chapter I.—Pagan Darkness	15
Chapter II.—Papal Darkness	27

PART TWO

THE DAWN

Chapter III.—Morning Stars	43
Chapter IV.—Working to Hasten the Coming Day	73
Chapter V.—In Revolution	109
Chapter VI.—All Sections Receiving the Light...	125
Chapter VII.—Uniting the Torches.....	183
Chapter VIII.—Other Agencies	205
Chapter IX.—Noonday Prophecies	225



PART ONE

THE DARKNESS

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Chapter I.
~

MEXICO

"World wrongly called the New! This clime was old
When first the Spaniard came, in search of gold.
Age after age its shadowy wings had spread,
And man was born and gathered to the dead;
Cities arose, ruled, dwindled to decay,
Empires were formed, then darkly swept away;
Race followed race, like cloud-shades o'er the field,
The stranger still to strangers doomed to yield.
The last grand line that swayed these hills and waves,
Like Israel, wandered long mid wilds and caves,
Then, settling in their Canaan, cities reared,
Fair Science wooed, a milder god revered,
Till to invading Europe, bowed their pride,
And pomp, art, power, with Montezuma died."

"For, behold, darkness shall cover the earth and gross
darkness the people."—Isaiah 60:2.

Chapter One

PAGAN DARKNESS

I.

The Curtain Lifts

ANCIENT CIVILIZATION. When the curtain lifted and Europeans first saw Mexico, they found peoples who had reached a state of civilization and a degree of culture which has called forth praise from all historians. The center of this civilization was the world famous Valley of Mexico, and from this center it reached out in all directions, covering the table lands and extending to the present boundaries of the country and beyond to the North, and into far Yucatan on the South. The Aztecs were the rulers at the time of the Conquest, and we are apt to think of them as the earliest people of Mexico. However, they were comparatively late comers, having arrived in the Valley of Mexico as late as the fourteenth century, only about two centuries before the coming of the Spaniards.

STORY OF THE MONUMENTS AND RUINS. Monuments built of huge blocks of stone covered with carvings and figures similar to those used by the ancient Egyptians are found in many places. The story is told by pyramids and ruins of ancient cities with underground rooms, with temples to their gods, and with citadels and terraced hills scattered here and there. Age after age the silent shadows of these pyramids have crept out over extensive plains, while generations of men have come and gone.

Not all their story can be read, for the key to much of the picture-writing has been lost. But by analogy and by traditions picked up by early Spanish priests, some of the writings have been deciphered. These meager records tell of the rise, progress and downfall of one race after another, each succeeding race inheriting the civilization of the preceding.

II.

The Roll-Call of the Ancients

THE ITZAES of Yucatan pass first before us. Their capital city of Palenque is still preserved in the most elaborate ruins found in the New World. There are indications that when God was calling Abraham out of Ur of the Chaldees, the Itzaes were building their nation in far away Yucatan, and feeling after God in worshipping the stars. While God was establishing over his ancient people a theocratic form of government, a similar form of government was growing up in this ancient tribe beyond the seas.

THE MAYAS. While the early apostles were extending the Gospel through Asia Minor and Southern Europe, there was growing up in Yucatan the hardy race of the Mayas. Ruled but never conquered by those who followed them, they still exist in Yucatan, observing their ancient customs and speaking their ancient language. Young Maya students have come to the Presbyterian College in Coyoacan, have taken the full course and are now preaching among their own people.

THE TOLTECS. While Europe was witnessing the migrations of the nations and laying the foundations for

its modern states, there was growing up in the Western World the remarkable race of the Toltecs who were destined to dominate the continent for six centuries. Their earliest legends indicate that they were of Asiatic origin. They began their migration from the North just at the same time that the Teutonic tribes of Northern and Central Europe began theirs, and they pressed southward, settling finally at Tula, only fifty miles from the present City of Mexico. Here they built a great city and extended their dominion over the whole valley.

Their civilization showed advancement in such arts as weaving, pottery, architecture, and the fusing of metals. Their calendar year, system of notation, and picture writing are especially noteworthy. They believed in a Supreme Being and stretched their brown hands up to the Unknown God whom they ignorantly worshiped. Their rule lasted till the twelfth century, when they disappeared as silently as they came.

THE CHICHIMECAS. Near the close of the twelfth century the Chichimecas began their rule, establishing colonies around the lakes in the Valley of Mexico. Of all their tribes, the Tezucans became the most powerful, exercising a sort of feudal control over the others, and establishing their capital, Texcoco, on Lake Texcoco, opposite where the City of Mexico now stands. There in this beautiful valley, while the greater portion of the continent was occupied by savages, they developed a civilization of a comparatively high degree. From a history written in the early days of the Spanish rule by a descendant of a royal family, we read of the royal palace luxuriously embellished with alabaster walls and tapestries of feather work, of spacious parks adorned with trees, of plants,

birds, fish, and animals, the study of which was part of the royal pastime.

THE AZTECS. We popularly call Mexico the land of the Aztecs. Their history, traditions, and religion have been recounted in song and story. No story could be more fascinating than that of the Aztecs as we follow them in well-marked stages from their settlements in California, Arizona, and New Mexico down into Chihuahua, where they stopped long enough to build a city called "Great Houses." These houses were five and six stories high, the first skyscrapers on the American continent.

From Chihuahua they passed on to the Valley of Mexico and established their permanent settlement on the spot where they found an eagle seated on a cactus, holding a serpent in his talons, the sign given them by their wise men. Against great odds they founded a city and built an empire. Their houses had to be built on piles. The marshes had to be reclaimed. The opposition of hostile neighbors had to be faced; but conflicts with the unfavorable climatic conditions of the north had made them stronger than the races that surrounded them.

They reached the Valley in 1325, and by the end of the century they had built on the opposite shores of the lake a city which rivaled Texcoco in size and importance.

Their influence grew to such a degree that they were sought as allies, even by the Texoucans, who regarded them more desirable as friends than as enemies. The Aztecs and the Texoucans with some smaller tribes formed an alliance which continued until the Spanish

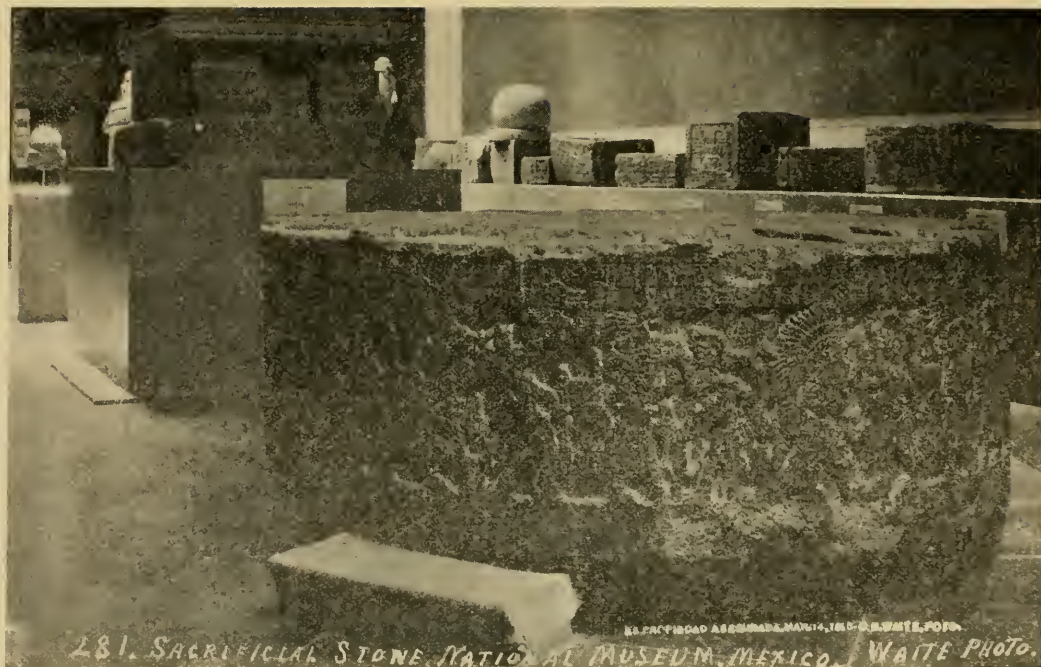
Conquest. In this military alliance, the Aztecs soon became the leading power.

From their capital city, Tenochitlan, now Mexico City, their dominion rapidly extended in all directions. The tribes who lived in the hot lands of the Gulf Coast, those toward the South in the rugged mountain sections, those beyond the mountains to the West as far as the shores of the Pacific, and those on the extensive plateaus to the North felt the tread of the marching armies. These conquests were taking place while Europe was being stirred by the great intellectual and spiritual awakenings, and they reached their highest point soon after Columbus astonished the Old World by the discovery of the New.

III.

Mexican Civilization

A NEW NAME. From the earliest days of the Aztecs, they were called by their neighbors "Mexicans," from their principal deity Mexitli. This fact deserves attention. The names America and Columbia were brought across the seas; but Mexico is native to the soil of the New World. The land of our study is Mexico, and the people are Mexicans, not because they found the name and adopted it. It was to Mexico that the Spaniards came. It was Mexican civilization which they found. It was the Mexican people whom they conquered. Mexico is now and has been for five centuries, and please God may always be, Mexico. They love the name. They are proud to be called Mexicans. Their poetry and art are Mexican. The name first given to their capital city was extended to include the valley in the center of which the



SACRIFICIAL STONE FROM AN OLD AZTEC CHURCH

city stands, then to the state which almost surrounds the valley, and finally to the whole country. We will treat of them no longer as Aztecs, but as Mexicans.

MATERIAL ACCOMPLISHMENTS. Even before the Spanish invasion, agriculture in Mexico approached the average of most of the European countries. They tilled the soil and understood irrigation. Corn, spices, cocoa, cotton, and a great variety of vegetables were raised. Cotton cloth from the coarsest to the finest was manufactured. Other plants were used for making textiles. Furs were made usable by tanning and treatment. A good grade of paper similar to papyrus was made from the Maguey plant. Skill was shown in wrought and carved gold and silver. Precious stones and pearls were used for personal adornment, and they excelled in feather work produced from the gorgeously colored feathers of tropical birds.

INTELLECTUAL ATTAINMENTS. These people had a clear if intricate way of expressing their thoughts in writing. But few of the writings remain, because of the wholesale destruction by the Spaniards of everything pagan. The writings on the temple walls were destroyed and the world suffered an irreparable loss. However, after their first fanatical fury was exhausted, the Spaniards realized their mistake, and almost too late began to preserve and decipher what remained.

Perhaps the most remarkable attainments of these early Mexicans were in astronomy. They had a wonderful knowledge of the movements of the heavenly bodies. The Aztec Calendar Stone, unearthed in the main plaza of Mexico City in 1790, gives a marvelously ingenious com-

bination of days, months, years and cycles. Erected vertically, it acted as a sun dial. The Calendar would serve twenty-three thousand years before an error of a day would occur. In the Julian Calendar, in use at the time of the Spanish Conquest, there was an error of eight days in one thousand and forty years, and in the Gregorian Calendar now in general use there is an error of a day in three thousand three hundred and twenty-three years.

The Mexican government was not an hereditary monarchy. The nobility named four electors, who, on the death of the monarch, named his successor. A few of the line of Montezuma received this honor. Montezuma means "The man of fury and respectability," and both the first and the last who bore that name well deserved it. The first, who was elected about a century before the Spaniards came, was a young man of noble family who had distinguished himself in military operations and had headed the mission charged with the negotiations for an alliance with the surrounding tribes. Montezuma II., who was reigning when the Spaniards came, had distinguished himself as a soldier and had later taken priestly orders.

The monarch was supreme in all matters with one exception; in the kingdom there was a supreme judge named for life and independent of the king. There was a system of courts from the villages and districts up through the provinces to the highest court. Records were kept with care. The laws were severe. Note some of them: Murderers and adulterers were punished by death, the latter being stoned; thieving was punishable by death or slavery, according to the gravity of the offense; intemperance was punishable by death when the offenders were young men, and by the loss of property when they were old men.

RELIGIOUS BELIEFS. They held to the worship of a "god omnipotent," "by whom we live," "under whose wings we find repose and sure defense." To meet the manifest difficulty which would come to one god ruling a world so full of peoples, they developed the idea of a number of gods charged with specific duties. There was a god of war, a god of the air, a god of the household, a god of the harvest, and so on, making up a total of thirteen major gods inferior to the Supreme Being. But life is made up of many details so that there were invented two hundred minor gods to whom were committed the cares of everyday life. They believed in immortality and in various grades of enjoyment in the future life. Soldiers who died in battle were most highly honored, their spirits going immediately to the sun, and after a period spent in songs and dances in the sun's travels through space, they then became song birds in the eternal paradise. Evil spirits went to a place of eternal warkness.

In the early stages their religious beliefs were among poetical lines, the gods being propitiated with fruits and flowers. Altogether inconsistent with these gentle lines, there was developed later the horrible custom of human sacrifices offered to their favorite deity, the god of war. As the custom developed, war was waged on innocent neighbors solely to obtain victims. Montezuma I. deferred his coronation to conduct a campaign against some hostile neighbors, and upon his return with several thousand victims, had them duly sacrificed in the midst of great festivities. In the years of heavy frosts which destroyed the crops, multitudes of victims were needed to appease the gods. In the years of plenty, the gods were pleased because of the great number of sacrifices, and still others

must be laid on the altar to keep them pleased. This called for more campaigns.

The dedication of a rebuilt temple to the god of war offered perhaps the most gigantic orgy of human sacrifices that the world has even seen. For two years the prisoners of many campaigns were saved for this event. Before dawn on this day, a vast multitude, including guests from every part of the country, was gathered in front of the temple. With the first light the king himself gave the signal to begin the slaughter by tearing out the heart from the writhing body of the first victim and offering it with much ceremony to the high priest, who in turn placed it before the image of the war god. Then followed a great procession of victims who were sacrificed in fours, the number of prisoners being so great that for several days the horrible ceremony continued.

Just at this point Mexico came under the power of a new civilization, which, when its death-giving work was done, left the people so crushed that they are still suffering from the blow. The astounding rapidity with which the blow fell forms one of the most remarkable stories in the history of the world.



MARKET AT IGUALA

PART ONE

THE DARKNESS

(*Continued*)

Chapter II.

"From Mexico . . . a civilization which might have instructed Europe was crushed out . . . It has been her (Spain's) evil destiny to ruin two civilizations, Oriental and Occidental, and to be ruined thereby herself . . . In America she destroyed races more civilized than herself."

—DRAPER, INT. Development of Europe.

"Christianity instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself *converted*. Paganism was *baptized*. Christianity was paganized."

—ABBOTT.

Chapter Two

PAPAL DARKNESS

I.

The Coming of the Spaniard

Prescott, in his "*Conquest of Mexico*," has told the story of how the Spanish civilization was forced on Mexico. The rapid colonization was due largely to avarice. Cortez bluntly told the messengers from Montezuma that he and his companions suffered from a "disease of the heart" which could be cured only with gold. The disease must have been of the most malignant type, for he and his companions took heroic doses of the "gold cure."

DUE TO RELIGIOUS ZEAL. The zeal of the conqueror was that of the crusader engaged in a "holy war." He might lead a very immoral life; he might be guilty of untold deeds of cruelty, but he was a devout Catholic.

Into Mexico with its multitudes of pagan Indians, the Roman Catholic priests entered side by side with the conquering soldier. Valencia and his companions, known as the twelve apostles of Mexico, toiled barefoot all the way from Vera Cruz to Mexico City, where they were received by Cortez and his companions with great show of reverence. The conquerors came out to meet the missionaries, and on bended knees bade them welcome to their field of labor. Many others followed these and were scattered throughout the country:

THE "CONVERSION" OF THE MEXICANS. The Catholic doctrine of baptismal regeneration was literally applied by priest and soldier of that period. They seem to have believed that to have the Indians submit to baptism was to convert them. Guided by this belief they began their work of "regenerating" the Mexicans, and "the world never witnessed before any such process as they adopted in Christianizing those whom their cruelty spared. While this rage of conversion continued a single clergyman . . . did not desist until he was so exhausted by fatigue that he could not lift his hands. In the course of a few years the sacrament of baptism was administered to more than four millions." Two of their missionaries boast that "their ordinary day's work was from ten to twenty thousand souls."

AN EASY TASK. Not only did everything tend to make the Church the most powerful influence in making the country Spanish, but another and even stronger motive animated the Mexicans to a prompt acceptance of the new faith. It soon became well understood among the Mexicans that a hearty acceptance of the Christian faith tended to keep them out of trouble. Don Vicente Rivas Palacios, a Mexican historian, says: "The conquered Mexicans who feared everything, and rightly, from the hardness of the conquerors, came to the conclusion that conversion and baptism were the most powerful shields with which to protect themselves from further cruelties. They, therefore, entered the towns en masse and asked the missionary to baptize them." Prescott says: "The Castillian too proud for hypocrisy, committed more cruelties in the name of religion than were ever practised by pagan idolater or fanatical Moslem." But rough measures were usually

unnecessary, for the Mexican saw nothing objectionable in the ceremony of baptism where nothing else was required of him. The sprinkling was soon over.

MEXICO SECURES A PATRON SAINT. There was needed a Patron Saint, who was not long in being secured. We cannot understand the religious history of Mexico without taking into account the appearance of the Virgin of Guadalupe, the "Patron Saint and Protectress of Mexico." Madame Calderon de la Barca, the accomplished wife of the first Spanish Ambassador to Mexico tells the story. She was a devout Catholic and for this reason, as well as from the fact that she got the story direct from the Bishop in charge of the Cathedral of Guadalupe, her version is of special value: "In 1521, ten years and four months after the conquest of Mexico, a fortunate Indian, Juan Diego, was passing by the mountain of Tepeyac, a short distance north of Mexico City. The holy Virgin suddenly appeared before him and ordered him to go in her name to the Bishop, the Illustrisimo D. Fr. Juan de Zumarraga, and to make known to him that she desired to have a place of worship erected in her honor on that spot. The next day the Indian passed by the same place, when again the holy Virgin appeared before him and demanded the result of his commission. Juan Diego replied that in spite of his endeavor he had not been able to obtain an audience with the Bishop. 'Return,' said the Virgin, 'and say that it is I, the Virgin Mary, Mother of God, who sends thee.' Juan Diego obeyed the divine orders, yet still the Bishop would not give him credence, merely desiring him to bring some sign or token of the Virgin's will. He returned with this message on the 12th of December, when for the third time he beheld the appari-

tion of the Virgin. She now commanded him to climb to the top of the barren rock of Tepeyac, to gather roses which he should find there, and bring them to her. The humble messenger obeyed, though well knowing that on the spot were neither flowers nor any trace of vegetation. Nevertheless, he found the roses, which he gathered and brought to the Virgin Mary, who throwing them into his *tilma* (blanket) said, 'Return, show these to the Bishop, and tell him that these are the credentials of thy mission.' Juan Diego set out for the episcopal residence, and when he found himself in the presence of the prelate he unfolded his *tilma* to show him the roses, when there appeared imprinted on it the miraculous image which has existed for more than three centuries.

"As the old bishop closed his narration, he exclaimed in ecstasy: 'What must be my happiness who can see her most gracious majesty every hour and every minute of the day.'"

This story is accepted by faithful Catholics everywhere. The pope endorses the legend. When Bishop Camacho of Victoria dared to deny the apparition of the Virgin of Guadalupe, he was excommunicated. There is no personal adornment among the Mexicans that is so popular as the medals of Guadalupe which are blessed and sold to them on their great feast days. From the days of Juan Diego, the little village of Guadalupe has been the religious center of Mexico and the annual pilgrimages thither on the 12th of December have been the most popular of all religious celebrations.

THE NEW FAITH LIKE THE OLD. The new faith bore many resemblances to the old. We are not surprised at the statement of Humboldt when he says: "The introduc-

tion of the Romish religion had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogmas, but only ceremony to ceremony." We are not surprised when Abbot says: "Christianity instead of fulfilling its mission of enlightening, converting and sanctifying the natives was itself converted. *Paganism was baptized, Christianity was paganized.*" The resultant religion was a mixture of Aztec worship and Roman Catholicism. The Virgin was promptly identified with Mother Earth who had long been a favorite deity among the agricultural peoples. The periodic *fiestas* of the church were celebrated with garlands and processions and dances just as the Mexicans had been accustomed to observe the festivals of their own religion. The Indian pilgrims dance their quaint rounds and chant their native songs in the Village of Guadalupe, in Morelia, in Cuernavaca and in multitudes of other towns at their annual fiestas, just as they did in the days before the priests came from Spain. There are still shrines as the goal of their pilgrimages, and a multiplicity of images with only a change of name and visage. The burning of candles and the use of holy water were well known features of their former worship; they even had a form of confessional, did penance by self-torture, and ate maize cakes similar to the holy wafer. If the Spaniard openly and blatantly forced his faith on Mexico, the Mexicans silently and unconsciously injected an equal amount of his paganism into his new religion.

A PERIOD OF CHURCH BUILDING. The Mexican temples were swept away in the attempt of the early missionaries to destroy everything pagan. But the whole

country was soon dotted with cathedrals, chapels, convents and monasteries, which still form a characteristic feature of the landscape. Their number was legion and their magnificence was marvelous. Their walls were adorned with costly paintings, their altars were burdened with gold, silver and jewels, and their niches were filled with images of the Christ, the Virgin and the saints. Single chapels cost thousands of dollars, while the cathedrals represented millions. They were built largely by enforced Indian labor, thus forming a part of that system which left the masses ignorant, homeless and poverty stricken. It is hard to believe that God can take pleasure in houses erected at such a cost.

II.

A Crushing Blow

During the two hundred and eighty-six years from 1535 when the first viceroy was sent from Spain, to 1821 when Mexico gained her independence, the country was ruled by sixty-four representatives of the Spanish crown. Among these there was occasionally found one of benevolent disposition and liberal ideas, but in the main the Spanish rule in Mexico was one of iron despotism. A steady stream of wealth from mine and farm was poured into the lap of the mother country. The power, both political and religious, was in the hands of a few, these few retaining whatever wealth did not go abroad. All matters of education were in the hands of a *church whose policy is that submission is best maintained through ignorance*. Deep lines were scored in the national character. We are not surprised that at the end of this

period 90 per cent of the people were illiterate, and that a profound fatalism was developed in the great mass of the people.

A NEW RACE IN THE MAKING. During those long years the people were being developed that make up the inhabitants of modern Mexico. First, there were the native Indians. Our study shows that before the Conquest they were a people of great capability, and there never has been a period in Mexico's history without its distinguished men of pure Indian stock. Second, there was the Mixed race. Very few women came with the Spaniards during the early days of the Conquest, and intermarriage was inevitable. The race thus formed inherited the weaknesses and vices of both the Spaniards and the Indians. The Spaniards closed the door of opportunity against this mixed race. They were treated little better than the Indians. Their taste for gambling and dissipating amusements was given a free hand, and it is not surprising that they have often been turbulent and unruly. These along with the Mexicans of pure Indian stock form the great masses of Mexico today. Third, there was the Spaniard. The distinctions are not closely drawn now, but at that time this class was quite distinct. He came to Mexico imbued with the Spanish ideas of the right to live from the labor of subjugated peoples. However kindly he might feel toward the Mexicans, and however humane might be his treatment of them, they were regarded as an inferior race and had no share in the government. To this class belonged the viceroys. It was this class who, by political and ecclesiastical oppression, brought to an end the development of the Mexican people.

Some of the missionaries from Spain were men of devout spirit and of philanthropic motives who defended the Indians against their oppressors. One of the noblest of these was Las Casas, a dominican who became bishop of Chiapas. He protested earnestly against the barbarities committed by his countrymen upon the subject race. Twice he crossed the Atlantic to lay the sorrowful story of their wrongs before Ferdinand and Isabel. Largely through his influence Pope Paul III. denounced the exploitation of the Indians. It is no wonder that a grateful Mexican artist, Felic Parra, has immortalized the good bishop's humanity in that famous picture which occupies the place of honor in the Academy of Fine Arts in the City of Mexico. This picture is called "Las Casas Protecting the Indians," and represents that venerable man standing, while at his feet lies the bleeding body of an Aztec whose anxious wife clings to the priest's robe as he raises the cross and lifts his face in mute appeal to Heaven for help for the oppressed.

A PATHETIC PICTURE. One of the most cruel forms of subjugation was that of peonage. Not only the common people but also many of the nobles suffered under this system. A Jesuit historian states that Cortez and his men shed more blood of the flower of the Aztec race to gratify their ambitions than had ever been poured out to heathen gods. And a Spanish writer pictures their cruelties as "such atrocities as never before deluged a conquered land with native gore."

After a few years of Spanish rule, the Mexican Indian presented one of the most pathetic pictures to be found in the world. Social lines were drawn and hardened into traditions. While the power of the oppressors was so

absolute that submissiveness became a habit of the mind, there was a sense of injustice and a consequent hatred of the oppressor which prepared the way for the spirit of rebellion.

III.

Struggles for Independence

THE SPIRIT OF FREEDOM REACHES MEXICO. The hour had struck when the American colonies were to free themselves from European yoke. Those of North America led the way and this, with the great upheaval of the French Revolution, gave inspiration to Mexico and infused into this submissive people a spirit of unrest.

A GROUP OF IMMORTALS. In the movement for independence the leaders were in almost every case men of humble birth who had suffered with their people.



ORGAN CACTUS

HIDALGO. At the head of this line of patriots stands Hidalgo, the "Washington of Mexico." Hidalgo was a village priest, much loved by his people for whose temporal and spiritual welfare he labored. Among other things he taught his people the culture of the vine and silk-worm and the making of porcelain. He believed that the time had come to strike the blow for independence. He prepared and published the declaration and on the night of September 15, 1810, he raised the cry for independence and thousands flocked to his standards. For this heroic act he was degraded from the priesthood and excommunicated. Early in the war he was captured, shot and beheaded. His head was placed on a prominent point in a large building in Guanajuato and remained there for ten years as a silent warning to all those who would be lovers of liberty.

JOSEFA ORTIZ. It is interesting to note the part that a woman took in the struggles for independence. La Senora Josefa Ortiz de Domingues, under the guise of a literary society, held meetings in her home which were attended by the patriots who were making their plans for independence. But through the key hole in the door spies looked and listened. When she knew that she had been discovered, she sent word to Hidalgo, and before another night had passed he had made his proclamation. The name and picture of "Dona Josefa" always appears along with others of those eventful days.

MORELOS. On the death of Hidalgo, the leadership devolved on Jose Maria Morelos. He is of special interest to Southern Presbyterians because of his historical connection with our new territory. He was a mule driver until thirty years of age. He studied for the Priesthood,

but joined the forces who were fighting for liberty and proved himself a born warrior, winning in his brief career the popular title of "the hero of a hundred battles." It was he who summoned the first Mexican Congress in Chilpancingo, the capital of the State of Guerrero, one of the states assigned to us in our new field. This brave and honest patriot was also covered with ignominy by his church which called him "An unconfessed Heretic, a traitor to God and the King." He was shot December 1815, and to make his death more disgraceful, he was shot in the back. A grateful people revere his memory. One of the states for which the Southern Presbyterians are partly responsible, bears his name.

GUERRERO. Another one of these immortals in whom Southern Presbyterians are especially interested is Vicente Guerrero. He too was of humble origin, but he won great distinction as a general. Against great odds he persisted at the head of his poorly equipped forces and survived to see the triumph of his cause. He became the third president of the Republic and under his rule slavery was abolished. His political enemies secured his condemnation and he was shot in 1831. The great state of Guerrero, to whose inhabitants Southern Presbyterians are having the privilege of taking the Gospel, perpetuates his name.

INDEPENDENT OF SPAIN BUT UNDER SELFISH RULERS. Powerful opposition in Mexico delayed her independence for eleven years. And in setting up a government of her own, she discovered that she had thrown off foreign control but had not rid herself of the privileged class at home, "the proprietors of the great estates, the greedy office-holders, the clergy. These men, while unfortunately a

part of the Mexican people, belonged to that powerful party which in the popular movement for independence joined forces with the Spanish Government to suppress the rising tide of liberty. This class in the hour of victory was eager to grasp the reins of government and erect a home despotism in place of a foreign one." The longed-for blessings of freedom did not follow. All abuses arising from the pernicious church system remained. New evils threatened in the form of unstable government. The people were called upon to suffer for three more generations. Never in the history of a nation has a credulous people suffered so much from selfish leaders. Twice since overthrowing the Spanish foreign yoke, they have been forced to remove a similar bondage set up on their own soil. Constitution and law have been set aside by military leaders, and even presidents chosen by the people have transformed themselves into dictators. Maximilian's empire was sustained by troops sent from abroad. Four separate constitutions have been promulgated. The education of the people in the principles of constitutional government has been dragging along through a century, and hardly the first principles have been learned. Yet in all this long and weary struggle the heart of the people has beaten true. Nothing in their history has been finer than their steadfastness and loyalty to their ideal of "a government of the people, by the people, for the people."

IV.

A Neighbor in Need

SOCIAL AND POLITICAL NEEDS. A Mexican gentleman, as he beheld the conditions of the people after over three centuries of Spanish domination, said: "My countrymen

are today in a far worse condition than they were when Cortez burned his ships behind him in the harbor of Vera Cruz and marched to the conquest of Montezuma's empire; they are worse fed, worse clad, worse housed, *and more* ignorant than they were that day." The people of the United States during the early days of their history were engaged in their own struggles and did little to help their neighbor. Rumors came of cruel conditions, of the rise of the liberal movement, of the struggles of the people against great odds, of the fierce stand of the church against the liberal leaders, and of their being excommunicated and executed. But the masses of the people in the United States were unmoved. Yet there was at least one man of vision in whose bosom throbbed a neighbor's heart. Daniel Webster said to a company of his friends who were expressing fears of national difficulties arising out of northern boundaries: "No, gentlemen, our great national difficulty lies not in that direction. Our greatest danger is that we have a sister republic on our southern border, almost in mortal agony, and no one amongst us seems willing to lend a helping hand."

STATEMENTS OF CATHOLICS REGARDING RELIGIOUS CONDITIONS. The Roman Catholic Church was dominant in Mexico for centuries. No other church was allowed in the country. She had unlimited control and had every opportunity to reveal whether or not she was an evangelizing and enlightening agency. A clear understanding of this point will not only help us to justify missions to Mexico by Protestant Churches, but also helps us to see more clearly our present obligation to our neighbor. The testimony of the Catholics themselves on this point is of supreme value. Abbe Emanuel Domenech, a prominent

clergyman of the Romish Church of France, after visiting Mexico, said: "The Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, and the absence of internal exercises of piety have killed the faith in Mexico. It is in vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage, of heartless devotion, shameful ignorance, insane superstition and hideous vice. . . . It would require volumes to relate the Indian superstitions of an idolatrous character which exist to this day. For want of serious instructions you find in the Catholicism of the Indian numerous remains of the old Aztec paganism. The Mexican is not a Catholic; he is simply a Christian, because he has been baptized. I speak of the masses, and not of the numerous exceptions to be met with in all clases of society. Mexico is not a Catholic County because a majority of the natives are semi-idolaters and because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of form. They do not know what it is to worship God 'in Spirit and in truth' according to the Gospel. . . . If the pope should excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small number. Nevertheless, there are some worthy men among them whose conduct as priests is irreproachable. . . . The Clergy carry their love of the family to that of paternity. In my travels in the interior of Mexico many pastors have refused me hospitality in order to prevent my seeing their nieces and cousins and their children. . . .

"One of the greatest evils in Mexico is the exorbitant fee for the marriage ceremony. The priests compel the

poor to live without marriage, by demanding for the nuptial benediction a sum that a Mexican mechanic, with his slender wages, can scarcely accumulate in fifty years of the strictest economy. This is no exaggeration. One of the first duties of the Mexican episcopate should be to reduce the fee for baptisms, marriages, dispensations and everything else indispensable to the performance of religious duties. . . . The observations I have made of the religious sentiments of the Mexicans are not confined to the ignorant classes. They apply equally to those who are well-to-do."

It was these conditions, portrayed by Catholics themselves, that made Protestants in the United States, half a century ago, feel their obligation to send missionaries. And it is because these conditions have not yet been eliminated that there still rests on Protestants in the United States the solemn obligation to continue their work until the Kingdom is established in Mexico.

PART TWO

THE DAWN

Chapter III.

“And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.”—*II Peter 1: 19.*

“Upon the development of Protestantism largely depends the happiness of our country.”

—JUAREZ.

Chapter Three

MORNING STARS

I.

THE FIGHT FOR RELIGIOUS LIBERTY. The Constitution adopted by the Mexican Republic in 1823 provided that the Roman Catholic faith should be the religion of the State to the exclusion of all others. But men of vision soon realized the need of religious liberty and a new religious element. The popular movement in favor of reform was fought obstinately through long years, and every inch of the ground was taken only after a struggle against great odds. The pope denounced reform laws as "Odious and abominable," "Null and void."

The reform leaders were not opposed to the Catholic Church as such. They desired to strip the church of all political power, but to leave it entirely free in its proper sphere, extending equal freedom to all faiths.

AN INCORRUPTIBLE PATRIOT. The name of Benito Juarez stands out above all others in Mexico as a leader of liberty. He drew up the famous Constitution of 1857. He won his way to the Presidency. He led his people against the Austrian Archduke Maximilian, who had been sent to Mexico by the Pope and Louis Napoleon III., of France.

Unprejudiced Mexicans claim that Jaurez's name shall be honored not only as a great leader, but also as a devout worshipper of the true God. His piety is shown in the reverential manner in which he proclaims his victories.

At the close of the struggle he said: "Let the Mexican people fall on their knees before God, who has deigned to crown our arms with victory. He hath smitten the foreigner who oppressed us sorely. He hath established his people in their rightful place. For He who hath his habitation in the Heavens is the Visitor and Protector of our country, who strikes down those who come with the intent to do ill. The Excellent, the only just Almighty, and the Eternal One is He who hath dispersed the nations who like vultures had fallen on Mexico."

He deserves a place in the history of Evangelical Missions. Shortly before his death he said to an intimate friend, "Upon the development of Protestantism largely depends the happiness of our country."

A singular phenomenon of this period was the formation of groups of men for the study of religion. These sprang up all over the country, and later several of them were merged into Christian congregations. One such group in Mexico City had as its leader a soldier named *Sostenes Juarez*, a relative of the great President. He had come into possession of a French Bible, brought over by one of the Chaplains of the Army of Intervention. So powerfully did the Divine Word do its work that through the influence of that one Bible, in a language which only a few of them understood, many became confessed Christians. Mr. Juarez later became a minister and after more than twenty years of efficient service died as a Soldier of the Cross.

Another one of these groups was that of which Father Palacios, Dr. Manuel Aguas and Arcadio Morales were leaders. They formed "La Iglesia Nacional" (The National Church). The first leader was Dr. Aguas but

on account of his episcopal tendencies a separation came and Father Palacios became the leader. President Juarez himself was greatly influenced by this sincere man who had left the Romish Church and had established services where the Bible was read. Later another separation took place and Father Palacios became leader of one group and Dr. Morales the leader of the other. Thus a nucleus for two churches was formed. The group led by Father Palacios came under the direction of the Mission of the M. E. Church when they entered the country. Father Palacios became a minister of that Church. The group led by Dr. Morales came under the direction of the Mission of the Northern Presbyterian Church and was organized into the First Presbyterian Church of Mexico City. Dr. Morales continued as the pastor of the Church until his death in June, 1922. He preached for nearly fifty-three years and during those years of remarkable service to Mexico he was easily the most prominent minister of the Presbyterian church, if not of all Protestantism in Mexico. We must keep in mind that these movements were not begun under the leadership of foreign missionaries. God was Himself leading the people by His Holy Spirit, using the Word as it was read from the few Bibles that could be secured in spite of the efforts of the Church to keep them from entering the country.

II.

The First Missionary to Mexico

The World Missionary Movement began about the end of the 18th century. Morrison opened China to the Gospel. Carey went to India. Even the Dark Continent

was receing the Light, but Mexico, right on our border, was to wait for fifty years for a messenger from Protestant America.

Many believed that the Mexicans had no need of the Gospel inasmuch as the Roman Catholic Church claimed them all as its members. But God had not forgotten Mexico. In 1811, among the green hills of New England, Melinda Rankin, who became the first missionary to Mexico and the first woman missionary to all Latin America, was born. She was a volunteer before the door opened to young women, and it was she who opened the door. Her first work was among the Catholics in the Mississippi Valley in which she was engaged when the War with Mexico closed.

The reports of the returning soldiers stirred the interest of the United States in the neglected people beyond the



FIRST PROTESTANT SCHOOL FOR MEXICAN GIRLS

Rio Grande. Miss Rankin's sympathies were enlisted and she resolved to give her life to their enlightenment. She could not enter Mexico at that time as the Mexican Constitution forbade the entrance of any but those of Roman Catholic faith. However, she went to Brownsville, Texas, right on the Mexican border and opened a school for Mexican children. She had only five at the beginning, but the number soon grew to thirty, then to fifty, then to a hundred. She also began to circulate the Bible. Her work was begun in 1852. Two years later she wrote, "I have put up a building right on the border of Mexico for a school for Mexican children." This building still stands in Brownsville as the first one dedicated to the education of the Latin American peoples in the evangelical faith.

When religious liberty was secured in Mexico in 1857, Miss Rankin lost no time in crossing the Rio Grande. Her first work in Mexico was in Matamoros where she continued a work similar to that in Brownsville. Later she moved to Monterey. Here again she established a school and began her work of distributing Bibles. No mission board was found to support her work, so she made several trips to the United States to solicit funds. Other centers were established and she soon began calling into the service of Christ some young Mexicans who joined her in the work of extending the Gospel to many parts of Northern Mexico. In 1872, on account of broken health, Miss Rankin retired from the work, but not until she had seen fourteen centers of evangelical work established.

The life of Miss Rankin is of great interest because she established two sound principles of missionary policy. First, her approach to the Mexicans was characterized by

love and by kindness. "I believe it is wise," she wrote, "as far as possible to avoid prejudices in our labors among Roman Catholics. It has been a fixed principle with me not to attack their religion, but to present the Truth and let the Truth do its work. If you wish to light up a room, carry a light into it and the darkness will disperse of itself." Second, Miss Rankin realized that the chief agency in the evangelization of Mexico must be the *Mexican*. It is the work of the missionary to pick out and train leaders to bear the Good News, but the light must be spread in Mexico in large measure by the Mexicans themselves.

The next decade, 1870 to 1880, saw the beginning of many Protestant missions in Mexico. In 1871 work was started by the Society of Friends and by the Northern Baptist church. The year following the Presbyterian Church U. S. A. and the Congregationalists began work, being followed the next year by the Northern and Southern Methodist churches. The Presbyterian Church, U. S., the Associate Reformed Presbyterians, and the Southern Baptists, began their work in the years 1874, 1878, and 1880 respectively. Later the Episcopalians entered the field. Since then other smaller denominations have sent missionaries, and some independent bodies have sprung up from time to time.

III.

Our Southern Presbyterian Work

Anthony Thomas Graybill, our pioneer missionary to Mexico was born of godly parents, and was well grounded in the principles of our faith. He was reared on a farm

where he learned the dignity of toil and there he developed a robust constitution. Having lived in the Blue Ridge mountains, he was prepared for the Sierras of Mexico.

For four years Mr. Graybill was with Lee in Virginia. He was wounded in the second battle of Manassas and as he lay on the ground in the midst of the noise of battle, the peace of God came into his soul and he promised that if his life should be spared he would spend it in God's service. While at home recovering from his wounds, he joined the Presbyterian Church. After the war he continued his studies at Roanoke College later graduating from Union Theological Seminary at Hampden-Sidney. Soon after this Mr. Graybill felt the call to the foreign field. He remained steadfast in his purpose and offered himself to our Executive Committee of Foreign Missions for service in Mexico. The Presbytery of West Texas was already urging upon the Committee the importance of beginning work in Mexico. Thus God was preparing the work and the worker.

HOW THE DOOR WAS OPENED. Two American officers during the war with Mexico entered a Mexican home about thirty miles above Matamoros and gave a Bible to a young Mexican woman. The officers returned to the home a few weeks later and, not finding the Bible, asked where it was. The woman said the Bishop passing that way had burned it. They gave her another, and she accepted it although contrary to her parent's wishes. She hid it under the roots of a tree where she would go and read in secret. After the death of her husband, she moved with her children to Brownsville where she publicly professed her faith in her Lord and was baptized. She went back to Mexico trusting that some day Christ might hear



MISS MELINDA RANKIN



REV. ANTHONY THOMAS
GRAYBILL, D. D.



MRS. DOUGLAS
TAYLOR GRAYBILL

her prayers for her nation and send his messengers thither. She was among the first Mexicans to meet Mr. and Mrs. Graybill on their arrival in Mexico. The door was swinging open.

THE FIRST CONVERT. This Christian woman was soon to reap a rich reward for her faith. Her son, named Leandro, was about twenty years old when the Graybills reached Matamoros. Leandro was a bartender but was out of employment. He offered to teach Mr. and Mrs. Graybill Spanish, and immediately a lasting friendship grew up between the two young men. Soon their studies led to the reading of the New Testament. Mr. Graybill pressed the claims of the Gospel on Leandro and the Lord opened his heart. Three months after Mr. Graybill reached Matamoros, Sr. Leandro Garza Mora was baptized.

THE FIRST STUDENT FOR THE MINISTRY. To Leandro Garza Mora, accepting Christ was equivalent to becoming His messenger. He at once began his studies with Mr. Graybill in preparation for the ministry. Thus Mr. Graybill began a form of missionary endeavor that characterized his whole work. His home was the first Theological Seminary.

THE FIRST PUBLIC SERVICE. He was a brilliant Frenchman who sarcastically called the Bible and the Sabbath the two sacraments of the Protestants. These, however, were the two institutions which Mr. Graybill took with him to Mexico. He at once saw the need for them. He writes of the conditions: "Although there is intelligence and culture in the upper classes, superstition, infidelity and concubinage reign. There is no sabbath

except as marked by bull fights and cock-fights attended by both sexes and all classes." The Sabbath was a lost institution, and the Bible an unknown book.

"If you will appoint a service in your home, I will go out and try to induce some of my friends to come," Don Leandro said to Mr. Graybill soon after he had begun his studies. To this service about a dozen of the poorer class came, including men, women and children. Our hearts are full of praise to God for that group who were willing to face persecution and excommunication. A Sunday School began that morning. There were two classes. Mrs. Graybill took the children into her room and taught them bible verses and hymns. Mr. Graybill took the adults and after distributing Bibles, taught them the Word of God. They all came together again and sang hymns, followed by prayer. This service was followed immediately by another in which Mr. Graybill preached. The door that was opened on that day has never been closed.

THE FIRST CHRISTMAS. The celebration in Mexico of the birthday of our Saviour is mingled with so much gaiety and ignorance that it covers up almost entirely the true nature of the event. As the first Christmas approached, Mr. and Mrs. Graybill, alert to everything that would attract the Mexican people to Christ, determined upon an appropriate celebration. With a desire to bind the children of Virginia to the children of Mexico, Mrs. Graybill interested some little friends in Richmond in their plans for a Christmas tree and they furnished the necessary money. She wrote to them of it afterwards: "I wish you could have seen how delighted all of the little folks were the Sabbath before Christmas, when I told them we would have a Christmas for them with *dulces* (candies) and a

present for every child. Though many of them did not know what a Christmas tree meant (for most of them are very poor), they knew what *dulces* and presents meant. The services began with the boys reciting: "Gloria A Dios en lo Alto" (Glory to God in the Highest). I could scarcely keep back the tears of gratitude when I saw these children who a few months ago were sullen, dejected-looking, dirty and ragged, now all neatly dressed and singing with beaming faces."

From that day to this the Christmas *Fiestas* have been an important feature of the church life. The effort is made more and more to make them spiritual services and use them as means to win men to the Saviour. At the Christmas entertainment in one of the churches in 1920 a man attended a Protestant service for the first time. From that service he became a constant attendant, and was soon converted and received into the church. In another one of our centers where we have a school and church services, the Catholics begin weeks ahead to ask about the Christmas celebration and gladly allow their children to take part.

THE FIRST CHURCH ORGANIZED. "I rejoice to be able to report that the work of the Holy Spirit continues with us," writes Mr. Graybill in the spring of 1875. "On last Sunday I received six more members on confession of their faith." It was then that the first church was organized. There were eighteen adult members. Elders were elected and ordained, and weekly offerings were made at the services. A beginning was made toward self-government and self-support, which has been realized today in the National Frontier Presbytery. In 1921 this Presby-

tery gave \$26,000 for self-support and received 539 new members.

One of the two elders of this first church was Col. Manuel Loranca, who had been in the Mexican army for forty years, at one time was military governor of Matamoros, and was with Santa Anna at the taking of the Alamo. He had a prayer meeting in his home every night, and took part in the public worship. His testimony to the power of Christ was felt among all classes.

THE FIRST GREAT SORROW. The Gospel advances over the graves of the fallen. There are sacred spots in Mexico where lies the dust of her missionaries. Just eighteen months after she reached Matamoros, Mrs. Graybill was laid to rest. She represented the very flower and beauty of Old Virginia. She would have been noble in any sphere. Her life was brief—about thirty years—and yet “the best is not too good for God’s work, and the length of life is not the measure of its service.” Writing of her, Mr. Graybill says: “God has called her to heaven and left my home desolate. Her great activity in her household duties, in her day and Sunday School, and in her social relations, her cheerfulness and sweetness, beguiled us. I did not perceive that that soul in earnest in its Master’s work had so brought the body under its behests as to wear it out almost to life’s end without being conscious of it. Her reduced condition left her open to an attack of pneumonia; and when it came, even slightly, there was not strength to resist, and how soon it did its work! When it was announced to her that her disease was fatal, and would soon end in death, she manifested no discomposure, though the news was as unexpected to her as to me. Cheerful all the time, receiving her friends with a smile,

and thanking them for their attention to the last, she said, 'Jesus is with me. He has made my dying bed so happy. He is so precious, I am waiting to go.' The angelic smile was on her lips until it was hid from me forever. Her life work was short, but, by God's blessing, powerful in results. But it is probable that her work on her dying bed will be greater than all before. These two cities know who she was, and admired her. They knew how she died, they know her testimony for Christ, and that no heretic could die that way."

THE FIRST CHURCH BUILDING. Rev. J. G. Hall, who joined the Mission in the fall of 1877, writes: "In the kind providence of God I was brought safely to this city on last Saturday, and on the following day it was my privilege to witness what I will not soon forget, the dedication of the First Protestant Church in Northern Mexico. The want of an appropriate place of public worship, and the importance of having such a place have long been felt. Now, after so long a time the laborers are rewarded for their waiting, working, and praying by seeing a commodious brick building, capable of seating three hundred persons, and furnished with seats, lights, pulpit and everything necessary, rise up as a silent witness for the Truth in the midst of what was, until recently, a purely Romish Community. This edifice was on last Sunday, with fitting services, dedicated to the worship of God and turned over to the officers of the Church, three deacons and three elders, all natives. I was so pleased to hear one of the members say that the next day some of them, happening to be together, had united in thanking God for His blessings in building the church." This mother church still stands and has been the center for many historical meet-

ings, among them the organization of the Presbytery which came a few years later.

IV.

A Growing Work

We have seen how the work begun by Mr. and Mrs. Graybill grew from the very beginning. In less than three months the first convert was received. In less than four months the first service was held. In a little more than a year the first church was organized. In two years the first church building was dedicated to the worship of God.

PREPARING FUTURE MINISTERS AND LEADERS. Mr. Graybill from the very beginning of his work revealed those qualities of missionary statesmanship which characterized his whole career. The growing work must be cared for, the people must be fed the bread of Life, and leaders must be trained. There was a succession of young men going out from this teacher to their work until in 1901, after the organization of the Synod of Mexico, the presbytery began sending its students to the Presbyterian College and Seminary in Coyoacan.

This group of young men began to extend the work to other centers, saying with Christ, "Let us go into the next towns, that we may preach there also." The first center outside of Matamoros was Brownsville. Here, they established a "Friday night" service, and three were present the first night. The following Friday night there were two, but on next Friday no one came. Then Mr. Graybill and Don Leandro went to see those who had

attended the first service. The trouble was that no one knew when Friday came. The plan of visiting them on Friday was adopted and the attendance increased, and soon regular Sunday services were appointed. This first center has continued to grow during the years, and there is now in Brownsville a large and well organized self-supporting church with an attractive church building and well-equipped Sunday School room.

An elder in the church in Brownsville, at one time a desperate character, went one day with his two little daughters to the home of his uncle thirty miles from Matamoros. This uncle, named Lopez, was a very ardent Catholic, and had mass said in his home. At first, the claims of the Gospel did not appeal to him. But what persuasion could not do, childish voices did. The children began to sing some of the Gospel hymns they had learned at Sunday School. A crowd gathered, attention was aroused, and soon regular services were established at the place. The uncle and his family were converted, a church was organized, and Sr. Lopez became one of the elders. In the children and grandchildren of that first couple, the work is being carried on today. One of the sons remained on the ranch and is now one of the elders in the still flourishing church. Another son lives in Brownsville where he and his family are among the leaders in the church. The widow of another son lives in San Benito where they occupy a leading place in the church. One grandson is now a Young Men's Christian Association Secretary in Mexico City. Another grandson is a deacon in the Presbyterian Church. One granddaughter is wife of the Presbyterian minister in Matamoros while other granddaughters are members of the church. After

fifty years God is still honoring the labors of his servants and the fidelity of one who was ready to turn from his idols to serve the living God.

GOES TO KILL BUT STAYS TO PRAY. Opposition and persecution on the part of the Church authorities was inevitable. A priest was becoming very uneasy about the progress of the work and told one of his people, a poor man by the name of Doroteo, that he must waylay the ministers on their return from the services. As an obedient servant of the church—which was to him the voice of God—he got his knife and pistol, and the appointed night started to his ambush. But God had other plans for him. He stopped at the preaching place to see his victim and estimate his strength. He entered, listened, and something the preacher said about Christ attracted his attention. He listened more attentively till the words pierced his heart and revealed to him his whole life of sin. For several days he was in a stupor, but, like Paul at the end of days of blindness, he heard a voice saying to him, “Christ Jesus maketh thee whole,” and at once he accepted the Gospel which he had gone to destroy. In this place a chapel was soon built, and a church was organized with Doroteo as one of the leading members.

THE SERVANT OF GOD IS PROTECTED. The spirit which moved Mr. Graybill was passed on to his students, and these, like their leader, pushed forward, suffering persecutions and dangers for His sake. Don Leandro began services about thirty miles up the Rio Grande. During a service one night, a piece of iron was hurled at his head by an unknown person. But God protected him from the missile of the fanatic. At this very service, Don Leandro gave a Bible to a friend who in turn gave it to a man by

the name of Alejo Espinoza. This Bible brought Espinoza to Christ, so that he devoted his life to the Master's service, and became the fourth student who enrolled in the theological class.

THE FIRST ORDINATION. Our hearts love to dwell on the scene when the first minister was ordained. This took place in the new church in Matamoros in 1879. The first convert, the first student for the ministry, again holds the primal place. A large audience witnessed the ceremony. Mr. Hall preached the sermon. The candidate had already been examined in literary courses, and had preached his trial sermon, had read his popular lecture and had prepared his critical exercise. At this service he was examined in theology, church history, church government, discipline and the sacraments. Sr. Leandro Garza Mora was then ordained by the laying on of hands of the ordained missionaries and the elders.



A. B. CARRERO



L. G. MORA

The story of Rev. Leandro Garza Mora is practically the story of the first forty years of our work in Mexico. He was the first convert, the first student for the ministry, the first ordained minister, the first moderator of the Presbytery, the first general evangelist for the Presbytery and the leader of the movement to organize an independent work when we moved to the South in 1919. He was the leading spirit in opening up the work in and around Matamoros, Brownsville, Linares, and Jimenez. In interdenominational work, he has been honored by being made president of the National Convention of all Christian forces in Mexico. His bow still abides in strength. He is now the leader in the Self-Supporting National Presbytery in the Northern part of Mexico. "Don Leandro," as he is affectionately called, is well known by some of our older ministers in the United States, who met him while he was visiting in this country.

A PIONEER. The second student ordained was Sr. Eduardo Carrero. This young man of lithe body and strong constitution combined in his character some of the finest qualities of the Mexican people. He was refined, gentle, genial, cultured and sympathetic. When Christ touched his heart he gave himself devotedly to His service. He had the spirit of a pioneer, for it was he who went to regions beyond the circle that was the boundary of such good work in and around Matamoros. He early felt the call of God to preach in Victoria, the Capital of the State of Tamaulipas, and with his family opened the work there. He was one of the charter members of the presbytery. Of his interesting family one son is a prominent minister who has been for four years pastor of the Church for Spanish-speaking people in Monterrey. One daughter

is the wife of Rev. Ezequiel Fernandez pastor of our church in Toluca. Other sons and daughters are all members of the Presbyterian Church.

A SOLDIER UNDER TWO CAPTAINS. Let us recall the story of the Bible given at the service outside of Matamoros when Don Leandro so narrowly escaped being killed, and of the subsequent conversion of Sr. Espinoza and of his desire to devote his life to Christ's service. He joined the class of students and found in their fellowship complete satisfaction. He loved democratic institutions and fought under Juarez to secure them for his country. When he began his studies with Mr. Graybill, he found that the form of government and principles of the Presbyterian Church fell exactly in line with his thinking. His satisfaction in finding these democratic ideals gave him wonderful power in defending them. Having fought under Juarez, he would now fight under the leadership of Christ. While still a student, he published a paper called "Las Buenas Nuevas" (The Good News), and another called "La Reforma" (The Reformation). During his ministry, he held some of the most important pastorates in the Presbytery and was for many years Stated Clerk of the Presbytery. After thirty years of active service, broken health laid him aside, and the last four years of his life were spent in quietly awaiting God's call. His life had shown many how to live; his death showed how a Christian can die. His failing voice was still used to praise his Saviour as he repeated in scarcely audible tones, "The blood of Jesus Christ His Son cleanses us from all sin." He responded "Amen" to a prayer led by one of the younger ministers, and with this his lips closed.

It was given to these men and those like them throughout Mexico to show their fellow countrymen the way out of superstition and sin into the joy of being sons and daughters of God.

V.

Early Dawn

While the work was opening up so marvelously, God was raising up those who should follow in the train of the pathfinders. Two had gone out, but one of these, after eighteen months of service, had fallen. Mr. Graybill in his visit home had urged on the Executive Committee the imperative need for reinforcements.

THE FIRST TO HEAR THE CALL. Reference has already been made to the good work of Rev. J. G. Hall in Matamoros. After a short stay there, he was transferred to Brownsville, where a school had been established. The united work of Mr. Graybill and Mr. Hall revealed, in a remarkable way, the wisdom of sending out missionaries two by two, as Christ did. Mr. Graybill was an excellent executive and was eagerly aggressive. Mr. Hall had splendid command of the language and easily interpreted the truths of Christianity to the people. Later Mr. and Mrs. Hall were sent to Victoria where they remained until their transfer to Cuba in 1899.

The school in Brownsville, under Mrs. Hall, grew to such proportions that an assistant was needed. In 1879 Miss Hattie Loughridge came to supply this need. The following year Mr. Graybill and Miss Loughridge were married and labored together until her death in April, 1889.

"THE WHITE DOCTOR." The next who heard the call was a doctor. He proved a worthy follower of the Great Physician. In 1881, Dr. J. W. Graybill, brother of Anthony Graybill, joined the mission. His wife was Miss Luella Crockett, of Kentucky. The year following their arrival in Brownsville, the yellow fever raged for weeks, and Dr. Graybill treated four hundred cases with the loss of only two. He himself took the fever, but he still attended the families of the poor, making no charges. He was affectionately called the "White Doctor." His splendid beginning was cut short by Mrs. Graybill's ill health. She could not live in the trying climate of Matamoros so they were compelled to give up their work.

When Miss Loughridge married, *Miss Janet Houston* came to help in the school in Brownsville. But as she herself says, some of her best work was done after school hours. She gladly ministered to the needs of the afflicted. Even today, the mention of "Miss Janet" brings a smile of gratitude or a tear of fond remembrance. Recently she wrote: "The work I enjoyed most was in those grass-thatched huts where we sat on oil boxes and read to eager women the 'sweetest story ever told.' I know very little of the results. They loved me and I loved them, and I know that is the best ground in which to sow seed."

MISS ANNE E. DYSART came in 1882 and began her work in the school in Matamoros. Here she continued at the head of the school until 1919 when she opened up a center of Christian activities in San Benito, removing later to Austin where she continued similar work.

In 1890 Miss E. V. Lee joined the forces in Matamoros. She brought to her work a mind well-trained in languages,

having spent a year in Europe doing special study. Her mastery of the language and her splendid work in translation have been of great service in the work. Miss Lee spent eighteen months in Matamoros. Then she went to Linares where she directed the boarding school for seven years, and then to Victoria, where she worked single-handed for twenty years. She had classes in Bible, English, French, and Music. She translated into Spanish, Axtell's, "The Organized Sunday School," and Price's "Syllabus of the Old Testament," both of which were published and are valuable additions to our Evangelical literature. One of the most valuable contributions Miss Lee has made is her work as Treasurer of the Mission. At present she is living in *Laredo* as banking facilities there make it a specially good center for the treasury.

IN 1891, MISS SARAH E. BEDINGER, of Anchorage, Kentucky, started work in Mexico. For nine years she labored in Matamoros, and in 1900 she was transferred to Montemorelos. Here she remained until her marriage to Mr. J. R. Lowe in March, 1911. She was especially gifted in young peoples' work and her Junior Christian Endeavor Society, of one hundred and twenty boys and girls, forms the banner society of the Republic.

IN 1892, MISS MINNIE GUNN came to bring her sunshine to the people of Mexico. Evidently the mission wanted to scatter this sunshine, for they placed her in Linares three years, in Victoria two years, in Montemorelos over a year, and in Matamoros for several months. In March, 1899, she married Rev. R. D. Campbell of the Texas-Mexican Mission.

MISS ELLA CUMMINS went to Matamoros in 1894. Though an accident during the summer of 1897 forced her

to leave the work, her gentle life left its impress. From Covington, Tennessee, she wrote a short time ago: "I loved the work and the workers, and it was hard for me to give it up."

MISS EDITH HOUSTON came later to help in the school in Brownsville where she remained until her transfer to Cuba. She left sweet memories in the hearts of her pupils as their words have so often shown.

MISS JESSIE BEDINGER, of Kentucky, also came to Matamoros as a self-supporting missionary. She gave herself unstintingly to the work until failing health caused her to give it up.

In 1895 Dr. Graybill married Miss Annie Ottaway, of New York. With her splendid executive gifts and her unusual home-making qualities, she added greatly to the usefulness of Dr. Graybill during the latter years of his life. She survived him by seven years and continued in the Mission until failing health compelled her return to the home of her brother in New York, where she died in 1912.

In 1903 Rev. J. O. Shelby, who had just graduated from the Divinity School of Southwestern University, came to Mexico. He was located in Linares. In studying the needs and problems of the work, he had the advantage of being with Dr. Graybill, who had understood and solved them so faithfully for many years.

TO THE CAPITAL OF THE STATE. One day there came across the plain a clear and unmistakable call from the city of Victoria, the Capital of the State of Tamaulipas. The call was heard by Sr. Eduardo Carrero. His acquaintances could not understand the spirit of the man who would risk his life and that of his family. There were

no public conveyances, no hotels, no bridges. The way led through sparsely-settled country. In those days of lawlessness and fanaticism, pioneers truly cast themselves upon God. His friends had tried to dissuade Mr. Carrero from going, but nothing moved him from his purpose. He lengthened the Gospel lines and planted the Cross in a stronghold of Romanism. They found a quaint city of about seven thousand people, the seat of the Bishop of Taumalipas with a training school for priests. This city occupies a favorable natural situation with towns, villages and ranches surrounding it. The young minister with his family made it the center of an active work. But the task was difficult; their lives were in danger. "We are glad to have you and your family live in our city," his friends said, but your idea of establishing the Gospel where the Bishop lives is fanatical. Be careful how you walk the streets at night and do not go outside the city."

The work prospered from the beginning. In two years thirty had been baptized. A year or two later, Mr. Graybill visited the field. After a few days spent in the ranches and villages where Mr. Carrero had begun work, they returned to Victoria, many of the Christian people of the out-stations returning with them. On Sunday, the Church was organized with an elder and a deacon. Four years had made a mighty change in Victoria. We love to dwell on the contrast between that day and the day the Carreros reached the city. In four years, a Protestant Church had become an established fact. Victoria has grown to a population of more than twenty thousand while our church has grown to be one of the leading churches of the Presbytery. It is well organized and self-supporting.

JIMENEZ. A few years later Don Leandro offered to open work in Jimenez, a city about one hundred and fifty miles south of Matamoros. He suffered many persecutions. One night when only he and his family were present at the service, a crowd of roughs came and would undoubtedly have injured them, had not a wealthy young man organized a force and let it be known that protection would be given the worshippers. The fires of persecution continued for more than a year, and during that time the life of the minister was many times in danger. But the work progressed. A flourishing group of country congregations was established and in two years a church was organized, some of the leading families of the city becoming members.

DON LEANDRO GOES TO MONTEMORELOS. When the priest of Montemorelos heard that a Protestant minister was about to arrive, he had mass said every day, praying the Virgin to destroy the intruder on the way. He also formed a party of young men to accompany him with pistols to meet God's messenger and to help the Virgin work a miracle. But the minister and his family arrived before the priest knew about it. One year later, Don Leandro writes: "Thirty-four adults and seven children received; the church organized with four elders and three deacons; a very active ladies' aid; Sunday School of twenty members."

LINARES. It was always "forward" with Dr. Graybill. He and his wife went to Linares in 1888. For days they could find no one who would rent them a house. They were stoned, pelted with eggs, avoided and despised. But earnest hearts were found and a church was organized.

FIRST DAY SCHOOL. When the Graybills saw the children who attended their services being rebuffed, mocked and even beaten by their former friends, they felt the need of a day school, and one was opened in their dining-room with Mrs. Graybill as the teacher. A little girl who learned the Ten Commandments in this school repeated them at home. Her uncle with whom she lived said, "Why, that cannot be in the Bible for it prohibits our religion; it prohibits bowing down to images." He came to ask whether it was in the Bible and when it was shown to him, he said, "Well, that cuts up by the roots all that we Mexicans know about religion."

The Roman Catholic Catechism does not, in Catholic countries, contain the Second Commandment, the Tenth being divided into two to complete the number. This same man said that he had never known before that the Bible taught to "Remember the Sabbath Day to keep it Holy," for the Roman Catholic Catechism says, "Remember the feast days to keep them holy."

Another little girl of this school, brought her whole family to Christ. From the very beginning, all of our day schools have been lighthouses. Not only have they educated children who otherwise would have grown up in ignorance, but they have been feeders for our Sunday Schools and churches.

FIRST BOARDING SCHOOL. To prepare teachers for the day schools, the school of Matamoros was gradually developed into a higher school with a boarding department. Miss Dysart was principal of this school for almost thirty years. From her the girls imbibed new ideals of honor, integrity, industry and thrift. In spite of the meager

equipment of the school, numbers of well-trained Christian girls were sent out to be teachers and home-builders.

A PRESBYTERY AND A SYNOD. Five churches had been organized by the Mission, with about four hundred adult members. It was time that the control of these churches should pass from the Mission to a Presbytery. Matamoros was again to be honored. Here the first presbytery was organized in 1884, just ten years after the arrival of the first missionaries.

It was a missionary presbytery. At the organization, all of the ministers were instructed to preach a missionary sermon in each of the churches three times a year and to take an offering for the extension of the Gospel. This missionary spirit bore fruit. The next year, seven young men were taken under the care of Presbytery as students for the ministry, five of them supporting themselves. At the third meeting, a memorial was unanimously adopted instructing all churches to take a missionary offering once each month. On the last night of the meeting of Presbytery, the "Missionary Service" was held and a special missionary offering was taken. This Missionary Service is repeated from year to year, just as the home church looks forward each year to the Self-denial week for Foreign Missions.

THE SYNOD OF MEXICO. While our Presbytery of Taumalipas was being formed, three others were being developed under the mission of the Northern Presbyterian church. These four were organized into a Synod. On that day the Presbyterian Church in Mexico took her place alongside the great Presbyterian churches of the world. In 1904, Rev. Leandro Garza Mora was sent to Scotland to represent the Synod in the World Alliance of

the Reformed Churches holding the Presbyterian System. The joy in our own ranks was unbounded. Those who had been connected with the work from the beginning, had seen the one member grow into a church, the church into a presbytery, and the presbytery into a Synod.

The weekly paper which the Northern Presbyterian Church had been publishing for many years became the official organ of the Synod. From that date, our students for the ministry were sent to the Presbyterian College and Seminary at Coyoacan, near the City of Mexico.

THE CLOSING OF A GREAT LIFE. On January 21, 1905, Dr. Graybill rose early and was apparently in perfect health. After breakfast and family worship, he went into the yard to see about some work he was doing. Without a moment of warning, he fell to the ground and died almost instantly. His body was laid to rest in the cemetery of Linares, in sight of the noble mountains under whose shadow he had worked, and among the people he had loved so well. The funeral services were conducted by Mexican ministers whom he had trained. Protestants, Catholics and unbelievers alike came to pay tribute to the man who had commended himself to them as a friend of the highest type.

He lived among a fanatical people and won them. He faced the dangers that constantly beset him with the same courage he exhibited while a soldier following Lee. His genial and conciliatory spirit was one of his special equipments for work among the warm-hearted and courteous Mexicans. His gifts as an organizer enabled him promptly to gather up those who came under the influence of the Gospel and to organize them into working bands which the churches of the presbytery came to be.

The news of the death of Dr. Graybill brought sorrow to multitudes in Mexico. Telegrams and letters of sympathy and appreciation were received by Mrs. Graybill and the Mission.

The following is part of a letter to Mrs. Graybill from the Northern Presbyterian Mission:

"We desire to express our high appreciation of the great work which our brother accomplished during the more than thirty years of his missionary labors, and the important place he occupied in the organization of our General Synod, and the unification of the work of the Presbyterian church in Mexico."

The following tribute was sent by Don Leandro, who had been associated with him so closely for thirty years:

"Anthony Thomas Graybill was a consecrated missionary, even to sacrifices; noble and altruistic, as active as the waters of the Gulf stream, affectionate, just and holy as his Master.

"For me, Dr. Graybill was the instrument of my conversion: for him I studied, for him I was ordained, for him I have worked forty years in the ministry; all that I am, all that I know, and all that I am worth, all that I do and will do for God, will be Dr. Graybill working in me.

"He was my father in the Gospel; he was my father in the ministry, and for this reason as long as I live he will have a very sacred place in my soul and in my memory. With his sacred memory are associated all the great interests of my life, of my work, and of my eternal salvation."

PART TWO

THE DAWN

(Continued)



Chapter IV.



"The people that walked in darkness have seen a great light. They that dwelt in the land of the shadow of death, upon them hath the light shined."—*Isaiah 9: 2.*

"To the missionary laborer, mastering with difficulty unknown tongues, surrounded by unfamiliar arts, toiling for years to make a few souls know something of Him who taught in Palestine, the future is as certain as if he were touching it; and that future, to his exulting expectation is to be as radiant with glory as the sky over Calvary was heavy with gloom. . . He expects long toil and many disasters, and spasms of fear in the heart of the Church. But he looks, as surely as for the sunrise after nights of tempests and of lingering dawn, for the ultimate illumination of the world by faith."

REV. RICHARD S. STORRS, D. D., LL. D.

Chapter Four

WORKING TO HASTEN THE COMING DAY

I.

1905-1919

AN AWAKENED HOME CHURCH. The first few years of the twentieth century were marked by renewed missionary activity on the part of the Southern Presbyterian Church. This showed itself in four vital movements: The Forward Movement, led by Stuart, Moffett, and Preston; the Student Volunteer Movement, which spread a new Missionary impulse among our college students; the Laymen's Missionary Movement, which impelled many men to capitalize for God their personality, business training, social position and money; the Woman's Auxiliary, which has transformed the work of the Church, and has made such wonderful progress.

A SECOND GENERATION OF MISSIONARIES. One of the results of these movements was the reinforcing of the mission of Mexico, which had dwindled down to one man and four women. In 1906 Mrs. J. O. Shelby joined the forces at Linares and the Rev. H. L. Ross joined the forces at Matamoros. In 1907 Rev. and Mrs. W. A. Ross began work in Victoria. Two years later Miss Alice J. McClelland took charge of the Girls' school at Matamoros,

and Professor and Mrs. R. C. Morrow went to Montemorelos. In 1911 Miss Elizabeth McRae went to Mexico, and the next year married Rev. H. L. Ross.

II.

The first formidable undertaking of the new missionaries is the learning of the Spanish language, though we do not believe that the devil had anything to do with the making of the Spanish language, as he is said to have done in the case of the Chinese. The language of Mexico is too beautiful to be the handiwork of the Satanic Majesty! But the mastering of it requires patience and toil.

Experience has shown that unless the fundamental principles of the language are mastered during the first two or three years, the probabilities are that the missionary will be handicapped during his entire missionary career.

One missionary, blissfully unconscious of the similarity between the word for Pope and the word for an Irish potato, preached a very powerful sermon on the great calamity which had come to Mexico by the influence of the "potato" who has his seat in Rome!

The Mexicans are outwardly more polite than the Americans and are exceedingly careful not to wound the strangers within their gates. But their emotions are sometimes noticeable, as was the case when a minister solemnly exhorted his congregation to be careful in the use of the "Stockings of Grace," which had been given for our growth in the Christian life.

The women missionaries have the advantage over the men in acquiring the language possibly because they talk

more! But even they sometimes make mistakes. One of these young innocents told her servant to "slice the butcher." Another, attempting to teach a Sunday School class after only four months of language study, told them that when Peter stepped out of the boat and tried to walk on the water, "he handed Christ a plug hat."

In this study of the language, some have given a better account of themselves than others. The best results have been obtained by those who have gone right into the homes, and in the family circle, have learned the language and the customs of the people.

NEW CONDITIONS. It is hard for one to realize that only by crossing the Rio Grande, there should be such marked differences in customs and ways of thinking. Here are some of the things that at once attract attention:

The language we leave behind is English; the one we find is Spanish. The United States is predominantly Protestant, while Mexico is Roman Catholic. In courtship, the all-important thing in the United States is to secure the consent of the young women; in Mexico, it is to secure the consent of her parents. In the United States, the bride provides the trousseau; in Mexico the groom must furnish it. In the United States, no public announcement is made by the government officials of the approaching marriage and a license is required; in Mexico a public announcement must be made eighteen days before the proposed marriage, and no license is required. In the United States, divorces are secured on the slightest provocation; in Mexico, until the adoption of the Constitution of 1917, no divorces were granted, and even now, they are very difficult to get. In the United States, a person introduc-

ing two other persons to each other announces the names of both; in Mexico, when two persons are introduced, each announces his own name.

One is constantly impressed in Mexico by the Oriental aspect of things. "The domestic animals, the utensils, the pastoral atmosphere and phraseology, the manner of building houses, stables, granaries, sheep-folds and the like, are all so similar to what existed in Palestine two thousand years ago that a visit to Mexico serves as an instructive commentary on the Bible." Here Abraham literally sends for a wife for his son Isaac. Here Rachel literally goes to the well to draw water. Here the friends of the paralytic could have dug up the roof to let him down in front of Christ, or Peter could have gone up to the housetop to pray.

Because of the Mexican formalities in greeting friends, we can, after living there a short time, understand why Christ, in sending out his disciples on an evangelistic tour, told them to "Greet no man by the way." These facts lend weight to the theory that the original Mexican people came from some Oriental country.

The present conditions are the outgrowth of two entirely separate beginnings. The exodus from Europe in the sixteenth and seventeenth centuries was a religious movement. Those who came to the United States were seeking a new land where they might be free to worship God as they chose. They brought their families and founded homes that have been the bulwark of the civilization they established. They brought the Bible, built churches, and wove the teachings of Jesus into the warp and woof of their lives. They established schools, the beginning of

free institutions. Among them brotherly love was strong and community interest paramount. On this foundation they wrought out a commonwealth where liberty was supreme and Christianity was the controlling factor.

In Mexico, the case was entirely different. The rush from Spain was prompted chiefly by the craving for gold and adventure, and was sanctioned by a religion of showy form and relentless force in which gross immorality and merciless cruelty were no bar to orthodoxy. They did not bring their wives and children, and cared little for the rights of men or the honor of woman. They debased both the Mexicans and themselves by forced marriages and slavery. No Bible was brought. How could liberty exist or Christianity grow under such conditions?

The Mexican people are beginning to recognize the real cause of the difference between the two neighboring republics. During the revolution, at a public meeting where only women and children were present, an intelligent woman arose and called attention to the character of the religion which the conquerors had given Mexico, affirming that the unhappy condition that prevails is because their fathers had never known the Gospel. She was followed by a young girl from one of our schools who told in beautiful Spanish the story of the Pilgrim fathers, affirming that the greatness of the United States is due to the Bible.

III.

A COURTEOUS PEOPLE. Politeness in Mexico is so universal that the occasional lack of it gives the sensation of surprise. The Spanish language is rich in pretty phrases

and everyone uses them. Toward women, we are accustomed everywhere to see a display of politeness. But in Mexico, men in all classes are polite to one another. We hear a peon, bent double under a heavy load, say "with your permission," as he passes in front of another of his class.

The observance of the rules of etiquette among children is astonishing! Three lads on their way from school enter a street car. Leaving the car after a short distance, they walk half its length to shake hands with a stranger just because he smiled at them as they came in. We have experienced that delightful sensation. But the story of the Mexican children is a chapter in itself.

The house of the Mexican is yours when you enter and anything you admire in the house is quickly offered. In 1921, an American woman, who was spending a few weeks in Mexico, in her great enthusiasm was admiring some beautiful pieces of pottery in the home where she had been invited. She was told that they were hers, and not knowing the custom, she accepted these rare articles. In so doing she herself was guilty of great impoliteness.

People tell us the Mexicans are all 'lazy.' That is not true. Many are extremely industrious, and work as hard and as long as is possible. But there does prevail among all classes a leisureliness in everything they do. The unfinished state of everything in the country reveals this characteristic sometimes in an exasperating way. This apparent indolence in the poorer classes, ignoring the influence of the climate, is due to the fact that they are underfed. Also, the oppression of centuries has stunted any ambitions for getting things done.

INTERESTING QUALITIES. The Mexican's love of freedom has been manifested in his persistent struggle for it. In common with most men, he has a stubborn hatred for injustice. But his charm lies in his tender heart and sympathetic nature. His hospitality has no bounds. The poorest always have room for one more. Beggars are everywhere and receive sympathetic and substantial attention.

A "Fiesta" is a good place to study the people. The fiesta may be a formal reception, a school entertainment, a literary program, a party, a picnic; a banquet, the 4th of July (more accurately, 16th of September), a Saint's Day Celebration, Christmas, or anything which brings people together.

At the fiesta, we are face to face with the Mexican in his happiest mood. One of the most delightful experiences awaiting the new missionary is his first fiesta, where he gets an insight into some of the most charming qualities of the people.

Young people who go to the fiestas must be chaperoned. So, as the babies can't be left at home alone, the salon becomes a rendezvous for all ages. Everything is done in decency and in order, all the girls lining up on one side of the room and the young men on the opposite side. The games are often hilarious, always clever and amusing.

In recent years, the tenderness of the Mexican heart has been revealed in a new way in the celebration of Mother's Day. We wonder if any country can approach them in this. The Protestants led the way, but it soon spread over the whole nation. It fits in exactly with Mexican sentiment. In the Protestant churches, two ser-

vices are dedicated to Mother. The children at the Sunday School hour pay tribute to their mothers, who are seated together on the front seats. (The fathers sit further back and try to keep the babies quiet.) At the church services, a sermon is dedicated to the place of mother in the home and in the national life. During Mother's Week, clubs and organizations of all kinds have celebrations. Even the Catholic Church has endorsed it.

A CHANGING CASTE-SYSTEM. While hospitality, politeness and warm-heartedness are characteristic of all Mexicans, there are decided class distinctions. These distinctions have received a great shock in the recent revolutions, but conditions which have existed for centuries do not easily disappear. This class distinction is indicated in several ways. From the Paris styles of the upper classes there is a graduation in the quality of clothing, down through the less pretentious attire of the middle class to the flowing white pantaloons of the poor.

Education has made a great distinction. For generations, the children of the upper classes studied in Europe or in the United States or in private schools in Mexico. The middle class were given some education by special provision of the crown or viceroys, but the help given was insignificant. This fact accounts for the middle class being so very small, and for their unhappy condition. This class was made up of the Meztisos (mixed blood) and some of the Indians who, in spite of unfavorable conditions, had risen above their environments.

The lowest class, made up of the Indians and the most unfortunate among the Meztisos, was for generations

left to its own devices. They were taught nothing but the rudiments of a superstitious religion and the rules of politeness.

The high class Mexicans are proud, sensitive, artistic, and cultured. The small middle class is industrious, but improvident, more or less educated, susceptible to good as well as bad influences. The lower classes are ignorant, superstitious, patient toilers, loyal to superiors. These, in general terms, were the class distinctions which we found when we first came to Mexico.

But now there is a rapid shifting of the social system brought about by commercial development, the revolutions, and by Protestant Missions. All are proud to be called Mexicans, and while the predominating strain in the upper classes is foreign blood, still some are of pure Indian stock. The middle class is still predominantly Meztisos, and yet there are many pure blood Indians who are included in this group of Mexicans who are rising by their own efforts.

SOME OF THE WEAKNESSES. The lack of ability for self-government is one of the marked weaknesses of the Mexican people. Their sad history makes this evident. Before we condemn, we should study their history. Centuries of oppression account for this characteristic. "It is liberty alone which fits for liberty." Only the exercises of self-government, prepares for a full exercises of self-government. Like all people recently freed from oppressive conditions, they are prone to indulge in exaggerated individualism. "They are self-assertive, sensitive as to personal honor, watchful of rights, and ambitious of leadership." Our churches have suffered from this lack of ability for self-government and any progress made in

this direction is a real gain. The Protestant church is going to play a leading part in developing the capacity of self-government.

Another weakness of the Mexican people, which has directly effected our Protestant movement, is the lack of initiative. One of our native ministers once said: "We may be more courteous than you Americans, but you are far ahead of us in the spirit of initiative and of industrial activity." He had great admiration for American enterprise and energy.

Just as their arid sections respond at once to irrigation, "blossoming like the rose," so surely are the people responding to the new influences, and the day is coming when Mexico will be a nation of up-standing, forward-looking men and women who can themselves develop their marvelous resources and lift their nation to an honorable place among the nations of the world.



MATAMOROS CHURCH

IV.

The Mexican Church in Action

A CRITICAL TIME. Those who did more than all the others to hold the work steady in its forward march were the Mexican ministers and elders and teachers who were trained during the years. Even if all the missionaries had left them and no new ones had replaced them the presbytery would have continued its work. God had raised up prophets who were fearlessly attacking the problems of the Mexican Church. It was everywhere recognized that not argument only, but prayer, love, and the truth from God lived in the daily life would make the Gospel attractive to the Mexican people.

THE WOMEN. The Grace of God beautifies the character of the women of Mexico. They are naturally noble through adversity. The stories of Esther and Ruth, Mary and Martha, Dorcas and Lydia, have fallen like good seed on prepared soil.

Miss Lee tells this story of Celestina Victoria whom she knew: "When I first went to Victoria, I knew Celestina. She was the eldest of a large family. Child as she was, she always seemed to be the real head of that family. Her devotion to each one was very great, but especially did she watch over the two youngest with a determination that they should have opportunities that she had never had. For them, she made every sacrifice.

"As the years went on, and she saw them pass to the high school, her pride was great. Her sister's framed diploma was her greatest treasure. That sister is now a teacher, and she owes all that she has, or can ever have,

to the devotion of Celestina. The young brother too will soon be independent.

"She was in my Sunday School class and my girls' semi-weekly Bible class for years. How she studied! With her Bible in hand, she came to class, and few indeed were the questions she could not answer. Her enjoyment of this study was great and her progress remarkable. How she loved her church! Seldom was she ever absent. I can think of no department in church or in Sunday School in which she was not ready or willing for any sacrifice."

In the radiant face of Celestina, we have seen the transforming power of Christ. Her wedding day came. Her choice seemed to be a wise one and her friends looked forward to years of happiness for her. This was not to be. In the birth of her first-born, God took her. She gave her life that another might have life. It was typical of her.

A beautiful custom of our Mexican Christians in the placing of Scripture texts on funeral notices. These were appropriately chosen for Celestina: "The Lord gave and the Lord has taken away." "One thing have I desired of the Lord that I may dwell in the house of the Lord." "I am the Resurrection and the Life."

Another example of the nobility of Mexican womanhood was Dona Carmen, a pastor's wife. She was the true embodiment of Christian culture. Through her gentle tact, her husband was able to do a remarkable work. He told us how he met her. His friends had been telling him that he should get married, but he was not thinking of such a thing. But one day something happened. He

was on a preaching tour out in the country, and while being entertained in one of the homes he was attracted to the young lady serving the afternoon refreshments. It was a case of love at first sight. Her grace and charm won him.

It was in her own home that we came under the influence of this same graciousness soon after we went to Mexico. She received us courteously, taking special care to put at ease the new missionary while she served as interpreter. Thus for years she had been making her home the center of purity, strength, and encouragement for the members of the churches, and she had been content to live on a meager salary. Cheerful, resourceful, gracious, she made her life a power among the people of the communities where she lived.

"OF SUCH IS THE KINGDOM OF HEAVEN." Among the masses of the people, the unfolding life is dwarfed by heavy cares that are borne almost from infancy. It is hard to associate freedom, activity, play, and song with the children of Mexico. There is an undertone of seriousness and sadness which harks back to the days of oppression when the little ones carried heavy burdens. The burdens have not yet been lifted from their shoulders.

Our Church in Mexico heard the Master say, "He that receiveth one of these little ones in my name receiveth me," and it has attempted to give back to the children their birthright. It will be remembered that Mrs. Graybill began a school for the children soon after she reached Mexico. Some of our best investments have been made in day schools.

WINNING THE MEN. The men in Mexico are the last to be reached with the Gospel. As in all Catholic lands, there is indifference to the Church and to all religion. During the revolution a Mexican gentleman from a city in our field was in the United States for some months. When he returned to Mexico, he told his friends that the most remarkable thing he noticed about the men of the United States was that they went to Church and that religion was a daily business with them and was taken into account in the life relations.

DON AMADO. In one of our churches there was an old Christian, Don Ignacio, who, in his last years, spent most of his time in speaking the Word to all who came his way. He would choose out his men and made special efforts to win them. He had a friend named Amado. He began to invite Amado to church, but the invitations were scorned. Don Amado had another way of spending his Sundays. He went to the Cock-pit. Finally, the Evangelist of the presbytery came to the church to hold a meeting, and Don Ignacio became more anxious for his friend and more insistent that he attend the services. Amado had little interest in the Gospel, but to gratify his friend, one night he went. From the very first word of the sermon, he was intensely interested, leaning forward in his seat. When the invitation was made to all those who desired to accept Christ, Don Amado was the first to respond, and he did it audibly. His wife had secretly attended some services, and was ready to go with him into the church.

She told us that she knew the test would come on Sunday. If he could resist his passion for cock-fighting, she would know that he was a Christian. His fine rooster

was tied by his door, ready for a challenge. The first Sunday was easy, since the enthusiasm of the meetings had not waned. During the following week, the cock was disposed of. Pretty soon, Amado concluded that his other cocks were a temptation to evil, so he disposed of them all. Both Don Amado and his wife were received into the church and have been most faithful. He was made a deacon after a few years, and is now an elder, and has proved himself worthy of the honor.

DON BERNABE. In his early days, Don Bernabe was systematically, openly, and cheerfully bad. He gambled, stole, lied, drank and, above all, he dearly loved a cock-fight. People believed Don Bernabe had a soul, because everybody has a soul, but where was it? It was sought after, but never a glimpse of it was shown. Then something happened. He came under the influence of the Gospel, and at last a change came, slight indeed at first, but growing in force continually until the man became completely new. He pored over the Word, and being thus in His presence, the harsh hands became gentle and the shrewdness of evil days turned into a remarkable thoughtfulness and resourcefulness in finding ways of service. We have seen this man, in whom the Lord Jesus wrought a miracle, sitting at his shoemaker's bench with his face shining with the grace of God. We have seen him, time and again, leading the service in the absence of the pastor. We have counted ourselves happy to take the communion from his hands, as he, in the capacity of elder, ministered in holy things.

THE PRESBYTERY OF TAUMALIPAS. This group of Christ's servants were working out principles and having

a greater share than they knew in the redemption of Mexico. There are some things that are worthy of note in the working of this presbytery :

(1) There was noted a consciousness of power in its self-governing body, an independent vigor which was wholesome and argued well for the Mexican church of the future. Here we see again the boldness and far-sightedness of Dr. Graybill. A man of smaller caliber would have trained the Mexican church to leave the government in the hands of the Mission.

(2) A new emphasis was placed on evangelism. It was during 1909 that there was launched the campaign for a million souls for Christ to be presented to their country at the Centennial celebration of their cry for independence. Our church shared in this enthusiasm, and in the Presbytery it took definite form when a special evangelist was appointed for his whole time, Rev. Leandro Garza Mora. During those years, there were increased ingatherings in our churches.

(3) A special emphasis was laid on the work of the laymen. This was a reflex from the renewed activity on the part of the Laymen in the United States. There was organized an Elders' and Deacons' Conference which met each year in connection with the meeting of presbytery, in which the laymen took a leading part. This had a wholesome effect on the whole presbytery, especially in the part it played in the training of the officers of the church.

(4) The Christianity of the Presbytery was showing itself to be a social leavener, and there was a growing passion to serve the people. Two members of the presbytery after the floods in Northern Mexico took large quan-

tities of blankets and clothing for the sufferers in the mountain section of our field. Members of this presbytery, also, during the revolutions, took food and clothing to the sufferers in the interior of Mexico.

(5) Emphasis was placed on the great principle of stewardship of life and possessions. This bore rich fruit. A Tenth Legion was formed in the Presbytery with 75 members. There was a growing comprehension of the great truth "Ye are not your own for ye are bought with a price."

BUILDING CHURCHES. The Catholic Church has made Mexico a land of cathedrals and of wretched homes. Many of the churches are elaborately and even gaudily decorated. The worship is outwardly elaborate in its ceremonies and ritual. Inwardly it is barren, leaving the people with their heart-yearnings for God unsatisfied. These churches are among the most striking landmarks of the country, but the Mexican people have never gotten value received for the wealth of money and human labor that was given for their erection.

The Protestants have never attempted Cathedrals nor even large churches in Mexico. The demands have been for the parish church and chapel, and in their construction the needs of the people and their financial ability have been kept in mind. It will be admitted by all, that, except in a very few cases, the Protestants in building their churches have not kept in mind the artistic nature of the Mexican people. Their churches have not been such as to appeal to them. We condemn the Catholic church for their outward elaborateness, and yet, beyond a doubt, the Protestants have erred on the other side. A reform in

this is coming along with the general improvement of the work.

We have already witnessed the building and dedication of the first church in Matamoros. This was followed by others in Jimenez, Victoria, Linares, and Montemorelos, the people themselves taking a large share in their erection. During the years we are now studying, churches and chapels were built in San Benito, Mercedes, Carricitos, Harlingen, Brownsville, La Ascencion, and San Juan.

V.

Outposts and Itinerations

AN IMPORTANT PART OF THE TASK. Itinerating work is an important factor in the evangelization of Mexico. Christ Himself signally honored this form of missionary



OUTPOSTS AND ITINERATION

endeavor, devoting no small part of his ministry to itinerating. So did Paul and his associates. Mr. Graybill had been a master in this kind of work. Over plain and mountain he had led the way. The cities in our section of Mexico had been occupied, and in many of the smaller towns work had been begun. Villages and ranches had been visited.

The ranch life in Mexico is one chief characteristic of the country; the people live around a spring. Their farms may be from one to three miles away, but the homes center around the spring, a factor of much importance in the semi-arid part of Mexico. This accounts for one form of missionary endeavor.

Here the Mexicans can be seen at their best, and time is given to study them in the quiet life of the village and mountain gorge. Here we receive some of our best returns. From these, we get our students for the ministry, and the churches in the larger centers are replenished. Here we get very near to the Mexican heart.

BETTER THAN HOTELS. As the older Mexican ministers were in settled pastorates, it fell to the missionaries and the younger ministers and students to care for the out-posts. One day, when one of the missionaries was making preparation for one of these trips, his wife, thinking that she would like to go, too, asked if there were hotels in these places. "No," he replied, "there are no hotels, but there are warm hearts."

Some of these warm hearts were found in a ranch about fifty miles below Linares, where lived Don Francisco and Dona Lola. They had gathered around them almost all of their children and grandchildren. The missionary was

always met at the station, three or four miles from the ranch, with greetings from Don Francisco and with a horse. In this ranch, the very atmosphere of the Old Testament pervades. The pastoral life, the tools for farming, the dress, the patriarchal family organization still exists. Don Francisco might be Abraham and Dona Lola might be Sarah, as they send to the flock to get a kid for the stranger within their gates. No warmer hearts are found. The "Big House" is the center of everything. It is the center of the community, and here the services are held. For years this ranch has been the center of the Protestant work in all that section, and this old couple living there have trained their children in the "faith of our fathers."

Weddings in any country bring us close to the hearts of the people. "Everybody loves a lover." In Mexico, the wedding day is the culmination of a long period of plans and negotiations. To begin with there is the consent of at least two persons to be gained, to say nothing of gaining the heart of the Senorita. In this process, if Cupid were not such a plucky little cherub, or if he did not have the blue sky, the abundance of sunshine and flowers, and the eternal spring in his favor, he would give up in the struggle.

The lover begins his attacks on the heart of his lady-love by amorous glances and covert smiles as they meet and re-meet on the rounds of the public plaza, where everybody goes to hear the music. He continues the attack by "playing bear," which means that the lover stations himself at his lady's window in the evening and talks to her through the bars, or chooses to pay his addresses through the medium of song, accompanied by a guitar.

He knows that his love is being requited when a rose is dropped in response to the music.

Then he can begin besieging the heart of the father and mother by sending a company of his intimate friends to the parents for the purpose of gaining their consent. Cupid now begins to show of what stuff he is made. The father never shows any eagerness in giving his consent. The youth must subject himself to the wishes and whims of the parents. He may wait two weeks, a month, two months, or longer. This form of torture has been known to be extended over two years.

When consent is given, the next step is the presentation, which usually comes about eighteen days before the marriage, and which consists in an appearance before the civil judge of the contracting parties with witnesses and their friends, at which time they declare their intention to be married. This is similar to the old custom of announcing the "banns," and is done for the protection of both parties.

One of the missionaries tells of a wedding in one of the out-stations. The father of the bride wrote to the missionary asking him to perform the religious ceremony. The missionary replied that he would be glad to so so, on the condition that there would not be the customary dance. The father replied that for two reasons there would be no dance. He was a Protestant, and the wedding day was Sunday. The minister and the civil judge traveled the thirty miles together to reach the home. Two ceremonies were to be performed, a civil one, which is the only one recognized by the law, and a religious one.

Upon reaching the home about noon they found that the guests had gathered in great numbers. All sizes and ages

were represented. Some had walked and some had come on horseback or on burros. Others came in ox-carts, wagons or carriages. The friends and relatives had suspended business to attend the wedding. The father of the groom had built the home for his son, but had calmly brought his family there and taken up his abode. The small plot of ground on which his booth of a few days stood was a sort of recompense for his lavish outlay of money. In Mexico, the groom or his father must buy the trousseau, furnish the new home, and provide the wedding feast. A sacrificing brother of the groom had spent the entire preceding week securing things to eat.

The bride was dressed in regulation style with the veil and orange blossoms. She appeared twice in the full attire, once for the civil marriage, which came first, and again in the evening for the religious ceremony. The civil ceremony was long enough to satisfy the most exacting. The judge with all the proverbial solemnity of a judge, plus that of a Mexican judge, rehearsed all the acts on the statute books regarding matrimony, the duties of the husband and wife, the sanctity of marriage and its binding nature.

There was no dance, but it did not seem to them that a part of the Sunday afternoon spent in diversions of an innocent nature was not in accord with the best teachings of Christianity. When the time came for music, as it always does, a religious turn was given to the gathering by the introduction of hymns.

FINDING DIAMONDS. Many years ago two of our missionaries, on an extended tour, came to Poterrilos where no missionary had ever stopped. The wayside innkeeper,

whose limited contact with Americans had led him to believe that all were gold prospectors or miners, asked if they were looking for mines. They told him that they were looking for pearls and diamonds. They found what they were searching for.

Sometime after in this same town, a missionary was rather nonplused at a meeting. The service had continued until late in the night. According to all the rules, it was time to close. The benediction was pronounced, but the people did not leave. The singing was taken up again, and after another hour, a second attempt was made to let the people know it was time to go home. But still they did not leave. The situation became embarrassing and in his desperation the missionary said, "What is the chief end of man?" It seemed that every child in the house knew the answer. Other questions followed with a like result. It was evident that good work had been done there. Announcement was made that all who would learn the catechism perfectly would receive a Bible, and have their names published in the *Christian Observer*. It was a perfectly orthodox way of telling them to go home and study. The challenge was met with delightful enthusiasm.

For the next few months, the time of the missionary on his visit to Poterrillos was taken up hearing recitations of the catechism. One girl recited the whole of it perfectly in twenty minutes. That was a happy day for the children when we took them their diplomas sent by the *Christian Observer*, and showed them their names on the Honor Roll. Now those boys and girls are full grown. Three of the girls have graduated from Normal School. Three of the boys were among the first students of the Graybill Memorial School and since then have "made good."

Others, who did not attend the higher schools, have taken their places as leaders in the church life of the community. The diamonds have been polished and are shining for God.

Mr. H. L. Ross found one of these unpolished gems soon after he began work in the ranches. Pedro lived with his uncle on a small ranch. He then went to the school in Matamoras, helping to pay his expenses by working at the school. Later he was offered a scholarship in a Protestant school four or five hundred miles in the interior of Mexico. His uncle was poor, and it was hard to get the money to pay for the railroad ticket, but Pedro decided that if he could not get the money he would walk. When his aunt suggested to him that he might get sick and die far away from home, he said that he would die anyway, and he might as well die in school as any place. That was in 1907. In 1922 Pedro is pastor of a self-supporting church.

A STUDY IN CONTRASTS. Visits to the out-posts furnish unequalled opportunity to study the contrast between a Protestant and a non-Protestant community. Here are two pictures. The first is a typical ranch in Mexico. The Gospel has been preached there for a generation. The son of the first couple converted now owns the ranch. He has built a neat and commodious church which is the center of the community life. Especially on Sunday is it a place of interest when all work is laid aside and most of the people of the ranch attend the services. Here is the delightful atmosphere of a quiet Sabbath day. In the forenoon, the people are studying the Word of God; in the afternoon, the children meet for catechism study; at night all the people meet again for the preaching service, a happy closing to a sweet day with God and His people.

The second picture is also that of a ranch, and only a few miles from the first. The day of God is really the day to forget God. The saloon is open with all its attendant evils. Gambling, cockfighting, racing, and bull fights are in full swing. At one time while the missionary was visiting the first ranch, a murder took place at the second. Do you not think that the missionary holds the key to the solution of the Mexican problem?

LONG JOURNEYS, PLEASANT SURPRISES. Mr. and Mrs. Shelby hold the record for making long itineraries. One year, Mr. Shelby took seven missionary tours covering some sixteen hundred miles. On nearly all of these trips Mrs. Shelby accompanied him, adding greatly to the interest by playing the organ and singing. Another year they traveled about two thousand miles in private conveyance, holding sixty-six services.

At the end of one of the journeys, they came to a town where there was a group of young converts, the result of some work done there before Dr. Graybill's death. These babes in Christ had held themselves together by the study of the Word of God. They had their regular services, nearly all taking part in public prayer. Mr. Shelby found them enthusiastic about buying a lot. A few months later, Mr. Shelby made another visit and found the congregation very much animated by the work of a student during vacation. The desired lot had been bought and a school opened on the property. The presbytery had appointed a commission to organize a church.

After the great floods in 1909, which played such havoc with all northern Mexico, Mr. Shelby visited a town where every Protestant family except one had lost everything

they had, including houses. With no building in which to hold a service, they all gathered on a hill overlooking the town and lifted up their voices in praise to God. This act of worship made a profound impression on the Catholics of the place.

IN CONTACT WITH IDOLATRY. It is estimated that there are 250,000 images in the churches of Mexico. And as if these were not enough to blind the people from the true God, there are multitudes of shrines in the homes. Almost every home has one. A part of the equipment of many a business house is the shrine which brings good luck. Public shrines and images are sometimes found near large towns. They are sometimes carried from place to place, or they have their own permanent abiding place which is visited at stated seasons by the multitudes. We are constantly encountering such pilgrimages.

Early one morning a missionary and a student started for a two-weeks' trip to the mountains. Hardly had they left town, when they began passing pilgrims going up the mountain side. The way was marked by candles that had been dropped by some. Soon they were in the midst of a caravan, men, women and children on burros, in carts, or walking. The Virgin of the Falls was farther up in the mountains. It was the season for the annual pilgrimage to her shrine. When half a mile from the place, the people were making the last lap of the journey on their knees.

When our friends reached the place, they entered the cave to find, in a niche in the wall, a small image less than a foot long. The pilgrims were kneeling before it with their lighted candles, mumbling their prayers to deaf ears. For days the procession kept up. No person in that section

of the country who could get there by any possible means stayed at home.

Mr. and Mrs. H. L. Ross, in their visit to Poterrillos, a village about thirty miles from Linares, came into the territory of an image called the "Christ of the Madrona." The owner is an ignorant man, Sostenes Huertas by name. He can neither read nor write, but has a genius for business. About eighteen years ago he arranged with a wood carver in Peterrillos to make for him from the wood of the Madrona tree an image of the Crucified Christ. This part of the story we have from Christian friends who know the wood carver personally, and who knew of the bargain at the time of its transaction. Senor Huertas, the purchaser of the image, tells how he came into poossession of it. Early one May morning he was looking for a yoke of oxen which had strayed, and on approaching a spring of water in a dense and lonely wood, his amazed eyes beheld this almost life-sized figure of the crucified Christ resting on the stump of the Madrona tree. At that time it was covered with bark, which was later removed for the purpose of applying a preservative and polish. He immediately called his neighbors to see it, and the next day it was removed from the forest and carried to the home of Huertas. He called a priest who blessed it and gave it the name of "The Christ of the Madrona."

Since that time Huertas has had a better business than plowing oxen. He carries his image about from place to place and lives from the offerings poured out by the credulous and superstitious people. It was brought to Linares in the spring of 1919 and was set up on the banks of the river that flows along the northern limits of the town. Immediately the highway that leads out to this hut

was filled with eager crowds of people, some prompted by curiosity, but the far greater part going as worshippers. At the time we went to secure a picture of the idol, the room was filled with kneeling figures, some praying, others crooning weird hymns or lighting their candles before it. As they arose to depart they crouched before it, kissed the feet and embraced the knees.

Hanging around the room are records of miraculous cures attributed to the "Madrona," more or less like the following: Early one morning an old woman named Dionicia Ramirez went out on an errand. She was attacked by a large ram with such violence that she was left on the ground almost in a dying condition. Her case was thought hopeless, but her granddaughter prayed to the "Madrona," offered vows before it, and the old woman was soon in her usual health.

On a cord stretched before the image are tiny silver arms, limbs, hearts, each indicating that some worshipper has been healed in that particular part of the body. There are also little silver mules, horses, oxen and sheep, offerings made by grateful owners whose lost or sick animals had been restored by making prayers and offerings to the idol.

The features of the image are very crude and ugly and would provoke a smile were it not for the moral shudder produced as one thinks of it as an object of worship. And yet in spite of such crudeness, the ignorant carver stumbled upon a subtle appeal in the posture of the body. There is suffering and submission in the bowed head and uplifted arms, which have been a very valuable asset to Huerta's venture in high finance.

VI.

Soil Culture and Soul Culture

PIONEERS. In the minutes of the Mission Meeting, December 28, 1907, we find these words: "It is the sense of the Mission that its greatest present need is an advanced school for boys with an industrial department." Our Mission has the honor of being the pioneer in this branch of work. Since then two other churches have established such schools.

A LARGE PLACE FOR INDUSTRIAL MISSIONS. Industrial education is one of the great needs of the Mexican people. Considering the enormous natural wealth of Mexico, and the extreme poverty of the people, it is evident that something is wrong. Hundreds of thousands of the people go to bed at night hungry, their bed being the bare ground or a pile of straw. For millions home is merely a hovel, and their clothing is rags. One of the causes of poverty is low production. Their methods of farming are crude, and their returns for the labor expended are small. With a yoke of oxen and a home-made plow, days are spent on a task which could be accomplished in a few hours with modern implements.

An industrial school is also a place for character-forming. According to Mexican customs gentlemen do not soil their hands with manual labor, no matter from what station of life they may have come. The educated class becomes the leisure class. A student for the ministry was greatly surprised to find that the missionary worked his own garden, and was not too proud to carry a basket or a bundle through the streets. There is some-

thing wrong with a social and economic condition which forces men to toil all day long to produce enough for a meager living, leaving little time for the higher things of life.

An industrial school is also of great value to the church. The most vital problem that faces the missionary in any land, is how to build up a strong, efficient, self-sustaining church. Our Presbyterian Church in Mexico can never be that, until our membership is composed of strong, efficient, self-supporting men. So long as our church membership is poverty stricken we shall have to continue to build their churches and pay their pastors. Our Mexican Christians contribute all they can to the support of their work, but they are poor, and there are hungry mouths to fill. The church treasurer may find in the collection plate eggs, jewelry, promises of corn, beans, chickens, or even turkeys.

Half a century has passed since our church began work in Mexico. Many souls have been saved, and we thank God for them. But if we are ever to claim Mexico for our Master, it must be done through the Mexican people whom we have taught to be self-reliant and self-sustaining.

THE GRAYBILL MEMORIAL SCHOOL. To begin to meet this great need the mission established the Graybill Memorial School. Because it was an entirely new enterprise, and because of its significance in our field, it became the pride and joy of the Mission. It was on our hearts even during sleeping hours. At one time, when search was being made for the land for the school, one of our number was heard to announce in his sleep the amount of water we must have for irrigation purposes, and he announced

it in Spanish! Another missionary, during an attack of tonsillitis, converted his bed into all the country that had been thought of for the school. For two nights, his feverish brain tried to make the most suitable selection, each piece of bed-clothing being a different plot of ground.

The gifts from Children's Day in 1909 were used for the purchase of the land. Great interest was displayed by the Mexicans of all classes and all faiths. The industrial feature especially appealed to the men of that well-watered section.

TWO DIRECTORS. The great movement among the laymen has not confined its energies to the home church, but has been pushing its members out into the foreign field. Fortunately for Mexico, three of these have been sent to her, namely, Mr. Morrow, Dr. Coppedge and Mr. Wray. Mr. Morrow was the first to come to take charge of this school.

In his annual report of 1911, Mr. Morrow wrote: "The Graybill Memorial School opened October 2nd with the dormitory in an old ramshackled rented house three-fourths of a mile from the property, and with class rooms partitioned off in one of our shop buildings. Yet we have enrolled boys from well-to-do Catholic families of the town. Everywhere the people recognize the superiority of the Protestant Schools. These Catholic boys are studying the Bible along with the sons of our church members. They sing hymns with zest at the chapel exercises. One Catholic father said to me, 'I want you to admit my boy to your school. Let him come home to eat and sleep, but the rest of the time he is yours. I don't care what you do with him. Make a preacher of him if you want to,

but I want him in your school.' Three Catholic boys, with seventeen who are sons of Protestant church members or friends of Protestants, give us an enrollment of twenty. Of these, fourteen are boarding pupils, all poor boys. No one of them pays more than three dollars per month towards his support. Some leave their homes at a sacrifice to enter school. We had applicants, some of them sons of rich men, but our dormitory would have been a disgrace to Protestant America, so we refused to take them."

Mrs. Morrow gives her story of these early days of the school: "We began the Graybill Memorial School with seventy acres of land, a good shop with machinery, and we lived in an old rented building. On the first days after a norther, the centipedes dropped down from the old ceiling, adding zest to our lives. Sometimes we had to move three or four times during the night to escape being rained on. The bath house for the boys was a wash pan under a tree in the patio, and on irrigating stream that ran through our property. One large room, formerly a cigarette factory, was our dormitory. Cots and home-made tables constituted the furniture. This room was a study hall every night from seven to nine. There was one oil lamp for every two boys. They sat on their cots, for there was no room for chairs, though later the boys made benches on which to sit so as not to soil the cot with their work clothes. I determined to teach the boys the use of sheets and counterpanes, despite the dirt floors. Every morning I inspected the cots and gave grades to go along with their geometry. At first, some of the boys slept under both sheets, others on top of both and some beds showed evidence that their occupants had not removed their socks. But gradually they learned.

"We had an organ in one corner of the room and at 9 o'clock we had family prayers. It was touching to hear the boys thank God for the people who had made the school possible for them. I offered a pretty white counterpane 'for keeps' to the boy with the best bed record. It was won by a boy who now holds a good railroad position in Mexico City.

"When one of the boys took the mumps, there was no place in which to quarantine him, except in my own kitchen, which was only a "lean-to" from the dining room, and was exposed to the weather. I can see him now holding his swollen face in his hands, not dreaming that he would soon be a consul's secretary.

"When a new boy would appear and there was no place for him, and no cot, we would call a meeting of the students and ask if we should send him away, 'No, I'll make his bench,' and 'No, I'll make his cot,' and 'No, we can squeeze a place in the corner' would be the answers.

"One day Loreto Cruz came to us from the far away Sierra Madre. He wore the regulation white pajama suit, the big sombrero, sandals, and carried a red wool blanket. He said when he first heard of the school he immediately set out, and now he had arrived. He couldn't read, and our lowest class was the fifth grade, so we could not receive him. We gave him work on the farm. The overseer's wife taught him his letters by candle light. Later, he was allowed to eat with the boys and to sit with them in Church. His text books were the hymnal and the Bible. Later on, he married a fine well-educated girl. He made of her a good Christian, and she made of him a gentleman. He now holds a good position in Tampico.

"While we were struggling along in the fashion I have described to you, the boys were attending classes all morning, even on Saturdays. Those who wished, had drawing or music lessons at the rest hour after dinner. Then at 2 o'clock everybody went to work. Some days all were in the shop making brooms, or getting out orange crates a neighboring ranchman had ordered, or some macaroni boxes, or making desks for our own school-room, or for others. Some days a squad irrigated, others picked oranges, pruned the trees or sprayed them. Special boys learned to milk, others had charge of the poultry and others fed the pigs. One young man used to load up a cart with sweet potatoes and peddle them through the city, getting a commission on his sales.

"The industrial school teaches the brotherhood of man. The patrician and the peon blend more easily at a turning lathe. Toward the latter part of the last year at Montemorelos we were made happy, by hearing Luis, a rich boy, call out 'Hermano' (brother) to a peon boy who was playing ball on first-base, while he himself was catcher.

"After my return from furlough the only active teaching I did was two classes in drawing and painting. I took the work, not because I thought I knew how to draw or paint, but because somebody put '*didujo Y pintura*' in our course of study, and some one had to fill the bill. The boys were enthusiastic over the drawing class. I had them in the dining room, which had no windows and only one source of light, the door, so half the class drew in their own shadows.

"I also had prayers and study hours on Friday nights. This took about three hours. It also fell to my lot to make

a tour of the place and examine the beds, the floor, the streets, the patio, etc., every morning, to punish for unfilled duties and for not getting up at 6 o'clock. I kept the accounts of the household expenses of the school and personally bought many of the staple groceries. I feel that I must speak a kind word for Dona Petra, the cook. I used to give her ten pesos (\$5.00) at a time to buy daily supplies, and she rendered an itemized account for every onion and potato when she came for another ten pesos. I recognize her as a true missionary."

The following extract from one of Mr. Morrow's reports helps us to see the workings of the school: "During the month of September, my work was all the English and Mathematics classes, and the general supervision of the place, as well as my correspondence and bookkeeping. In October, in view of the big orange crop to be sold, I thought it best to leave the class room and take charge of the farm and the sale of the oranges. For the remaining three months of the year, I rose earlier, worked harder and enjoyed better health than usual. Although prices were low and sales slow, on account of a very large crop and the unusually wet season, all our oranges were picked by the end of the year, and we realized a little over two thousand pesos (\$1,000) for the crop."

Thus with meager equipment the school continued its good work until broken up by the revolution. The souls of these boys were nurtured. They were not only being trained to make the wealth of their country serve for their own comfort and happiness, but they were also learning how to make it contribute to the upbuilding of the kingdom of God.

PART TWO

THE DAWN

(*Continued*)



Chapter V.



But when he saw the multitudes, He was moved with compassion on them, because they fainted and were scattered, abroad, as sheep having no shepherd."—*Matthew* 9:36.

Chapter Five

IN REVOLUTION

It was just in the midst of a period of rapid growth and enlarging plans that Mexico was plunged into ten years of revolution. Years of turmoil followed the long years of peace under President Diaz, during which the Protestant Missions, almost entirely uninterrupted, had been making splendid progress. Other denominations were doing similar work in other sections of the country. They were exerting mighty influence in making a new nation. There were over 300 American missionaries in Mexico; there were nearly 650 Mexican workers; nearly 700 stations and outstations had been established; there were about 150 day schools with 15,000 pupils and 36 high schools with 5,500 students; there were about 30,000 living church members and in addition a still larger number of adherents. Constructive programs were being set forth by leading denominational papers. The American Bible Society had put into circulation over 800,000 copies of the Bible. The American Tract Society had been sending a constant stream of Christian literature into the country.

The influence of the Protestant movement was far out of proportion to its numerical strength. By their daily lives the Mexican Christians had been breaking down prejudice. They were recognized by the government as being progressive. They favored the Reform Laws. They believed in education. They were patriotic. Prot-

estant teachers were sought for the public schools and Protestants held places of importance in the government. Just when God seemed to be opening up a wonderful new day for Protestant work, the revolution came and brought it to a sudden halt. But even in this His hand can be seen. He was overruling it for the ultimate good of His cause.

The Cause of the Revolution, expressed in one word was injustice. Students of Mexican history will recall that this last upheaval was but a recurrence of what had been taking place in Mexico during a hundred years. The general causes of the recent revolutions are age long. We have noticed briefly something of the part the different races played in the formation of the people. We have also noticed briefly some of the influences that have entered into the making of the Mexican civilization. The language, the religion, the philosophy, the ideas of government had their beginning in ancient Rome. The government was not for the governed but for the governors. Exploitation followed and soon the exploiters organized against the exploited. The church took the side of the exploiters in almost every case, by keeping the people in ignorance and fostering superstition. While man was debased, and submissiveness became a habit, there was a growing consciousness that he was being treated unjustly. Resistance at first was impossible but in time there came a series of revolutions. All of these revolutions have been chiefly the strivings of the oppressed to throw off an age-long bondage, and to gain for themselves a small place on their native soil.

"There are farms in Mexico so large that it takes a railroad train all day to cross them. The Terrazas estate in Chihuahua contains thirteen million acres, an area as

large as Holland and Belgium combined. There is an estate in Yucatan said to contain 15 million acres. The peons on these estates received formerly twelve and a half cents gold a day and were kept in debt that they might be compelled to remain on the place."

Besides these general causes there were some immediate causes. It will be remembered that this revolution came just as President Diaz was rounding out his seventh term of office. The crowning act was the centennial celebration in Mexico City, to which all the nations sent their representatives. The rule of this remarkable man had given to Mexico her only real period of order and prosperity in her entire history. The Evangelican invasion of Mexico was begun and carried forward during that period. Travel was safe. Protection was given to Protestant worshippers, troops being sent on more than one occasion at the request of missionaries to suppress riots.

President Diaz knew the value of the Protestant movement, and he also knew better than the younger generation the influence of the Roman Catholic clergy in the government and their political ambitions. He knew who had caused the bloody war over the Reform Law which later brought on the French Intervention, for he himself had taken part in both of these struggles. When asked, not long before his downfall, by a group of Protestant missionaries whether the rigid laws as to the holding of real estate by churches would not some day be relaxed, he shook his head and said: "It would be well enough as concerns you gentlemen, but we have to be thinking of the clergy (Roman); we have had experience with them; they are not satisfied to manage their church; they want to manage the government too."

During Diaz' later years, the abuses of power by the Catholic church again appeared. Convents and monasteries were opened in defiance of the laws, Catholic schools were subsidized from public funds, and processions were held without molestation. Though some men in Mexico were disturbed by this law-breaking, they feared the influences which surrounded their president. Dona Carmen, his young and sprightly wife, was a devout Catholic and was used by the clergy and Jesuits to keep them in touch with matters of State. As age came on he grew lax in his vigilance. Members of his official family also took advantage of his advancing age, and began to show deference to the Roman clergy. Lovers of liberty knew the evils of ecclesiastical oppression and were willing to join a movement which even meant exile to their aged president, if his permanence in office should mean the return of these abuses. The associates of President Diaz were wealthy land-owners who were running the government largely in their own interests. Favoritism was shown to them in the matter of taxation and concessions.

Improved economic conditions had their effect. Wages were better. The wants of the people multiplied and they began to think and investigate, and with their thinking, they began to ask questions. Why should a few own more land than they could cultivate, while the masses had none? Why was the poor man taxed heavily and the rich man lightly? They began to want a voice in the government to help adjust these wrongs.

The climax came when in 1910 Francisco L. Madero, a young idealist, courageous, and of a kind heart, having announced himself as a candidate for the presidency, was thrown in jail. When released it was easy to call the

people to his standard. Madero was warmly favorable to Protestantism, and the world will never know what he might have accomplished for his people had he been given a chance. His ideals and methods were much in advance of his time. Opposition arose soon after he was elected president, resulting in his untimely death. Undoubtedly, he holds a permanent place among Mexico's national heroes.

It is not surprising that a period of stress followed the fall of Madero. It would be too much to expect a sudden change from a despotism to a well-organized democracy. During the year of the struggle, the ideals before the people were the breaking up of the great estates for the benefit of the common people, the readjustment of taxes, the right of suffrage and the elimination of the political power of the Catholic Church. But these ideals were not always clearly defined. The characteristic of the Mexicans to follow leaders rather than principles tended to cloud the issues and prolong the struggle. As is true in all wars, opportunity was given for the worst elements to come to the surface, and robber bands roved over the country. Churches and schools were destroyed and society was disrupted.

Besides dealing with these robber bands and the natural exigencies of civil war, the Mexican people in their struggle for freedom were spilling brothers' blood, burning towns, tearing up railroads, destroying crops, closing schools, and wrecking homes.

Along with everything else our mission work suffered from these conditions. During the first two or three years of the revolution, our section was not greatly disturbed. A new station was opened at Tula in Nuevo Leon

and Mr. Shelby was put in charge. Shortly afterwards, Mrs. Shelby wrote: "For more than two years we have known that our future home would be Tula, a mountain town of twenty-five thousand inhabitants, 120 miles from Victoria. The road to Tula is across the dizzy heights of the Sierra Madre. Some places are almost impassable, but we made the trip very well. One night we camped out. Margaret and I slept in the wagon, while James—not two years old—and his father, and a Mexican boy slept outside to keep off robbers and wild beasts. On top of a high climb, we ran into a thunder storm. Our trip was full of experiences. One night we arrived at a small town where one of our normal school teachers was teaching in the public school. We spent the night at the house in which she stayed, and though the family was very fanatical, we were treated royally.

"We found our small shepherdless flock—Mr. Shelby had been there before and had begun work—very much scattered, some having denied the faith and others having become indifferent. There had been no missionary at this place, and with only an occasional visit from some worker, we could hardly expect any more progress to have been made. We are full of plans for the work and hope to be very happy here. The climate is delightful. What more could we want?

"The population is very dense, composed mostly of illiterate people who seem to be without a shepherd or anyone to care for their souls. Some of them hear the Gospel gladly, but they are the victims of all kinds of superstitions, ignorance, and prejudice. We have made some friends among the better class." This station gave us the seventh center where missionaries were living.

By moving into her new home in San Benito, Miss Dy-sart put the capstone on what proved to be about the only semblance of a Mission Compound which we had had in the Mission up to that time. The church and school had been built on adjoining lots, and in this center, Miss Dy-sart did an unusually fine piece of work. There was a day school with classes in industrial arts. Soon a church was organized and began a vigorous life. The condition of the Mexicans was one of pathetic need, and Miss Dy-sart responded to that need. She was the lawyer for the poor, fighting for their rights, recording deeds to their property, and even delivering them from prison when they were falsely accused as bandits. With her pony "Nelly", she traveled far and near about the Master's business.

Soon after the death of Madero in February 1913, the revolution struck northeastern Mexico, and all of us began to suffer from its effects. In May, the battle in Montemorelos forced the closing of Graybill Memorial School. About the same time the advancing revolutionary army approached Matamoros and we decided to close the girls' school there.

In September, 1913, the Executive Committee ordered all the missionary women out of Mexico, so that Mrs. Shelby and Mrs. Morrow left the country, and Miss Lee remained in Laredo, Texas. Rev. and Mrs. H. L. Ross, returning from their furlough in September, stopped at Brownsville, Texas, instead of going on to their station. Mr. Shelby and Mr. Morrow were the only missionaries still in the country. They were both living in Montemorelos. Mr. Shelby was doing as much evangelistic work as possible, and Mr. Morrow was looking after the property. But during 1914 they also were forced to leave, and joined the other refugees on the Texas side of the Rio Grande.

We had never had a hospital in Mexico up to that time. The day after the battle of Matamoros in June, 1913, we offered the school building to the commanders of the forces. This was gladly accepted, and for several weeks during the summer, the house was full of wounded soldiers. Small boys were among the wounded and dying. War does not discriminate. It does not look into the eyes it is closing forever. It knows not whom it strikes and cares not. But the Mission was glad to serve in a small way the wounded of both factions. After the battle in Victoria, about one hundred wounded soldiers were brought to Matamoros for treatment. This time it was the teachers and students of the Girls' School who helped. Some assisted in dressing wounds; others made sheets, pillow cases, and shirts, all of them winning a reputation for Christian graces and modest behavior.

At the time of the battle of Laredo, which almost destroyed the town, the Mexicans organized hospitals for the wounded and Miss Lee served as nurse for the suffering and dying.

Mr. H. L. Ross, visiting the churches in Mexico, was greatly moved by the suffering of our church members, caused by lack of food and clothing. When he returned, he and Mr. Morrow took into the interior large quantities of meat, flour and other necessities.

While revolutions were springing up in Mexico, new towns were springing up on the American side of the Rio Grande. This development of "the magic valley" was the result of the construction of large irrigation canals. Many Mexicans came to these towns seeking work. The Presbytery and Mission at once took advantage of the situation and began working among them. We have

already noticed the good work being done by Miss Dysart in San Benito, one of these new towns. Others of our missionaries did a similar work on a small scale in Mercedes, Harlingen, Carricitos and smaller places. Besides this work under the Foreign Mission Committee, the Home Mission Committee had work at Laredo, and during these years established the Texas Mexican Industrial Institute at Kingsville. Places were thus opened for the missionary refugees where they could continue work among Mexicans. This period of watchful waiting had its compensations. More intensive work was done on the Texas side and members of both Missions were being drawn nearer to each other. Miss Lee soon became settled in Laredo. It was during those trying years that she wrote the story "Carmencita" which gives a true picture of Mexican life among the masses. Mr. and Mrs. Shelby made their home in Mercedes during this time, until they went to Cuba for a year in response to a call for help. Mr. and Mrs. Morrow went to the Texas-Mexican Industrial Institute, taking with them some of the boys from Graybill Memorial School and helped Dr. Skinner there in a similar work.

Mr. and Mrs. H. L. Ross lived first in Brownsville and later in Harlingen where they remained until they moved back into Mexico. Aristotle was not far ahead of Miss McClelland as he moved his parapetetic school around the porticos of Athens. Miss McClelland went one step further as she moved from one side to the other of the Rio Grande, until she finally moved herself and school fifteen hundred miles South to San Angel, just outside of Mexico City. She thus describes her feelings at one of the times when she was on the Matamoros side of the Rio Grande: "The intervention scare kept the whole establishment in a

state bordering on chaos for over two weeks. Every morning alarming reports would come thick and fast, and the house-keeper would go and pack up her wash-rag. Fortunately at evening there would be light. I spent my time publicly saying, 'I don't believe a word of it', and privately preparing my last will and testament."

Our proximity to our work in the interior of Mexico made it possible for frequent visits to be made to our field during the interval between battles. Due to these visits and the ability of the Mexican church to keep together, the work in the Presbytery of Tamaulipas did not suffer as much as that in other sections.

One must not conclude that just because the missionaries finally took up somewhat settled abodes during the revolution, that their lives were in quiet ways. Far from it. They were more often moving than still. Few pictures of them could have been taken except with a cinematograph camera. Some of the missionaries were compelled to move from one house to another, even in the same town. H. L. Ross and his family moved seven times in one year.

The longest episode in the picture came in 1916. Conditions had so improved that it was decided that all could return to their homes in Mexico. It was a happy time and things were going well. Mr. Shelby reached Saltillo in time to take part in a union evangelistic campaign of the Methodists, Baptists, and Presbyterians at which time two large halls were necessary to hold the congregations. As a result of this campaign one hundred came forward, expressing a desire to confess Christ. In Linares, Mr. and Mrs. H. L. Ross took part in a Sunday School campaign which yielded splendid results. In Montemorelos,

Mr. and Mrs. Morrow were doing spring cleaning at Graybill Memorial. The scene was peaceful and happy. Suddenly the happy scene changed. The call came "All Americans out of Mexico." Only four hours' notice! Half laundered clothes were wrapped in oil cloth and plunged into trunks. Other trunks were filled expeditiously with what had to be left behind. Servants were paid and parting instructions given about a hundred things. Hurried goodbyes were said, and even beggars came for a last gift. You say it could not be done? Mrs. Ross said that if by this time we had not attained acrobatic nimbleness in this line, we would have been dullards indeed.

A TESTING TIME. The Mexican Churches during those years were being put to severe tests, and they stood them well. Every visit made by the missionaries revealed some new development. The sufferings caused by the war were softening and purifying. Levity and shallowness were



STREET SCENE IN GUADALAGARA

out of order. Grim death and relentless war were blowing the chaff away from the church and the pure wheat remained behind. The Mexican Christians were developing the spirit of independence, self-confidence, and initiative which has since been so marked in the Presbytery. Little did any of us know that God was preparing them for the ordeals which were to come later. This self-reliance of the Mexican ministers and churches was preparing them for self-support. It is a remarkable fact that during some of those trying years more members were received into the churches and more money given for the support of the Gospel than in any other years in our history.

PREPARING THE GROUND. Not only was the seed sowing of the Gospel progressing and bearing fruit, but the unhappy conditions in Mexico were also preparing the country for larger harvests.

It will be of interest to quote some statements of Mexicans made when the revolution was at its height: "The revolution has produced an awakening in our people. We have seen that only the Gospel can make Mexico really free and happy". "The effect of the revolution on our Evangelical propaganda is going to be greatly favorable, and already this is noticeable in some places where we have been able to convince the people that we are working to secure for them a higher liberty than mere political rights." "The effect produced on Protestant work by the revolution is manifest in firm convictions, real love for country, and an indestructable faith in the true God." "The present revolution has produced in our evangelical work a good effect, because there has awakened in the people a spirit of investigation, and the belief that they are free." "Those who have pushed our religious pro-

paganda have gained respect, confidence, and sympathy, perhaps more than ever in the history of our blessed work. The Mexican Presbyterians have shown by their civic and religious sentiments that they are worthy of their denominational history."

While the revolution was in progress some of the ministers expressed their view as to the final results as follows: "I expect our work to have greater success on account of the revolution. To-day the horizon is broader and less clouded, because from now on, there will be real democracy and we can by our work and by our example show the true democracy. It was hard to have to preach the Gospel without having democracy, but now we have the liberty to do so." "I believe that there will naturally result a more rapid development of the Gospel. I say, naturally, because the people having the true liberty will be more easily led to the Fountain of Truth". "For us, a day of greater opportunity has surely dawned; the result of the revolution will be larger liberality and the Word will have free course and be glorified." We could continue quoting ministers from all sections of Mexico, who gave expression to similar sentiments. That their predictions were true will be seen from the following chapter.

NOT AGAINST RELIGION BUT AGAINST ITS ABUSES. The attitude of the revolutionists toward the Catholic Church was very confusing. The Catholic Church claims ninety-nine per cent of the Mexican people; therefore, according to their own statements, practically all of those who were leaders in the movement were Catholics—Villa, Zapata, Carranza, Felix Diaz, and all the rest. And yet much was said during those days about the persecutions

of the Catholic Church. General Antonio Villarreal issued a decree soon after taking Monterrey which reads: "In the interest of public health, morality and justice, the State of Nuevo Leon will limit the scope of the Catholic Church." When Matamoros was taken, the military authorities sent word to the priest, that he would have only twenty-four hours to cross the Rio Grande. He did not need so many. The convent in Matamoros closed and was offered to our Mission. In Mereda, the capital of Yucatan, there were a hundred priests and many nuns at the beginning of the revolution, but after four years there were only five priests in the whole state, and the churches were closed. The persecutions became so intense that even the Roman Catholic Church appealed to the United States government to use its influence to establish religious toleration in Mexico. Protestants everywhere standing for liberty deplored the acts of violence against the devotees of the Roman Catholic faith.

This attitude towards the Catholics might have been interpreted as indicating that the Mexicans were opposed to all religion. This was not true. At the very time of these decrees against the church, and just when they were closing up the churches, the leaders were talking about the feasibility of organizing an Independent Mexican Church. Some of them talked to us freely of their plans. Of course, such a plan was doomed to failure, but it showed that they were not opposed to religion as such. Their attitude toward the Protestant churches revealed is a further proof. When they were closing up Catholic Churches and schools they were urging Protestants to keep theirs open. They were not, and are not now, opposed to religion. The Catholic Church represented to them an influence which, by its silent, hidden power, was opposing

their reform movements. The Catholic Church took the side of Huerta against the Constitutional party, and in their sermons, confessionals, and extensive correspondence created public opinion against the liberals. The Constitutionalists counted the Catholic clergy as political enemies, and treated them as such. This attitude in no way indicated, however, that they were opposed to all religion.

MEXICO'S NEED EMPHASIZED. The attention of the whole world was called to Mexico during those tragic years, and the heart of the world became sympathetic. Mexico was ill and there was a growing desire on the part of the people of the world to help cure her ills. The sufferings of Mexico, inevitable consequences of the war, touched the heart of the world. The crimes committed by the bandit element filled the pages of the newspapers of the outside world. Christian hearts were stirred to have a share in training the next generation so that such things should not occur again. The border raids provoked international disturbances and animosity, and Mexico was considered a very bad neighbor; and yet those who thought deeply enough knew that the American people were not entirely free from responsibility for the condition which makes border raids possible.

Even while Mexico was still in the throes of her tragedy, and because of it, in large part, the Christian people of the United States began plans more adequately to supply the needs which had been made so emphatic. A series of conferences were held which had far-reaching effects, both on our own work and that of other churches in Mexico.

PART TWO

THE DAWN

(Continued)



Chapter VI.



"The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world."—BISHOP J. M. THOBURN.

Chapter Six

ALL SECTIONS RECEIVING THE LIGHT

1919-1922

I.

A Startling Mission Policy

CONDITIONS CALLED FOR NEW PLANS. Events of the first magnitude have been transpiring in our own times, events which are affecting, and which will continue to affect to a larger degree, the fifteen millions of Mexicans, and which have been binding them into intimate relationships with the people of the United States.

God has placed the two countries together geographically. It will be an international calamity if the religion of Jesus Christ should hold anything less than a supreme place in these international relationships. The two peoples are drawing together. International trade excursions and corporations, pleasure seekers, scientific congresses and labor conventions are all contributing factors in bringing for better or for worse, the people of these two countries closer together.

Students are going from one country to the other in increasing numbers. During 1921, over one hundred students and teachers from the United States spent some weeks in Mexico City, taking advantage of the special courses offered in the University of Mexico for foreign students, the government of Mexico giving them a special

invitation and furnishing free transportation from the border to Mexico City and return. Over four hundred students came under the same conditions in 1922. There are in American schools and colleges twenty Mexican students, the American institutions providing for their expense.

It will not be well, either for Mexico or America, if religion does not occupy the central place in these closer relations. Shall partnership and mutual profit mark business, while aloofness and neglect characterize our attitude in the higher concerns of life? Are petroleum wells, sugar plantations, hemp fields, orange groves, coffee plantations, mines, and railroads of more consequence than the end for which Jesus Christ lived and died? The period in which trade is becoming active is surely not the time for the forces of Christianity to become inactive.

The revolution called special attention to the needs of Mexico, and the Protestant Churches in the United States stood condemned for their sins of omission. Then they began to take stock of their work in Mexico, and some very searching questions were raised. At least two things became very evident. *Far too little had been done*, and in doing that little *there had been a lack of economy and good management*.

There have been held a series of conferences since 1914 which have been attempts at correcting the errors of the past. The results of these conferences have been so far reaching in their effects on our work that some details of them should be given.

THE CINCINNATI CONFERENCE. The first of these conferences was the one called by the Committee of Cooperation in Latin America at Cincinnati June 30, 1914.

It was a most remarkable conference. The presence of so many missionaries in the United States, on account of the revolution in Mexico, made it possible for a great many to attend. A spirit of unity, of prayer, of hope and of courage prevailed. A remarkable spirit of readiness to make sacrifices for the greater good of Mexico was shown. Mission agencies offered to withdraw from sections where they had been working for many years, in order that the Gospel might be preached throughout Mexico. Some of the things proposed were a Union Press, a Union Weekly Religious Paper, a Union College, a Union Theological Seminary, and the *redistribution of territory*.

It was found that in some states of the Republic there was one missionary to every twenty-three thousand people. In other states there was not a single resident missionary. In some sections two, three, or even four churches were working in the same territory, while in other sections no church had work. The plan did not propose to interfere with the organized churches in the field, but only to redistribute *foreign mission territorial responsibility*.

In the midst of the discussion of the redistribution of territorial responsibility, Dr. Speer came to the representatives of our Executive Committee, and asked if our church would be willing to give up our work in Northern Mexico to go to Southern Mexico to take territory adjoining that of the Northern Presbyterian Church.

It was such a startling proposition, that our delegates were hardly prepared for it. No other denomination was being asked to do so much. Dr. Speer was told that, if the readjustment could be made in no other way, we would move as a last resort. It was felt, also, that a question of such importance should be very thoroughly

discussed in the Executive Committee and in the Mission. In deference to our request we were left in our old field. But it was understood that the way was still open for us to change if that should prove best. Thus the matter stood for some time.

THE PANAMA CONGRESS. The Panama Congress gave a new impetus to mission work in all Latin America. Some wonderful revelations were made. Standing out conspicuously was the fact that there were strong churches already in some Latin American countries. It was made very evident, also, that the work is one. In all these countries they have the same traditions, and philosophy. All have fought similar battles for liberty and practically all have one language. *It is one great problem.* There was revealed, in a new way, the ability and character of the Latin Americans who are Protestants. There are now churches with strong men leading them. Another thing that was made very evident was that the evangelization of these eighty millions is a tremendous task, and there emerged clearer and clearer the fact that the churches must co-operate in their work. Competition must cease. Over-lapping must end.

At the Panama Congress the country that pressed for earliest attention was Mexico. The following resolution was adopted: "Leaving the question of the reorganization and realignment of the Mexican churches in abeyance for the time being, we would urge the missionary boards engaged in work in Mexico, in the administration of their work, to move as rapidly as possible in harmony with the suggestions of the Cincinnati Conference."

Dr. Speer renewed the invitation to the Southern Presbyterian Mission to join the Northern Mission forces in

the Southern part of Mexico. Some conferences were held with our Mexican delegates regarding a possible response to that invitation. This conference still left the question open, but from that time on there was a growing sentiment in the Mission in favor of such a move. Before that year closed the decision was made to move as soon as possible.

CONFERENCE IN MEXICO CITY. A series of Regional Conferences were held in many centers following the Panama Congress. The one in Mexico City was held in March, 1917, at which Dr. E. W. Smith represented our Executive Committee. Fourteen denominations were represented, and in spite of disturbed political conditions, this was an important meeting. A splendid spirit of co-operation prevailed in the Conference. Again the proposals of the Conference in Cincinnati were endorsed, but could not be carried out in full on account of the political conditions. The matter of our own field was again discussed. The greatest accomplishment at that conference was the perfecting of the plans for the opening of the *Union Evangelical Seminary of Mexico*. This Seminary was opened in July, 1917.

THE CONFERENCE IN MEXICO CITY IN 1919. In some respects, the most important conference of the series, was the one held in Mexico City in February, 1919. The significant fact of this conference was that many matters which had been discussed for several years were finally settled. Dr. S. H. Chester and Mr. and Mrs. Alfred Mason represented our Executive Committee there, and the majority of our missionaries to Mexico were present. The Conferences were held in the Chapel of the Union Evangelical Seminary of Mexico City. There prevailed a

spirit of prayer, of unity, of courage, and of hope. The Union Press was organized. Further plans were made toward unifying all of the educational work of the Protestant forces.

The final adjustment of territorial responsibility was made. We no longer hesitated, but accepted our responsibility in the large field assigned to us. We finally decided to give up the field which we had been cultivating for nearly fifty years, and to take up an entirely new work in another section, nearly one thousand miles away. The move was not made hastily. As we have observed, when it was first proposed the Mission did not agree to it. It was discussed at more than one Mission Meeting and every move was made under the direction, as we believe, of the Holy Spirit.

ONE OF THE REASONS FOR THE MOVE WAS THAT WE MIGHT UNITE IN ONE CONTIGUOUS TERRITORY THE PRESBYTERIAN FORCES OF MEXICO. Before the move, we were already organized in one Synod. The Northern Presbyterians were assigned to the Southern part of Mexico. For our Mission to remain in the North would seem wide separation.

There was held out to us a larger opportunity by making the move. By remaining in the North, we would share in the responsibility of giving the Gospel to less than one million people along with the Friends (Quakers), the Associate Reformed Presbyterians, and the Southern Methodists. By moving to the field assigned to us in the South we would have a field entirely our own, and containing a population of 2,125,000. It may be added that we moved because we did not have much property in the

North, and was easier for us to move than other churches having large holdings.

The move would mean great sacrifice to us. Our friends would be left behind; the associations, so dear, would be given up; the work which had been fostered, and which had made such good progress would be abandoned. Many things made it hard to leave, but for the sake of a redeemed Mexico, we gladly fell in with the plan.

While we were making our move, other Missions were doing likewise, each accepting their responsibility for their new assignments, and making plans for the evangelization of its part. There is the joy of fellowship with one another in the different union enterprises, but in the special fields, each Mission is alone in forwarding the work, doing its share to give the Gospel to all Mexico, thus carrying out what has been called "*the most inclusive co-operative program that has ever been outlined by Christian forces for any nation.*"



SAWMILL IN MEXICO

II.

Into New Fields

BIDDING FAREWELL. Two dates are memorable in the history of the Presbytery of Taumalipas, April 21, 1884, when it was organized, and April 16, 1919, thirty-five years later, when the meeting was held at which the missionaries and Mexican Ministers said goodby. Rev. Leandro Garza Mora was Moderator of both of these meetings. The principal question in the hearts of all was the future of the work as the Missions withdrew to the new fields. Every prayer of the Mexican ministers reflected this as the burden of their hearts. The Presbytery had been advised that the day of separation was coming. They had been thinking and praying over it. The plans that had been worked out in the series of Conferences gave to organized churches the privilege of continuing in their own denomination. The Presbytery of Taumalipas, making use of this privilege, decided to remain, and to carry on the Presbyterian work. During the entire meeting, in the sermons, in the devotional exercises, and in the discussions of self-support, there was manifested an earnest spirit of determination to "carry on." This determination gave mutual encouragement for the time when the entire support should fall on the Mexicans themselves. It was an act which required great faith, and in undertaking it, we were reminded of the time when Dr. Chalmers called out the Free Church in Scotland to face similar responsibilities.

At the last session letters were exchanged between the Mission and the Presbytery. The following is an extract from the Mission letter :

"The Executive Committee, together with other Boards of Missions, believes that it is for the good of the Church of Christ and for the speedy evangelization of Mexico, that each denomination assume the responsibility for the evangelization of a certain part of Mexico, according to the Cincinnati plan, reformed, and adopted in Mexico City in February of the present year.

"The Committee, therefore, before the other churches assumes the responsibility for the evangelization of the States of Michoacan, Guerrero, and a part of the States of Mexico and Morelos.

"Upon separating from this field, we desire to manifest our profound gratitude to the Lord of the harvest that, in His Providence, He allowed us to begin our missionary work in this field; and at the same time express our deep gratitude and very special affection for the Presbytery of Taumalipas and for each of the members in particular, for the many considerations and tokens of love which have always been shown to us. We assure you, Brethren, that we will always have a special interest in the work of this field and will pray for you, as we beseech you that you will do for us."

An extract from the letter of the Presbytery follows:

"It is exceedingly painful to us to think of your separation, for we feel that you are leaving in our souls a vacancy hard to fill, and for years, the remembrance of you will remain in our memory as one of the most sacred associations of our life.

"We feel an immense debt of gratitude for the financial aid that for so many years you have given to this field, and we raise fervent petitions to God, that you may be richly

blessed in your service, and that the Lord may shower upon you His richest favor, prospering you in your work in every particular.

“Good Bye! Noble and Holy Mission of the Southern Presbyterian Church. May God go with you and bless you. The Presbytery of Taumalipas.”

SOME NINETEEN TWENTY-TWO MODELS. The Executive Committee showed that they meant business when they accepted the New Field in the South by sending our fourteen new missionaries to share in the great task. Think what that means! For ten years the number had stood at eleven, then it suddenly jumped up to twenty-five.

Since Dr. J. W. Graybill, brother of our pathfinder, was forced to give up his work on account of the ill health of Mrs. Graybill, we had had no medical missionary—neither doctor nor nurse. Now we have both. Dr. and Mrs. Coppedge came to us from Africa. What was Africa's loss was Mexico's gain. Mr. Bedinger in his book, “The Triumphs of the Gospel in the Belgian Congo,” says: “In 1906, Dr. L. J. Coppedge went out. He coped single handed for nine years with witch doctors and in all gave twelve years of devoted skilful service to the cause. His unselfish service to the State Officers, traders, and unfortunate victims of sleeping sickness won deserving recognition from His Majesty, King Albert, who made him a Chevalier of the Royal Order of the Lion.” Mrs. Wray had prepared herself for special medical work and has already shown unusual capabilities in her line. Miss Southerland is a registered nurse.

Mexico is now passing through a great social upheaval. Those who were down-trodden yesterday, now feel their strength. There is danger that the pent-up feelings of centuries find expression, anarchy and godlessness sweeping the country into destruction. We need centers where men can meet and discuss problems of life under the direction of those who solve them according to the teachings of the Carpenter of Galilee, who knew the hardships of the toilers.

We can with courage face the new conditions in Mexico with the presence of Mr. Wray. He saw service for his country in France, and was hardened for his present bigger task of establishing a Christian center where the people can discuss their problems and come to know God.

We have always emphasized day schools in our Mission. These have been under the general supervision of the evangelistic missionaries, each looking after the schools in his own field. But evangelists are not trained to supervise schools. A great deal of motion is lost. Mr. and Mrs. Farrior have come to Mexico to supervise the day schools. Our dream is a system of day schools doing effective work for the multitudes of children committed to our care. Mr. Farrior saw service in the Marine Corps during the World War and brings with him the spirit of the soldier.

There must be a connecting link between the day schools and the schools at Coyoacan and San Angel. This connecting link is the high school in Zitacuaro, and Miss Lettie Beaty has been assigned to this fruitful task. She, too, will light torches.

To be apostles to the waiting multitudes, Mr. and Mrs. Lewis, Mr. and Mrs. Williamson and Mr. Murray went

to Mexico to live and preach the Gospel of the Son of God. Both Mr. Williamson and Mr. Murray are members of the American Legion, Mr. Williamson who served in the Medical Department of the American Army, and Mr. Murray who saw service in France. Both are now soldiers in a better warfare.

SOME GENERAL FEATURES OF OUR NEW FIELD. The move, from the Northeastern part of the Mexico on the Gulf to the Southwestern part on the Pacific, brought us into a large and beautiful country. We have all of the State of Michoacan with its 22,656 square miles and 991,880 people; all of the State of Guerrero with its 24,998 square miles and 594,278 people; one-half of the State of Mexico with our share of 4,070 square miles and 467,059 people; and two-thirds of the State of Morelos, with our share of 680 square miles and 72,741 people. In all, an area of 52,503 square miles and 2,125,958 people.

We may compare our new field with Georgia, North Carolina, or Arkansas. It has about the same territory and population as any one of these states. A large and inviting task! Look at the map. We are down in the neighborhood of Mexico City and that means much. Everything in Mexico centers in the capital city, where Evangelical churches have made their great center for Union work. Already the Union Theological Seminary and the Union Press and Book Depository are in operation. There is planned a union hospital for Mexico City and a Christian university. Our Mission is associated with the Northern Presbyterian Church in the school for boys at Coyoacan and the school for girls at San Angel, both located near Mexico City. It will be seen at once, what great benefit we are receiving by being near these centers.

Our workers can take advantage of special courses offered in the institutions. Frequent conferences are held in Mexico City. We thank God for this good location of our field.

As a detailed study will show, our section abounds in historic interest and we are lined up with the past. It is a country of surpassingly beautiful scenery. It shares with other sections in an abounding but undeveloped natural wealth. It is a section with soil which has been enriched by the blood of Christian martyrs. In this field there are twenty-two cities of over five thousand each, four of which are capital cities: *Morelia*, a clean and attractive city of forty thousand, the capital of Michoacan; *Toluca*, a city of thirty thousand, the capital of the State of Mexico; *Cuernavaca*, noted for its beauty, the capital of Morelos; and *Chilpanzingo*, rich in historic interest, the capital of Guerrero.

ZITACUARO. The first large center occupied was Zitacuaro. Rev. and Mrs. H. L. Ross and Miss Beaty are there, and are finding it a field ready for the reaping. There are sweet memories of faithful missionaries who have gone before. The Northern Presbyterians had been working there for many years and had established in all of that section a most interesting work, "education" being the key word. Every year, there are a dozen or more boys in the Coyoacan college and a like number of girls in the San Angel Normal School, from that section. In such an atmosphere, it has been comparatively easy to build up a school for girls. It was for this reason that Miss Beaty was sent there. There are numbers of towns and villages around Zitacuaro with schools and preaching places. Mr. Ross tells of one of these which will serve as

an example of many others. "One of the most unique communities that I have visited in Mexico is Santa Cruz. The uniqueness of the community consists in the fact that it is almost entirely Protestant. I was told that the Roman Catholic Priest has not held mass there for twenty-two years. The wood-work of the interior of the Catholic church is deteriorating and in a dilapidated condition; the old confessional is overturned and broken. I could learn of only three Roman Catholics in the community, while our young ministerial student out there had a list of two hundred and forty-four Protestants, including baptized children. There were over three hundred present at the Christmas exercises.

"About fifty years ago an Englishman, James Pascoe, came into this part of the country as a mining engineer. He left the country after a few years, but he had found a richer mine, and in 1878 returned as an independent missionary and preached for ten years. This peaceful Christian community can largely be traced to his efforts."

Mrs. Ross tells of the day she and Mr. Ross spent at Silva, a village nestled at the base of Cacique (Indian Chief) a peak which lifts its head ten thousand feet above the sea. Here in the homes of the people they spent the day looking in on the work of the "Pastor-layman," who had led the people to build a chapel during the few months that he has been there. After dinner, served "a la Mexicana," they met in the chapel for the service of the day. It had been beautified by green boughs, wild roses, and wreaths of oleander. The service began at three o'clock and eighty persons were present. A short sermon was preached by the Pastor from Zitacuaro, after which the elder scame forward for ordina-

tion. They were crude and comparatively ignorant, but they were men of native intelligence and wisdom. Tears were in the eyes of one of them as he spoke to his friends of the obligations of his new office. When he finished speaking, members of the different church committees rose and gave reports of their work, and their simple earnestness was very refreshing. Most of them were stolid Indian men and women, clad in a wild variety of garments, but God's grace had touched them and their faces shone with joy as they sang the hymns which have meant so much to Christians in all lands and in all ages. What wonder is it that they ask for many hymns about heaven, and like to think of the many robes of righteousness for their glorified bodies?

One attractive feature of the work is the bi-monthly conference with all of these workers. Nothing has so much bound the workers together, and has so much contributed to the progress of the cause of the Redeemer in all of that part of our great field in Mexico, as has these gatherings where every phase of the work is discussed and where plans are made for enlargement.

The State of Michoacan is one of the largest and richest states in Mexico. "Mexico is the paradise of the world, Michoacan is the paradise of Mexico, and Uruapan is the paradise of Michoacan" is what they say in Uruapan, one of the cities of the state. Zitacuaro is in this state. This state is the home of the Tarascan Indians, one of the six ancient tribes which attained to a considerable degree of culture. Many groups of these Indians are still there, speaking their own language and observing their ancient customs. The capital city, Morelia, dates its founding to the early Spanish period. The

present Cathedral, one of the largest and handsomest in the country, was begun in 1706 and completed in 1840. There have been patriots connected with the history of Morelia. We have seen the house in which Morelos was born in 1765, and another in which Iturbide was born in 1783. The main plaza is called the Martyrs, in honor of a company of patriots who were executed there, one of whom was Matamoros, noted in the history of the independence of Mexico.

Rev. and Mrs. Shelby, Dr. and Mrs. Coppedge, Dr. Fossey and Miss Southerland are the missionaries in Morelia, Rev. and Mrs. Shelby being the pioneers. Our interest there centers in the Hospital, which was the first Presbyterian hospital in Mexico and deserves a warm place in our hearts. Other denominations have demonstrated in other parts of Mexico the inestimable value of well-equipped hospitals. Enough cannot be said of this chivalrous service of science to the souls of the people.

For a population of 2,125,000 in our field, there are perhaps not more than 35 graduate Mexican doctors. Here is an inviting opportunity, and we are making a small beginning toward meeting it. The results of ignorance concerning sanitation and hygiene are appalling. Many people suffer from preventable diseases. There are multitudes of quack doctors, many of them playing on the religious superstitions of the people. The physical condition of Mexican women and children especially enlists the sympathy of the Christian missionary. The sufferings of mothers, the needless illness, the appalling sacrifice of infant life, the unchecked prevalence of dirt and disease are visible signs of the deep physical needs of Mexican homes.

Our territory extends from the insalubrious port of Acapulco up to the noted health resort of Cuernavaca, and on to Toluca the highest capital in the Republic, 8,769 feet above sea level. In all of these different temperatures are to be found diseases similar to those at home, besides some peculiar to Mexico: Malaria with its accompanying maladies, Pinto, a disease peculiar to Guerrero, pneumonia, typhus, typhoid, smallpox and tuberculosis. Diseases of the eye and skin are common. Celsus, writing in the first century, said, "All men of learning and almost all dwellers in large cities suffer with their stomachs." In Mexico, all men, learned or unlearned, and dwelling in and out of large cities, suffer with their stomachs. The hospitals established by the state are so poorly equipped that a Mexican woman in our field once said to the missionary, "I thank God that none of my people have ever been taken to jail or to a hospital." Multitudes of the poorer classes suffer and die with no medical attention. Those who survive, suffer on, their malnutrition and lowered vitality laying the foundation for low efficiency in mental operations, which means stagnation of the soul. Christ gave us an example in His ministry of healing both the bodies and the souls of the people, and there is no finer way in which the message of the Son of Man can be brought into lives that are dark with sin and disease than the kindly ministrations of the Christian physician and nurse.

The hospital in the fanatical city of Morelia will be a wonderful agency to win the people to the Gospel. It is in a beautiful section of the city. There, by song and Gospel story and skilful service, the truth of Christ will make the people free. Into multitudes of villages the word will pass that Protestants are not infidels and ene-

mies of God and man, but that they are tender, godly, and compassionate.

The Church in Morelia has a Mexican pastor, who, with Mr. Shelby, is opening up a number of the surrounding towns. This city was opened to the Gospel by the Southern Methodist Mission years ago. We bought from that Board a chapel in the center of the city, almost under the shadow of the magnificent cathedral.

In the State of Michoacan there are important cities. Uruapan and Zamora are cities to be occupied as Mission Stations, just as soon as we have the force. Uruapan is in one of the most fertile and well-watered sections of Mexico and has been chosen as one of the best possible places for one of the agricultural schools.

Toluca is the capital of the State of Mexico. With the city situated on a high plateau and the snow-capped peaks in the distance still higher, and the extensive Valley lying between the whole panorama is picturesque in extreme.

From the mountains outside of Toluca can be seen more than ninety villages. This Toluca Valley with its towns and villages offers one of the most attractive opportunities in all of our field, on account of its compactness. A large part of it can be reached by automobile. The call from martyr's blood adds to the urgency. The Northern Presbyterians and the Southern Methodists have had work there for many years, and from both we have bought property.

About thirty miles from Toluca is the quaint Indian village, Santa Maria Tlalmimilolpan. To this day their ancient language, Otomi, is the speech used in daily intercourse. They have always been very religious, and during

the days before the Gospel reached their valley, their religious enthusiasm came to a climax when, year by year, they made their pilgrimages to an image forty miles away. The leader of these pilgrimages, Regino Vasquez, was one day making preparations for this annual religious event, even trying to sell two burros to help with the expenses, when a good friend, the priest in a neighboring village, said to him, "Son, why do you make the sacrifice in selling your burros to go to see a stick of wood?" He was still more surprised when the priest gave him a Bible, saying, "The Bible is the Truth. The church teaches error. I do not preach the truth because the church forbids me. I exercise my functions as priest because this is the only way I have to live, but you can work."

Vasquez received the rich treasure and began to study it. He did not go on the pilgrimage that year and even induced some of his friends not to go. During the next four years he showed that his Christianity was of a militant type for, year by year, as the time for the *hegira* came round he would arm some of his friends and even called on the authorities to furnish him with soldiers to keep the people from going to the Image of Chalma. The people, by nature submissive, accepted their fate and gave up their idols. The Gospel began doing its blessed work and there was soon a company of believers. The Southern Methodists sent them a minister, a church was organized and a chapel built and this is now one of our most important centers in the Toluca Valley, where we have both a church and a day school. •

CAPULHUAC. Another one of these "ninety towns" has a history worthy of note. In Capulhuac we walk on sacred ground. Some of the people of this town ac-

cepted, secretly at first, the evangelical literature which was sent to them from Mexico City by some earnest men who were studying the Bible, even before missionaries were sent from the United States. In 1870 they openly declared their faith and organized themselves into a self-governing body, appointing from among their number those who should preach.

The second person on whom this honor fell, *Nicanor Gomez*, was destined to receive greater honors. He was to join the ranks of those immortals who wear a martyr's crown. For seven years, the fires of persecution raged against the Christians. The climax came during holy week, in 1873. It was the occasion of the first baptism. It turned into a baptism of blood. The minister was Rev. Primitivo Rodriguez who had gone out from Mexico City. During the service men of the lower classes, in their fanaticism had purposely gotten drunk. They were restrained from attacking the worshippers during the service only by the fidelity of the Judge. But when the service closed the crowd became unruly, and the faithful were forced to flee for their lives to a neighboring village. Seven of the number were wounded and one killed. They were received into the homes of the better classes, and were thus protected from the mob which had grown to seven hundred infuriated men, calling for the blood of the Christians. God protected the Christians, and during the next few days they began leaving the village by twos, going to the mountains where they remained until the fury of the mob quieted.

During those seven years, another persecution took place which has added to the glory of the history of the Evangelical Church in Mexico. This was the occasion of

the dedication of the chapel on Almoloya del Rio, a village near Capulhuac. The Gospel was extending its influence under the leadership of Nicanor Gomez, who had been chosen as the second preacher. All "the faithful" of Capulhuac and of the other villages were assembled in the new chapel for the dedication. During the service the parish priest denounced the Protestants, and the people, mad with passion, rushed from the Catholic church on that Sabbath morning to the church where Don Nicanor and his loyal band were assembled. The Protestants tried to reach their homes in safety, but on the way Don Nicanor was stoned. He was carried to his home and died in a few days. His son, who still lives, and who tells the story, said his last words were, "Father, forgive them, for they know not what they do." But God makes the wrath of man to praise him. The minister in Toluca, Rev. James Pascoe, with an armed guard furnished by the authorities, went to Capulhuac, so that the enemies were afraid to openly continue their persecutions.

The babe who was baptized on the occasion of the first outbreak grew into young womanhood, graduated from the Presbyterian Normal School in Mexico City and has for years taught in the Evangelical School in Capulhuac. It would be hard to find a small place in all Mexico which has sent into the ministry a larger number of her sons: Nicanor Gomez the Martyr, Felipe Reyes, Nestor Gomez, Bruno Gowey, Guerrero Reyes, Eulogio Gomez, Abram Gomez, Martyr of Aguacatitlan Guerrero. All these are of the first generation, some of whom have fallen asleep. Those of the present generation are Santiago Gomez, Juan Pascoe, Franck Pascos, Nicanor Gomez, Jonas Gomez. There are now in the Theological Seminary Gamaliel Gomez and Daniel Galvan. The larger number of this re-

markable list are sons and grandsons of the Martyr. Surely "the blood of the martyrs is the seed of the church." The young women have not been behind their brothers in placing themselves at the disposal of the Master. Others have followed the example of Senorita Sara Vega, the first babe baptized. Some are gracing Christian homes and are training their children in the faith for which their fathers died.

Mr. and Mrs. Wray and Mr. Murray are having the privilege of living and teaching the Gospel in this great center of some two hundred thousand people. One of our best churches in all Mexico is in Toluca. The pastor, Rev. Ezequial Fernandez, is one of three brothers who are ministers, while two of his sisters are wives of ministers. His wife is the daughter of Rev. Eduardo Carrero who, it will be remembered, was the second student for the ministry under Dr. Graybill. Here we have Apostolic succession. Their ten children give promise of handing to coming generations their holy faith. Their oldest son, Eduardo, named for his grandfather, during a recent meeting when volunteers for the ministry were called for, responded to the call. It is wonderful how God honors those who honor Him.

CUERNAVACA. There could hardly be imagined a more interesting journey, so far as natural beauty is concerned, than the one from Mexico City to Cuernavaca. The ride out of Mexico City, up the mountain side, gives a perfect view of the famous valley of Mexico. The train makes its tortuous way around and up through the lava beds, most of the way under the shadow of an extinct volcano rising several thousand feet above the valley. Glimpses, now and then, of Popocatepetl and Iztaccihuatl,

looking down from their dizzy heights of seventeen thousand feet, add to the grandeur of the scene. After an altitude of ten thousand feet is reached, the journey begins its descent into Morelos Valley. This presents one continuous scene of rugged mountains and peaceful valleys with growing crops. This journey is of special interest to Southern Presbyterians for it leads us into another great section of our field.

The first place of importance is Cuernavaca, the capital of the state of Morelos. This city, with its famous gardens of terraced slopes, cascades, and fountains with its splendid views of Popocatepetl (The Smoky Mountain) and Iztaccihuatl (Lady in White), is noted the world round for its beauty. With a perfect climate, an ideal altitude, fruits and vegetables to suit all tastes, gorgeous flowers both temperate and tropical, it is no small wonder that Cortez, Maximilian, Diaz, foreigners and Mexicans alike, have chosen Cuernavaca as a health resort. The capitol is the ancient home of Cortez. Just outside the city is the winter home of Maximilian.

The Southern Methodists had work in Cuernavaca for many years, and we inherited from them a splendid piece of property. This city was left to the destroying Zapatistas for three years, and little more than bare walls were found when the Government troops entered. The people are now returning to their former homes, and are valiantly re-building their city. They present just such a picture as Christ looked on when He beheld the multitudes which followed Him in Galilee. Mr. and Mrs. Lewis, with a Mexican minister and his wife and a teacher, are gathering together the Protestants and others giving to them the bread of life. They are having the joy that

comes only to those who are allowed to share in the rebuilding of the Kingdom of God. Here in Cuernavaca the Methodists have built a "Rest Home," so that we are constantly receiving the inspiration from these warm-hearted friends as they return to this delightful spot to rest from their toils.

IGUALA. Pursuing the journey toward the Pacific, our attention is attracted to Iguala, a city of twenty thousand people, nestled in a little bowl-shaped valley. This city is noted in the history of the Independence of the country as the place where the Plan of Iguala, (called the Three Guarantees) was drawn up. These three guarantees were represented in the National colors, green, white and red, so that Iguala is the birthplace of the Mexican Flag. In this city, and in a few of the many villages and towns surrounding it, are found Mexican ministers and teachers who are holding up the blood-stained banner of the Cross, a better emblem than even that of freedom from an earthly tyrant. Out in that great section we are again on ground made sacred by the blood of the martyrs. In 1887, in Aguacatatlan, Rev. Abram Gomez, a youthful Presbyterian minister, and an elder, Don Felipe Zaragozo, making an evangelistic tour through that section, were aroused from sleep one night by the noise of a tumult. It was a mob of men and women, who were instigated by a priest who had boasted that he would exterminate the Protestants. The mob at first tried to break through the door, and failing in that, tore up the thatched roof and attacked them from above. The young minister would not allow his companion to use his gun, saying, "No, it would be horrible to die killing another." They fell on their knees before the bed, and in this posture, were killed. The mob, not satisfied with this, dragged the body of the

young minister through the streets, and they left him with his blood-stained Bible placed in mockery under his head.

CHILPANZINGO. In the division of territory, the capital cities, Morelia, Toluca, Cuernavaca, and Chilpanzingo, every one of them a place of importance, fell to us. Chilpanzingo, the capital of the state of Guerrero, is noted in history as the place of the Assembly of the first Congress of Mexico on September 13, 1813, three years after the raising of the standard of the Republic of Hidalgo, the Priest-patriot. Chilpanzingo is the center of a wonderfully attractive field. The people in Guerrero, always receptive to the Gospel, are now calling for schools, churches, teachers and ministers. This is our farthest-flung battle line. Mr. and Mrs. Williamson asked for the privilege of going there. There they are living and teaching the Gospel. Mrs. Williamson is a registered nurse and expects soon to open up a clinic and to visit in the houses of the poor in the ministry of healing in His name.

In Chilpanzingo we came into a rich heritage. Here, as in other sections, the first messenger was the Bible which fell into the hands of a young Mexican in 1875. He read it and began speaking of it to his friends, and soon they met for study and worship. This continued until Mr. Hutcheson of the Northern Presbyterian Mission and Rev. P. C. Diaz, a Mexican minister, visited them and regular work was started.

For several years during the revolution, no missionary visited this state, and there were only two ordained ministers in the whole state. Yet the people remained faithful. Sr. Rodolfo Torres who graduated from the Evangelical Seminary in November, 1921, is at Chilpanzingo

now. The Protestants are being gathered into churches, Sunday Schools, and day schools.

The finest natural harbor in Mexico is that of Acapulco in the state of Guerrero. This has been visited only once by our missionaries and work has not yet been re-opened. Some day, however, the holy influence, shining out from Chilpanzingo will reach this place. One of the most noted martyrdoms in Mexico took place here. Don Procopia Diaz, a Presbyterian minister, and his brother built up at great sacrifice an interesting work in this quiet city by the sea. But the fires of persecution broke out against them, and one night there took place what is known in the history of Protestantism as the Massacre of Acapulco. A fanatical mob attacked the Protestants while at worship, cruelly maiming the leader, killing ten, and wounding many others.

In this section, full of historic interest, with surpassingly beautiful scenery and rich in undeveloped mineral resources, the multitudes are calling to us. By the sacrifice of the patriots who gave their lives for liberty in one of the leading cities; by the blood of the martyrs who died preaching the truth in many sections of our field; by the work of sister churches and the Mexican Protestants already done; by the belief in the great success that awaits our efforts, and in obedience to Christ's command, we are making our plans under His direction to establish the Kingdom of God in all of that great section.

III.

A Soil Suitable for the Gospel Seed

LOVERS OF THE BEAUTIFUL. Moving from one part of Mexico to another has broadened our knowledge of the people, and has put us in touch with more segments of the circle which makes up a Mexican world "so full of such a number of things."

One of these segments deserves emphasis, because of its direct bearing on our Evangelical impact on the life of Mexico—the Mexican's innate love of the beautiful and artistic. We have been told that if a man loves dogs, children, flowers and music, he is trust-worthy. Mexicans love all of these. It is not easy to imagine one's friends in the United States putting on their best clothes to stroll around the public square for two or three hours in the evenings in the week. But in Mexico that is just what happens. The center of attraction is the band concert.

An American, visiting a friend in Mexico, was invited to go with him to the Plaza for the band concert. The American visitor expected to be entertained by the most barbarous rendering of still more barbarous music. It was quite otherwise. Everybody in town was on the plaza, rich and poor, educated and unlettered, all promenading together with a simplicity and a democracy which was in itself an agreeable surprise. The music was highly classical and faultlessly rendered by the band. The most surprising thing of all was the very evident appreciation of classical music by high and low alike. The American could not understand how the humblest peon could enter into the beauty of such music. But this was typical. The

Mexicans have inherited from their forefathers, both native and European, the love of the artistic, the facility for expression, and a vivid imagination.

POETRY. Altamirano, one of Mexico's greatest poets, himself a full-blooded Indian, says: "The Mexicans in the sphere of Fine Arts have cultivated poetry with a decided preference and with an intensity rarely equalled, neglecting to a marked degree biography, history, customs, the novel, and other literary lines no less interesting."

That the aesthetic sentiment is innate with the Mexican is seen in the specimens of literature which escaped the hands of the vandal Spaniards, who in their ignorant fanaticism tried to destroy everything Mexican. These specimens that escaped make us wish for more. Nearly all of the writers express their soul sentiments in poetic form. They are, for the most part, hymns written in honor of their gods. The kings and princes among them were patrons of the art of poetry and themselves were among those who cultivated it. This poetic nature was a part of the contribution which the ancient Mexicans made to their descendants, as they mixed freely with the Europeans. From the Spaniards they inherited the sonorous language which responds to all that thrills, be it color, harmony, or mental imagery. They inherited the varying moods of the Spaniards, and these have been preserved and broadened under the influence of their majestic mountains, primeval forests, ever-blooming tropical flowers, and birds of sweetest wild song and gorgeous plumage. Under their magnificent skies and the inspiration from other writers, foreign and native, their poets have gone through life like minstrels of old, with a song on their lips and unsatisfied yearning in their hearts.

Every Century has had its Poets. (*See Appendix*).

A DISTINGUISHED LITERARY WOMAN. We of the twentieth century are especially interested in knowing that the 17th century's finest representative in Mexican literary works was the beautiful and interesting Juana Ines de la Cruz. At the age of three, in order to satisfy her thirst for knowledge, she ran away from home, and went to school with her brothers, telling the teacher that her mother had sent her. Before her mother knew it, Juana had learned to read. At five, hearing of the University in Mexico City, she begged her mother to dress her as a boy that she might attend. At the age of eight, she wrote a brief damatical poem which showed clearly her poetical genius.

At an early age, she became Lady of Honor in the Palace of the Viceroy where she had opportunity to satisfy her thirst for knowledge, and where her personal charm and superior intellectual accomplishments were the wonder of the court. Many were disposed to attribute her remarkable attainments to supernatural sources, so that the Viceroy invited about forty of the most learned men of the day, to subject this intellectual prodigy to a rigid oral examination. Juan extricated herself unembarrassed from the questions which the university professors, theologians, philosophers, and mathematicians each in his own line asked her. At the age of seventeen she was so besought by suitors that it became necessary for her to choose between matrimony and the convent. As she herself says, she chose what seemed to her the lesser of the two evils, and entered the convent where she could be free to continue her studies uninterrupted. To her heart's content she delved into every form of human knowledge,

and produced an abundant, learned, and interesting literature, both prose and poetry.

She broke away from the narrow ecclesiasticism of her age. On one occasion she published an article sharply criticising a sermon of one of the noted priests. A mind so liberal was dangerous to the church, so the bishop began bringing to bear upon her every possible influence to force her to abandon her literary pursuits and to devote herself exclusively to religious matters. At first she resented the suggestion, but being a good Catholic, she finally sold her splendid library of four thousand volumes, shut herself off from the outside world, and at the age of forty-four succumbed to a contagious fever contracted while nursing the nuns of the convent. She is given an eminent place in Mexican literature, being called the "Tenth Muse." An eminent literary critic says: "When a Mexican critic impartial and scientific, shall make a collection of the best works of the Mexican authors, he will make haste, I doubt not, to place among them several of the productions of Juana Ines de la Cruz, one of the brightest lights of our Parnasus."

A GREAT POET OF OUR OWN TIMES. Mrs. H. L. Ross has been the interpreter for us of one of Mexico's most distinguished poets. She says, writing February, 1920: "Last November I was in Mexico City when the body of the great Mexican poet, Amada Nervo was brought from Uruguay where he had died serving his country as ambassador. The procession which did him honor was the most impressive I had ever seen, composed, it was said, of over two hundred thousand people. To the solemn measures of the funeral march they passed by, all the Mexican dignitaries, foreign representatives from Latin countries,

the army, the marines, the military students, the school children, and, last, a multitude of the common people, all following what was left to them of the great poet who had sung to them and whose songs they had heeded and loved."

STUDENT POETS. As would be expected, the poetic muse is found in the Mexican educational institutions. Given a poetic nature and poetic surroundings and youth, there could be nothing other than poetic outflowings. There are two sentiments which seem especially to cause their muses to become active, Sorrow and Love.

During the Spring of 1922, one of the students in the Preparatory School of Coyoacan died. It was the occasion for both the students of the Girls' School and the Boys' School to pay beautiful tributes to his memory. Besides the special services at the time of his death, "EL MUNDO CRISTIANO", the Union paper of the Protestants, gave them more than two pages especially dedicated to him. Four of the tributes were in verse and the others equally poetical in form and sentiment.

MUSIC. There is music in every land. The ancients sang hymns to their gods, but the soul of music was not found until under the culture of God, His people began singing His praises. Through the immortal Psalms the ancient Hebrews voiced their praise. Christ closed the Last Supper with their accustomed Passover Hymn. Paul told the Christians at Colosse to teach and admonish one another in "Psalms and hymns and spiritual songs, singing with grace in their hearts unto the Lord."

It is interesting to us in a Spanish speaking country to note that the anthem of the angels, "Gloria in Excel-

sis," was written in Latin in the second century. Other Latin Hymns were sung during the middle centuries. But it was at the time of the Reformation that Christianity broke the chains which had bound the souls and so developed the personality as to bring out the hidden sublimities and marvelous possibilities which dwell in the realm of music. Wherever the Protestant Reformation went, the people learned a new song. As these principles are reaching Mexico, the people are taking their poetical gifts and their love for music and are consecrating them to God.

Most of the first hymns were translations by the missionaries and the first hymnals were somewhat crude. But during the early days of Protestant missions, God gave to Mexico Westrup, many of whose hymns are still sung, although he has been for some years singing the songs of the redeemed in heaven. Soon, also, the Mexican Christians themselves, as they learned to sing the songs, began to express their new faith in hymns of their own.

For some time Mrs. H. L. Ross, has been working on a Hymnal for children and young people. She is chairman of a music committee of the Committee of Co-operation in Mexico. All of the material is now in the hands of the publishers, and it is hoped this much needed hymnal will soon be issued from the United Evangelical Press of Mexico.

Evangelists are proving that they have the great gift of singing the Gospel into the hearts of the people. More and more use is made of the solo and the quartette. Trained choirs have rendered with great effectiveness and power some of the great oratorios of the Church, but it is in the Congregational singing that their hearts are lifted

up toward God. In songs, both new and old, the people make melody in their hearts and with their voices unto the Lord.

IV.

Present Day Religious Conditions

IS THERE A PRESENT DAY NEED FOR THE PROTESTANT MISSIONARY? Refined and educated Catholics from foreign countries were horrified when they saw the conditions in Mexico after centuries of absolute control by their own church, and they declared that Mexico was not Christian but pagan.

Juarez, the great leader of religious liberty, in his amazement at the power and wealth of the church and at its deathly influence on the hearts and consciences of his people declared: "Upon the development of Protestantism largely depends the future happiness of my country."

But we are of another generation. Has not the Catholic Church reformed? Is it not now preaching a Gospel which will give power to transform man's lives? Has persecution not ceased in Mexico?

AN UNPLEASANT TASK. We would be glad if we could answer all of those questions in the affirmative. It is not a pleasant task to speak of the failures of the Catholic Church in Mexico, and we do not point out these evils because we find any joy in doing so. If we found these same evils in our own land and in our own church we would denounce them. But because these great evils are cloaked by religious sanction, it becomes us to speak of them with more condemnation. They are imbedded in

the forces out of which men's whole hope of holiness must flow. We would be glad to believe that God was finding the hearts of His sons among the Mexicans, and that the Mexicans were finding the heart of their Father in the religion which predominates in Mexico. But what we would like to believe must not blind us to the facts. The facts force us to acknowledge that fifteen millions of our near neighbors are held in the grip of spiritual conditions which are in no way meeting their needs.

SOME REFORMS NOTED. We are pleased to note any reform which may have been established by the Church. The idolatry is perhaps not as bold as when the Evangelical missionaries first came to Mexico. Mention has been made of the Patron Saint, the Virgin of Guadalupe, and the place she occupies in the Religious life of the people. There are churches and chapels erected in her honor throughout Mexico. Next to the cathedral in Mexico City, the one in Puebla is regarded as the most imposing. In this cathedral there is a chapel of the Virgin of Guadalupe. When the missionaries first came to Mexico a tablet hung in front of this chapel and on it was inscribed the following Prayer: "Most holy Virgin of Guadalupe, glorious daughter of God the Father, mother of God the Son, and wife of God the Holy Spirit, my Lady consecrated and sanctified before thou wast created; I pray thee, my patron saint and Lady, that if today, if this moment, if this hour, or if during the remainder of my life, or in death, any sentence should be passed against me or against anything of mine, it may by thy intercession be revoked, and by the hand of thy Son our Lord Jesus Christ be turned aside. Amen, Jesus."

The heart of Christ must be grieved and our own hearts are shocked as we read this paper. It may be that the very shame of it and its blasphemy forced the authorities to remove the tablet. It is not found there now. Some reforms have no doubt come into the church in Mexico, but not many.

SUPERSTITION. Reforms may have come, but the teaching is still so obscure, confused and adulterated, that only an occasional soul can break through and find the Light of Life. The majority have confused conceptions of what real religion is. The bull fighter has his patron saint to whose care he commits his soul before going into the bull ring, a near-by priest absolving him if he is gored to death. Bands of robbers wear images of the Guadalupe on their hats and attribute their success to her protection. One whole day in February, 1922, the streets of San Angel and Coyoacan were full of people taking their highly decorated burros, horses, cows, sheep, chickens and turkeys to the parish church where the priest pronounced on them his blessings in an effort to make them more productive. On June 13, there takes place the annual celebration in honor of San Antonio. The celebration consists in fireworks interspersed with the mass, and a sermon by the priest, after calling on the Virgin Mary to give them grace to understand, exalting the wisdom of San Antonio who is able to protect and bless. The humble Indians seem to get as much enjoyment out of the fireworks as they do from the sermon, and doubtless they get as much benefit. San Antonio is but one of the multitude of saints who are placed between the people and God.

The most important shrine in Mexico is, of course, the chapel of Guadalupe, and the greatest day in the whole year is December 12, the anniversary of her appearance in 1531. On that day the devotees come from all parts to witness the rites, instituted in her honor. The interior decorations of this church are sumptuous in the extreme. The center of the decorations is the figure of the Virgin painted on the Indian's blanket framed in gold and covered with plate glass. The surroundings are in keeping with the weird ceremonies connected with the celebration. The manifestations of folly and profanity in the name of religion are enough to grieve the heart of any intelligent Catholic who visits Mexico. Just such a person visited Mexico in December, 1920. Her whole refined and cultivated nature revolted at the scene. The babel of voices, the songs of the Indians, the fireworks and sky-rockets suggested to her, instead of a religious congregation, a demoniacal pandemonium. Gambling was in full force. The air was filled with an indiscriminate jangle of unearthly sounds from a variety of instruments. The Indians from the fastnesses of the Sierras danced in their peculiar costumes. They formed circles one within the other, the finery of flaunting ribbons floating around them. The harsh voices of the dancers mingling with the wail of the musician who played as if in a frenzy, were in keeping with the whole scene. It was the wildest, most mournful dance that mortal could invent. And all this was done in the name of religion!

THE CATHOLIC CHURCH IN MEXICO. The Catholic Church is still a great factor in the social life in Mexico. It is used for marriages, for baptisms, for the burial of their dead. But as a living factor, the church has lost its

hold. The faith of the great majority of the men in Mexico is in peril. In some classes this peril is far advanced and in some cases it includes whole classes of people. Very few of the intellectuals have any vital interest in Christianity.

Another class whose period of doubt and whose collapse of faith is still ahead of them is the students and here lies the opportunity of the Evangelical Churches. Surely the doubt and denial of all faiths spreading unchecked among fifteen millions of nearest neighbors concerns us most vitally.

As a political and social factor the church is more active and influential than it has been for many years. It is not gaining in spiritual and moral power, but seeing its loss of influence in the nation's life it is working every possible piece of machinery to strengthen its hold. As Protestant forces are redoubling their energies, the Catholic Church is trebling hers.

The Virgin of Guadalupe was crowned the Queen of Heaven in 1895. The twenty-fifth anniversary in 1920 of that event was the occasion of a mighty movement all over Mexico looking to the strengthening of the hold of the Church on the people. The preparations for the ceremonies were most elaborate. Prelates and dignitaries from every section were in Mexico City and for days the city, especially the village of Guadalupe, was the scene of elaborate festivities.

In the winter of 1920 the City of Mexico was one day thrown into religious enthusiasm on account of the appearance in one of the most fashionable Catholic Schools of The Sacred Heart of Jesus. Later, the religious sentiments of the faithful were outraged when an attempt

was made to destroy the Virgin of Guadalupe by a bomb at the very time that a feast was being celebrated in her honor. Prayers and masses and thanksgivings were said throughout Mexico under the direction of the Church authorities, and there was renewed zeal on the part of the people for their patron saint. But the Attorney General for Mexico voiced the general feeling when the accused was brought to trial by saying that the bomb was thrown by the Church authorities themselves in order to revive the waning interest in the Virgin. As a matter of fact, the bomb was an innocent sort of thing, and a group of students in discussing the matter said that the Virgin would not escape so lightly if they were allowed to prepare a bomb for her.

Taking advantage of the conditions of unrest which prevail among the laboring classes, the Church has been active in organizing Catholic Labor Unions. Conferences are held with the labor leaders, and through them the masses were reached. During May, 1922, there was held in Guadalajara a great Convention of these Unions under the special auspices of the Catholic Church.

It is significant that there has broken out in many sections of Mexico bitter persecutions during this period of renewed activity in the church. During the Spring of 1922, Mr. Albino Lopez was killed in the State of Chiapas. During April, 1922, Mr. Rafael Gonzales was killed in Uruapan, his wife barely escaping death. His crime was being a Protestant. During the same period, a company of Protestants were making an Evangelistic tour through a part of the State of Durango. They reached Masquital, a small town, and were preparing to hold their services when they were attacked by a mob, and as a

result of the stoning some of their number were left for dead. Other forms of persecution have been revived recently. The Catholic church is weak as a moral and spiritual power, but it was never more active than now.

LACK OF POWER AND PROGRESSIVENESS. Again we are forced to say unpleasant things. Roman Catholicism in Europe and the United States has something in common with Protestantism, but in Mexico they are opposites. Protestants would be glad to co-operate in certain forms of social and national welfare, but, until the present time, this has been impossible. The attitude of the Catholic Church toward the Sabbath makes it a day for business and social pleasure. Intemperance and drunkenness stalk the land as a mighty giant of evil unchallenged. The churches are still full of images as objects of worship, and wide-spread idolatry prevails. The church feasts are often characterized by gambling, drinking, and vice, and call forth from Mexican bystanders the remark that the reigning deities at these gatherings are Venus and Bacchus. The Indians still wear their native costumes and dance their ancient dances before the image of the Virgin. Public instruction receives only lukewarm support from the church. She still denies the validity of civil marriage and places upon the religious ceremony a price so high that it is prohibitive to the poor. As a result of this and the immorality of the priesthood, there is a large percentage of illegitimacy. Catholicism is just as ready now to interfere in matters of state as she has always been and has lost nothing of her claims to temporal power. She teaches the nature of sin, but takes away the fear of it by selling indulgences; she teaches dogma but does not insist on righteous living; she believes in immortality, but

has added to the future life a purgatory where man has another chance.

If it was necessary for Christ, nineteen hundred years ago, to denounce Judaism because it had grown formal and was not meeting the spiritual needs of the world, then it is necessary for the pure evangelical faith to continue its struggle with the worn-out formalism and superstitions of the Catholic church in Mexico. If the reformation of the sixteenth century, as it freed the human spirit and opened afresh the living streams from the Word of God, was necessary as an essential factor in the making of the modern world, then it is necessary for the Protestant churches to continue their work in Mexico.

MODERN CULTS. Many of the unsatisfied Mexicans have turned to Spiritualism and its allied cults. The mystic nature of this so-called religion appeals to the Oriental cast of the Mexican mind. For many years there have been centers of spiritualism in many parts of the country. Many prominent men have been and are spiritualists. The governor of the State of Taumalipas, was at one time a Spiritualist. President Madero was a Spiritualist. Just now in the City of Mexico there are said to be ten thousand followers of this cult. In the same city there are centers of Theosophy largely attended by men. Deep inroads have been made in our work in Zitacuaro by the teachings of the spiritualists. The faith of many has been wrecked.

These are some of the present day religious conditions in Mexico, and these, together with the many vices of the people, reveal their spiritual poverty. We have wonderful opportunities to enter the open door of their hearts and give them the truth as our Bible reveals it.

V.

Favorable Conditions

THE GOVERNMENT FAVORABLE. There has always been a group of liberal leaders who have favored the Protestant Movement. The revolution has put in power an entirely new ruling class, and this class is favorable to the Protestant faith. Many of the government officials are Protestants. This friendly attitude on the part of the government took very definite form when the President invited the Protestants to take part, in an official way, in the celebration of the one hundredth anniversary of the consummation of the Independence of Mexico from Spain. The government provided the largest theatre in Mexico City for the purpose. The day was September 28, 1921.

At eleven o'clock in the morning, the large theatre, seating about four thousand people, was entirely filled with an intelligent and enthusiastic audience. Among other numbers in the program there was singing by the two hundred students, both boys and girls, of the Protestant schools and Sunday Schools in and near Mexico City. There were recitations and declamations by students of these colleges and three well-prepared addresses by leading men in Protestant circles. The closing numbers brought to a fitting climax the exercises of the day. These consisted in the singing by the entire assembly of a hymn entitled "Mi Mexico," composed recently by one of the young ministers, the presentation of the Mexican flag by one of the veteran ministers, and the declaration of loyalty to it by the entire company. The final act was the singing of the national hymn. The Mexican people are not seen at their best until they are seen in a religious or patriotic

assemblage. This celebration was a combination of patriotism and religion, and no one could look on that scene without the assurance that there are now in Mexico forces which, under the direction and power of God, are going to save the nation.

THE PRESENT SOCIAL CONDITIONS. Mighty social and political changes have taken place during the past ten years. During the Diaz regime, many indications of new life were seen. Railroads were built, mines were opened, telegraph and telephone lines were constructed throughout the country. Life was safe and the old isolation of Mexico was broken up. These changes, however, were more physical than intellectual and spiritual.

But during the past ten years other changes have come. We are now dealing with a hopeful nation, and one that is now standing up and facing the future with eyes toward the dawn. An ancient nation is becoming a new nation. A conservative nation is now being permeated with radical ideas. Restlessness is quickly replacing stagnation, Mexico is getting in line with the march of events of other nations and is in the swell of the tide of progress. The young life in Mexico is full of hope and is struggling upward. President Obregon recently stated that the Mexican people are now seeking the best from all the nations. Here is the opportunity for Protestant America.

There is some movement towards Protestantism, especially towards the Protestant schools. There is a desire in many prominent families to patronize Protestant institutions. The Secretary of State has his daughter in a Protestant school. In other ways men in public life are showing an interest in this movement. Sr. De La Huerta,

Secretary of the Treasury, invited Rev. Vicente Mendoza, editor of "The Christian World" to talk with him about what the Protestants could do to help Mexico. During the Centennial Celebration one of the speakers, in telling words, pointed out how the Catholic Church has always opposed liberal and progressive governments in Mexico. The speech attracted great attention and a group of prominent Catholics called on Sr. Osuna, Manager of the Evangelical Press of Mexico, and asked him to meet with them at regular periods to make with them a comparative study of the Catholic and Protestant religions. They are wondering how they can answer the charges brought against their church. This was news to them and they felt uneasy and uncomfortable.

This new life in Mexico has its perils. The great masses of the people have begun to feel their strength. They have begun to realize that they are a part of the government and that they have some rights as human beings. An industrial revolution now exists, and unless there is some steadying influence, it is likely to go to hurtful extremes.

Recognition should be made of the steadying influences of the Roman Catholic church in Mexico for centuries. Although afterwards excommunicated and degraded, some of her priests, as Morelos and Hidalgo, have been patriots and martyrs. Others like Las Casas have been protectors of the Indians. She has always insisted on the supernatural, in spite of the tendency to confuse it with the magical. She has lent cohesion to society. Her temples have served as the place of meeting for whole country sides. Her firm hand has often repressed dangerous individualism and checked the demagog before he applied the torch.

But all that was good in the old order is going with all that is worthless, and there is danger that the nation will plunge into unbridled anarchy. Here is the peril. But here also is the opportunity. Protestantism is Mexico's hope. In it they will find a steadying influence and an intellectual outlook which will satisfy.

NATIONALISM IN THE CHURCHES. In the new spirit which is pervading the whole life of Mexico it is natural to expect a new spirit in the churches. We are now dealing with progressive people and carrying on Mission work among a people who have great national ambitions. It is a great advantage to our enterprise to feel that we are in an atmosphere of boundless hope and expectation. We know that great days are ahead of us, and while this nationalistic spirit creates its difficulties, we must accept it as one of our most valuable resources.

The editor of *EL MUNDO CRISTIANO* (The Christian World), the organ for the United Protestant forces in Mexico, in its issue of May 25, 1922, writes as follows:

"This nationalism is manifesting itself in a larger education of our people in the character, tendencies, history and doctrines of the different churches. The laymen are waking up, and this sign of dawn should be greeted with rejoicing for the day our laymen wake up and assume their responsibilities, the Gospel will become a power in our lives.

"These thoughts have been suggested by reading the splendid report presented by the National Frontier Presbytery, which was recently held in Torreon. No one is blind to the tremendous significance of the work done by the Presbyterian Churches belonging to this presbytery,

formed by all the Presbyterian congregations which did not accept the Plan of Cincinnati. We have no embarrassment in manifesting our enthusiasm for everything which leads us to a better co-operation among the churches, and toward the realization and firm conquest of a legitimate nationalism. Our membership is in the Methodist Church; there are our official relations, but if to-morrow there comes a uniform and sincere movement for the establishment of a Mexican National Church, based on common doctrinal principles, and an administration which does not violate reason and our broad judgment in church matters, we are ready to join hands with all those who have similar ideas, and we will sacrifice our Methodism in order to create a new representative Mexican Church which perhaps may take from all the best elements for her organization.

"We believe that the churches that are advancing along all lines are moving firmly in the direction of a complete independence. The missions do not look with disfavor on this, rather praise it, and stimulate it. Let us be loyal to our consciences, and with firmness in the struggle, educate our Christian people in all their duties and one day we will see Mexico, churches strong, active, and vigorous, sustaining themselves, and perhaps reduced in number as to denominations, conscious of a national life expressed in the highest type of enthusiasm, strength, education and spirituality.

"Let there come, then, a nationalism, pure and genuine, respectful and desirous of co-operation, serene and noble, to make it attractive and powerful, and with it, Christ will be glorified and His name exalted among the people."

The Missions are taking into account this national spirit into account. We are trying to remember that we from another land are to meet with them and help them in a task which is fundamentally theirs, in which they must more and more be leaders, and we the helpers. We earnestly pray that we may draw near in sympathy and purpose to the great churches growing up in Mexico and that in the adjustments which must come as the missions decrease and the churches on the field increase our relations may continue to be happy and sympathetic.

VII.

Present Day Church Activities

RECONSTRUCTION. Mexico is now passing through her reconstruction period. The Missions are finding it necessary to "reconstruct" many of their buildings, both homes and churches. In the survey of almost every place where we are now working, the buildings were found in bad repair. Mr. Morrow, who was the first to visit the Morelos and Guerrero field, wrote concerning Cuernavaca: "We find this one-time beautiful city, but little more than ruins. Only bare walls attest its former splendor. All the handsome woodwork of its houses has gone into cooking tortillas and the elegant canvas ceilings into Zapatista uniforms. Even the ancient tapestry of the wonderful old palace of Cortez suffered the same fate. I find the Methodist Mission house uninhabitable. The doors and windows are all gone, and the roof and ceiling are falling in. With the exception of two rooms, the entire floor of the house and corridor are as wet as the street, and it rains every day. The only two dry rooms are occupied by a poor family who have moved in and planted corn in the patio.

"We were told that when the government abandoned the place, the people left their homes completely furnished, pianos, carpets, tapestry, every thing in order. When they returned, they found only bare walls. At this time, little attempt has been made towards restoring the houses. The people who have returned to the city are camping out, as it were, in the most habitable houses they can find, sleeping on the floor and using boxes as chairs and tables. The streets are overgrown with weeds and full of filth. Malaria and other diseases, hitherto unknown in this famous health resort, ravage the town. The market and streets are filled with sickly hungry faces. About four thousand have returned. Pulque shops and cantinas (saloons) are open on every corner. Signs of sufferings and vice are everywhere in evidence. We think the time is ripe to open our work here."

While Cuernavaca suffered more than any other city in our field, this picture presented by Mr. Morrow in September, 1919, shows what deep furrows the war had made in the life of Mexico. We at once began to rebuild. All of the Mission property has been repaired. But the rebuilding of the churches by the people themselves is what has caused greatest joy. In a little town of a few hundred people high up in the mountains of Guerrero, ravaged repeatedly during the Revolution by Zapatistas, half the houses and the Protestant chapel were burned. The people were robbed of money and of all their cattle, many fleeing to the mountains for refuge. Did the little congregation of Protestants suffer an "after-the-war" depression? Did their reconstruction wait on outside help? With their own hands they have hewn stone and reared the walls of the new church. With their own money they have paid all their expenses. The roof is yet to be added.

Each family has pledged towards its cost the proceeds from one acre of corn, a gift in many cases more than one-tenth of their annual income. Another village in the state of Guerrero was ready to receive the missionary, on his first visit, with their church newly covered and painted.

In La Reforma, the missionaries found, on their first visit after the revolution, a new church and school building. The same was found at Huerta Vieja. In Santa Barbara, in the same state, a new church was found. This spirit of independence and initiative reveals what the Gospel does in building character.

REAPING OVER-RIPE HARVESTS. Mr. Morrow, during his vacations from school in Coyoacan, has made extended trips into our new territory. He has been the explorer of a large part of Guerrero. While on one of these trips, he writes: "For one time I was sorry that I am not an ordained man. Such a bunch of babies to be baptized and parents so disappointed that I could not perform the rite!" Since then ordained men have gone, and wonderful have been the harvests! They have found not only harvests of babies but of many other kinds. It will be remembered that for ten years no missionary had visited Guerrero. In some respects, the State of Guerrero is one of the most backward in Mexico. Its inhabitants are not living up to the ideals of the man for whom their state is named, who with his associates gave them national independence a hundred years ago. They have fallen behind in the march. There is only one way to help them catch up, and that is to give them the true gospel and Christian education.

In another section Rev. H. L. Ross, accompanied by a ministerial student, was welcomed as only Mexicans can welcome. After riding seventy-five miles and visiting other

places, the two men came up to a village just at sunset. Here they were met by a company of thirty or more men, women and children coming down the trail. After the salutations, the march was taken up, when suddenly across a little ravine five young women appeared, "daughters of Jerusalem," coming out to meet them, singing hymns of praise. They voiced the sentiments of the whole company when they came up, knelt down, and thanked God that their "pastors" for whom they had waited so long, had come. Then turning back, they led the way to the village singing "Glory to God in the Highest". All the people followed with uncovered heads. Mr. Ross and his companion spent several days in that part of our field, traveling on foot, on burros, or on horseback, preaching, talking to enquirers, holding conferences on church government and discipline, and making plans for the opening of schools. Sixty-five children and thirty adults were baptized; forty-eight persons were received into the church; seven weddings were solemnized; one chapel which had been rebuilt, was dedicated, and plans were begun for sending three young men to the seminary to take the short course for laymen.

A NEW PRESBYTERY. Since the 19th of April 1919, when the Presbytery of Taumalipas voted to give the members of the Mission their letters of transfer to their home presbyteries, our missionaries had no ecclesiastical organization in Mexico. They felt lonesome and wanted a presbytery. The Mission passed a resolution at the annual meeting in January, 1921, looking to the organization of a new presbytery which should coincide with the new field. They had the required number of churches and the number of ordained ministers was increasing. At the meeting of the Synod in the Spring of 1921 a Commis-

sion was appointed to organize the new Presbytery. The Commission called the meeting for this purpose June 23, 1921.

They did their work well and then left the new-born babe to begin its life in the Synodical family of Mexico. Some things happened the first day which gave promise of great things. Six ordained Mexican ministers and three elders were the charter members. They elected officers and appointed committees to take up the work which had fallen to them. When the presbytery was hardly more than two hours old there marched into the church thirteen young men and boys from the Coyoacan College and the Union Theological Seminary. Presbytery at once appointed a committee to examine them, and nine of them were received under its care as students for the ministry. It would be hard to match that scene. Nine students received at once under the care of a presbytery hardly more than two hours old! Surely the work was begun under the blessings of the Head of the Church. It is still a very young babe but the year which closed with the first annual meeting in April, 1922, indicated that it is living up to the promise of the first meeting. There were received during the first year three hundred and seventy-two members. Two hundred and seventy-nine children were baptized, and there were eight hundred and twenty-two members of the Sunday Schools. This presbytery is also taking its full share and doing its full part of the work in the Synod's Progressive Program, called by them the "Plan of Advance". The name given to this new presbytery, was the Presbytery del Sur (The Presbytery of the South).

BIBLE AND TRACT DISTRIBUTION. Mention has been made of the awakening caused by the revolution. Protestant churches are better attended than ever before and there is a great demand for instruction both secular and religious. Our schools are full. In the government schools in many cities there is a good sprinkling of Protestant teachers and they are making their influence for righteousness felt. There is an eagerness everywhere for literature and thousands of Bibles and tracts have been distributed. Every student who goes off on vacation work is supplied with Bibles and tracts. Mr. Morrow has led the way in this form of Christian endeavor. During 1921 he sold and gave away over one thousand Bibles, testaments, and portions of Scripture.

One day, when selling Testaments in one end of the car, he was called by a woman in the other end. He went to her and, after a conversation, arranged to go to her home several hours' ride off the railroad to see her daughter whom she wanted to put in school. She was a Catholic, and Mr. Morrow made it very plain that his was a Protestant school. But that made no difference, and plans were made to send the daughter to the school in San Angel.

A striking illustration of the influence of personal work and of Bible distribution is given by Mr. Vanslike of the Northern Presbyterian Mission in Oaxaca. One of the elders of the Presbyterian Church in Mexico City got into conversation about religion with a business man from Oaxaca, as they traveled several hours together on the train. The elder sent him a Bible which he began to read. His interest rapidly grew and he read it aloud at home, and argued with his friends and relatives about the new

truths he had discovered. His wife objected and made it very unpleasant for him at home. His three brothers told him that he would injure his business with his insane ideas. He received the Bible in 1920 and one evening a few months afterwards, when Mr. Valslike and a few others were present, he told of his efforts to win his wife and brothers. The little company made special prayer for them.

It was not long before God began answering their prayers. Soon one of them began attending Sunday School. He was followed by another brother and his wife, and these three were converted in a short time. For a long time, his third brother was bitter and sarcastic, threatening to withdraw from the business. But because of very active Catholic opposition to the liberal government of Oaxaca when it reached such a point that an attempt was made by them to kill the governor, he began to feel that the Catholic clergy were a menace to the peace of the republic and that perhaps his brothers were right. Then he, too, began to read the Bible and became a regular attendant upon the services.

The oldest brother immediately after accepting Christ, expressed the hope that his son might be converted and study for the ministry. At first his son did not care to attend church, going only because his father wished it. Three months later he became deeply interested, taking part in the Christian Endeavor, and one evening while leading the meeting, he gave a spirited talk and declared his purpose to study for the ministry. One of the four brothers is now secretary of the Sunday School. During these months, they have suffered persecution from friends, their business has been boycotted, but they have gone

steadily forward. All this has come about right in our own times, quietly, and with no excitement, by the study of God's Word and persistent prayer.

EVANGELISTIC CAMPAIGNS. As has been mentioned, the "Plan of Advance" of the Synod is the active agency for the forward movement of the Church. Special emphasis was laid on Evangelism during the first three months of 1922. A well organized campaign was made in the Toluca Valley during January, February and March. The preaching was done by Rev. Ezequel Fernandez, pastor of the church in Toluca and Rev. Vicente Mendoza, editor of the "Mundo Cristiano." These were accompanied by a team of from two to four in each place. Meetings were held in five centers. Two services were held each day and great numbers of leaflets were distributed. The claims of Christ were pressed on the hearts



INTERMEDIATE C. E. SOCIETY AT TOLUCA

of the people by personal touch and by public proclamation. Emphasis was placed on the acceptance of Christ as the personal Saviour, and on consecration of life and substance to Him. The responses were beyond expectations. Two hundred and fifteen persons presented themselves asking to be received into the church. Fifty-eight of these were received; the others are waiting until they have gained a further knowledge of the way of Life. Seventeen children were baptized. Every day the workers went out into all of the surrounding villages distributing leaflets and portions of the Gospel, explaining the Gospel, and urging its acceptance. Twenty-nine such villages were reached. In some places bitter opposition was aroused, but the work went forward and God gave the increase.

There are indications that we are on the eve of a great religious revival in all of Mexico. Many of the Christians are praying for such a revival and are expecting it. There are many things which make the time ripe, among which are the general awakening among all classes, and the searching for the things of the spirit.

BIBLE INSTITUTES. Along with tract and Bible distribution, personal work, and evangelistic campaigns, the "Institutos," are increasingly popular. These are held for more intensive study of the Bible and the work of the church. Pastors, teachers, leaders in Young Peoples' work and Sunday Schools, and ministerial students, are the teachers of the classes.

Rev. A. H. Mellon, who is in charge of the American Bible Society Agency in Mexico, gave illustrated lectures on the Bible and taught classes in Bible Story Telling. There were classes in Personal work, in the Doctrines of

the Presbyterian Church, and in Young People's and Sunday-School work.

It seems natural to Mexicans to leave their homes for a week or ten days to attend these Institutes. They have for centuries been making religious pilgrimages, and they find these gatherings quite in keeping with their ways. Even in ordinary times Protestants make "pilgrimages." A group of Protestants in one village will go a few miles away to another village to spend the day in worship together. Recently the whole Protestant congregation in Nochimilco went eight miles up the mountain side to attend the Bible Day Celebration at San Pedro, spending the day and returning late in the evening. A few months ago all the Protestants in Santa Maria went one Sunday morning four miles to San Francisco and held their service with them. The few people in San Francisco had not gotten up the courage since the Revolution to begin their services, so their friends went in a body to give them new faith, hope and courage.

THE ANNUAL NATIONAL CONVENTION OF SUNDAY SCHOOLS AND YOUNG PEOPLES' SOCIETIES. There are no features of the work in Mexico which receive greater emphasis than our Sunday Schools and Young Peoples' Societies. For some years before the Revolution, Mexico had a General Secretary for Sunday Schools.

Since the reorganization of the work after the revolutions, no General Secretary has been appointed. The Methodist Church has its own secretary for Young Peoples' Work and for Sunday Schools. The Young Peoples' Work in the churches, other than that of the Methodist and Baptist, is united in the Christian Endeavor. At the Convention in Toluca in July, 1922, Mr. Joseph H. Wray,

of our Mission, was made General Secretary for the United Society for Mexico. His experience as Field Secretary for the Southwest (Oklahoma and Texas) before he came to Mexico, gave him the training he needed for such a task.

There is held each year a National Convention of the Sunday Schools and Young Peoples' work of all the Evangelical churches. The greater part of the Convention is given up to popular meetings, special meetings of Christian Endeavor Work and Epworth League work being held separately.

The Christian Endeavor already has its own monthly periodical, "The Mexican Endeavorer." There has been talk of a Union paper representing all of the Young Peoples' Work of all the Churches. This will undoubtedly be one of the next advance movements. Another advance movement will, no doubt, be a General Secretary for Sunday Schools.

The Convention for 1922 met in our city of Toluca, and was one of the best ever held. There were 400 delegates present.

The Conventions gave an impressive view of the strength of Protestantism in Mexico. A powerful impression is made on the cities where the meetings are held. Toluca will never be the same it was before the Convention of 1922. The large number of delegates going about the city present an orderly, clean and happy appearance. The climax comes in the public popular meetings with their enthusiastic singing, sermons and conferences. There were over nine hundred present at some of the night meetings in Toluca. These Annual Conventions are

the trysting places where lovers of men and of God in Mexico meet, work and plan together.

Some of the finest fruits of these Conventions are the friendships and common view points, resulting from the close associations. The churches, Sunday Schools, and Young Peoples' Societies send representatives; Missionaries and Mexican pastors mingle in pleasant fellowship. There is nothing exclusive about these associations. Ministers and laymen, old and young, Presbyterian and Methodist, Baptist and Sanctificationist all come together for the common good. If there were nothing more to be gained than the days of Christian fellowship these annual gatherings would fully justify themselves.



DRYING AND SACKING COFFEE IN MEXICO

PART TWO

THE DAWN

(*Continued*)

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Chapter VII.

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"Neither pray I for these alone, but for them also which shall believe on me through their word ;

That they all may be one ; as thou, Father art in me, and I in thee, that they also may be one in us : That the world may believe that thou hast sent me."—*John* 17 : 20-21.

Chapter Seven

UNITING THE TORCHES

GREAT LATENT RESOURCES. There are great latent resources which are being used with tremendous power in the union work in Mexico. The increase of efficiency through co-operation is universally recognized in the business world. The churches working in Mexico recognize this power, and after careful and prayerful study during several years, they have worked out one of the most comprehensive co-operative programs that has ever been attempted for a whole country by the Christian Church.

Racing as we do the great mass of superstition and idolatry, and knowing that the Gospel is the only hope for Mexico, the co-operating denominations have been attempting to hasten the work of making the Gospel known to all the people. There have been hours of prayer together and days of fellowship and counsel. There is no compromise nor sacrifice of conviction or denominational loyalty. In this union of the work of the different denominations there is absolute harmony.

PRESENT DAY CO-OPERATIVE ENTERPRISES. While we are just in the beginning and are still in the experimental stage, the present results give promise of large development in the near future. The redistribution of territory was a wise and far reaching movement, but the plan also

calls for co-ordinated and union educational and medical work.

Our co-ordinated work is with the Northern Presbyterians in the Normal School for Girls in San Angel, and the High School for Boys in Coyoacan.

The Union work already established is the Union Theological Seminary in Mexico and in the United Publishing House. The plan calls for other Union enterprises which will, we hope, be established as time advances. All of these Union enterprises are under the general direction of the Committee of Co-operation in Latin America with headquarters in New York City. This committee is made up of Representatives of the different churches working in Latin America, while the Sub-Committee on Co-operation in Mexico is made up of representatives, both Mexican and American, of the denominations working in that country.

Evangelical Christianity has also the opportunity of setting the pace for all the educational enterprises of Mexico. We have a system of education which, while in its infancy, has some well defined lines. The system begins with the day schools. Our Mission has laid special emphasis on this department of the work. The day schools gain for us an entrance into many Catholic homes, and win for our work the confidence and good will of the community. Results have been well worth all that has been expended on them. One can never forget the bright sweet-faced children in these schools. On examination days they come with their clothes neat and clean, many of them accompanied by their parents who are proud of the progress made by their children. From such schools come some of our best teachers and preachers.

The next schools in the system are the Secondary Schools. The one at Zitacuaro will serve as an example. This school gathers up the children as they leave the day schools and carries them on further in their preparation. Miss Beaty, one of our new missionaries, is doing her share in this part of the work. As she and her associates are teaching the things in and out of books, we can rest assured that Mexico's soul is being discovered and that it is developing in the process.

We have plans for industrial education. The Graybill Memorial School is to have a rebirth in our new field. No better section of Mexico could be found in which to develop agricultural missions. With the agricultural work there will also be established the mechanical work. Mexico's new day in industries will more and more call for skilful hands and brains. Either co-ordinated with these schools or separate from them there must soon be industrial schools for girls, where ideals of purity, thrift,



GRADUATING CLASS GIRLS' NORMAL SCHOOL
SAN ANGEL, MEXICO

industry, reverence, and submission to authority, will be taught to the future home-makers of Mexico.

From these secondary and industrial schools, our students pass out into active life or continue their studies in the Normal and preparatory schools.

SAN ANGEL GIRLS' NORMAL SCHOOL. In the picturesque and ancient town of San Angel, connected by inter-urban cars with Mexico City, is located the Presbyterian Normal School. The grounds, four or five acres in extent, are exceedingly beautiful with their stately trees, and their flowers. This spot might be called "Queen's Garden", for here the girls from all corners of the republic, some of them dark corners, are taken and polished as if for the palace.

The school established in Monterrey by the Northern Presbyterians in 1872 was really a heritage from Miss Rankin. Miss Wheeler moved with the school to Saltillo where she remained with it for thirty years, moving to San Angel in 1915. Miss McClelland moved from Matamoros in 1916. It is only through Miss McClelland that we can call this one of our co-ordinated schools, because the Northern Presbyterians have furnished all of the buildings and most of the teaching force.

NEED OF EDUCATION OF WOMEN. While the school at San Angel is a normal school and has in mind especially the training of teachers, it has also cultural value along all lines and is doing its part toward the higher education of women. It is time now to lay greater emphasis on this important work. Sr. Leandro Garza Leal, in presenting a Christian Message to the Regional Conference in Mexico City in 1917, said: "In presenting this message we note, in the first place, that the educated class in Mexico consists

in great part of men. The opinion among the great majority of the people that woman is incapable of gaining a solid education and of reaching a state where she can be the competitor of man in all branches of science and arts, is so deep rooted, that in many communities the people prefer even that their primary educators be men, although by her very nature the woman is better adapted to this work. Now and then in our artistic, literary and scientific societies there appears, as a rare exception, the name of a woman educated in some foreign university, or one who has been able to raise herself to a position relatively superior to that of others, by dint of her own efforts and without the co-operation of the schools of the country."

The times demand that larger attention be given to this exceedingly important work. The revolution has set in motion strange new forces for Mexican women. They are breaking away from the pent-up life behind window bars and are coming out into the open. They are talking now of their federations and of equal suffrage. In the Congress of Women, representing all the American Republics, held in Baltimore in the Spring of 1922, Miss Elena Torres, the representative from Mexico, took an important part. Miss Concha Romero, a young Mexican woman, was the interpreter for the Congress. Miss Romero is of a humble family. While living in the United States, and working in a private home, she took her primary education. She then went to Pomona College in California from which institution she graduated with honors. From there she went to Columbia University. She has been on the staff of the "Independent" and has written for the "Nueva Democracia", the Spanish paper published by the Committee of Co-operation in Latin

America. Best of all, Miss Romero is a Protestant. While living in Chihuahua under the influence of the Congregational Church, she became a Christian. Her position as interpreter for the Congress made her one of the most prominent persons present.

Christian schools have helped to create the demand for popular education among women in Mexico and the Christian School is also the key to the situation in supplying this demand.

Selfishness and indifference to the needs of the great masses of the people of Mexico still prevails. The wife of a prominent army officer, talking about the ideals and lives of the Mexican women, said that in all her circle, which includes practically all of the official class in Mexico City, she knows only one woman who has the least interest in the lower classes and who is making the least effort to lift them up.

The importance of Christian education for women is seen also in the influence which woman still holds in Mexico. This same woman of whom we have spoken bears testimony to the influence which the present day Mexican woman wields in the affairs of Church and State. The men would go much farther than they do in favoring liberal ideas, were it not for the influence of their wives. The great masses of the women are still loyal to the church. Their spiritual advisors still make use of them in holding their husbands and brothers to conservative ideals. Through the women at the confessional, the priest wields a power felt even in congress and up to the chair of the presidency. When the women are reached the most influential portion of society in Mexico will have been reached.

Womanhood reaches its fruition in the home and is crowned in motherhood. Christian education must step in and train these future home makers and mothers. "Mother" is a charmed word throughout Mexico and it appeals to the highest and noblest in men. Nothing that has come to Mexico in recent years has struck a more responsive chord than has the celebration of "Mothers' Day." Although a new day has brought new conditions in the middle and upper classes the girl is still in the hands of her mother until she enters into young womanhood. The mother controls her education, her religious and social life, and, in many cases arranges, her marriage.

The home in every land is the center of society. The discipline of the home is more important than good government, for the discipline of the home is essential to good government. All will agree that Mexico is in need of some power producing discipline. The sanctity of the home is more important than the sanctity of patriotism. The overwhelming number of unmarried mothers all over Mexico is a stern indictment against the social standards which prevail. Here is an opportunity for the Protestant churches to raise the ideals through the education of woman. A revival in the home is more important than a revival in the church. Religious instruction in the home is more important than religious instruction in the school. The Christian training of the women in the schools prepares for the Christian training in the home, and the Protestant forces need the Christian home for the sake of the church.

The Christian education of woman is important on account of her place in education. In Mexico the teaching profession was the first profession open to women

and multitudes took advantage of it. A great many of the teachers in the government schools have been educated in Protestant schools. The graduates of these schools are sought by the government. For many years the state authorities in Coahuila have officially recognized the diplomas from the Protestant Normal schools. In 1921 the minister of education of the state of Michoacan said he would take every graduate from the Normal school in San Angel for his schools in that state. The superintendent of education of the Zitacuaro district said that he wanted to fill every place in his schools with Protestant teachers. Here the Protestant churches have a wonderful opportunity to serve Mexico.

THE GOLDEN KEY. In the school at San Angel about one hundred girls are being given vocational training. Years ago all of the expenses of the students were paid in order to induce them to come; now they are anxious to come and parents are anxious to send them to the school. At first the student body was made up entirely of the poorer classes, but now the girls from the middle classes form the majority, with an increasing number each year of the higher classes. A religious atmosphere pervades the school. Seventy-five per cent of the students are members of the church. Some of these are from Catholic families, pupils who joined the church during their stay in San Angel. Last year seventeen joined the church. It is very rare for a girl to stay through the whole course and not publicly confess her faith in the Saviour. Christ has a special message for these women of Mexico.

THE MEXICAN SYSTEM OF EDUCATION. The educational system of Mexico is like the French system. In general terms the difference between the Mexican and

American system is that in Mexico six years are given to primary education, which includes the elemental and grammar grades, five years to preparatory education, and seven years to professional training.

The term "college" is applied to almost any kind of an institution, but there is no college, as we understand the term, in the educational system of Mexico. With the extra years in the professional schools, the time required to complete a professional course from the beginning in the primary grades to the end, is practically the same as in the United States. The school at Coyoacan is a "Preparatory" school from the Mexican view point, but not from the American view point. The students pass directly from this school to the professional schools.

ONE AMONG MANY. There are a number of Protestant schools and "Colleges" in Mexico which are having an influence out of all proportion to their number. The story of such colleges as Harvard, William and Mary, Princeton, Hampden-Sidney, Yale, and what they did in the development of America is being retold by Mexican Protestant Institutions. Laurens Institute in Monterrey and Palmore College in Chihuahua, where such effective evangelistic work is being done by the students, belong to the Southern Methodists. The Collegio International in Guadalajara is under the direction of the Congregationalists. One Presbyterian school for girls is in Merida and another is in Vera Cruz. In the beautiful city of Puebla with eighty thousand people, the Methodists have their largest educational center where are over one thousand students of both sexes. In Tacuba, just outside of Mexico City, the Episcopal school for girls is doing an unusually fine piece of work. The Sara L. Keen, in the heart

of Mexico City, carried on by the Methodist Episcopal Church, North, is one of the best known schools in the city. These are some of the Protestant schools for higher education. The greatest need in the Protestant church in Mexico to-day is leadership, and it is within the power of these Christian schools under the blessing of God to furnish this leadership.

A **SPLENDID RECORD.** Coyoacan appears in the early annals of Mexico. The present municipal building was built by Cortez. It was here he courted, won, and afterwards killed his beautiful Aztec princess. What is said to be the oldest Catholic church in Mexico stands on the plaza in Coyoacan. In this historic place the Presbyterian Preparatory School is located. It is the capstone of Pre-professional Presbyterian Education in Mexico.

The Coyoacan school began in Mexico City in 1873 and after being moved to several places, it was located in Coyoacan in 1897. There was a theological department in the school until 1917, which was given up in order to help in the formation of the Evangelical Seminary of Mexico.



MINISTERIAL STUDENTS AT COYOACAN

It is interesting to note the number of graduates of these schools who occupy positions of trust in Church and State in Mexico. Most of the ordained Presbyterian ministers in Mexico were educated in Coyoacan College. One graduate is now minister of education in the state of Taulmalipas; another is under secretary of state; another, after being head of the largest preparatory school in Mexico, is now spending two years in the United States and France doing special study at the expense of the government. Other Protestant schools have made similar records.

Coyoacan Preparatory School has always stood for thorough work. The record of the students reveal their splendid literary training. The students have organized themselves into two literary societies and with great enthusiasm have entered into their work. Visitors to the school are shown a cabinet full of trophies won by the students of Coyoacan for successful competition in athletics.

THE CHURCH AND ITS PASTOR. The center of Christian activities in both the Coyoacan Preparatory School and the San Angel Normal School is in the Church in Coyoacan. The Normal School is only one mile away and the Church in Coyoacan is the Church home for both institutions. The building is one of the most attractive Protestant churches in Mexico. This, with the classrooms of the Coyoacan school, furnishes a splendid plant for work and worship. The pastor of the church is one of the leading younger ministers in the Evangelical Church. He is of Mexican stock, was trained in the Coyoacan Preparatory School and Seminary, spent two years in Austin College, Texas, and since his return to Mexico

has been growing in strength and usefulness. He is secretary of the "Plan of Advance" of the Synod of Mexico. He is president of the National Convention of the Evangelical Forces in Mexico, perhaps the highest honor that comes to an Evangelical leader. He also teaches Bible in the school in Coyoacan.

There is a Sunday school in this church with a membership of over two hundred having organized classes, two Christian Endeavor Societies, and a women's society, all are doing excellent work. The emphasis, however, is placed on the work with the students of the two institutions. During the closing days of 1921, at a mid-week service specially arranged by the pastor to press upon the hearts of the students of both schools the call to definite Christian work, two of the students for the ministry spoke to their fellow students laying before them the claims of Christ on their lives and making appeals for dedication to His service. Each year special evangelistic services are held in the schools and in the church, with rich returns.

Conditions are changing in Mexico and the Evangelical Schools are having a central place in bringing about these changes. They have been sending out a constant stream of young men and young women who are now becoming the leaders in the Evangelical churches. Other young men and young women, while not directly engaged in Christian work, are occupying places of prominence and are helping to break down the contemptuous attitude of the people of a generation ago to everything Protestant. The regular and required Bible study in these schools has introduced new and wholly different ideas about God and His Word into the minds and hearts of the people.

THE UNION THEOLOGICAL SEMINARY OF MEXICO. In the final analysis the people of Mexico are not to be evangelized through the agency of the foreign missionary, but through the agency of Mexicans themselves. Leaders must be found among them who will commend their new found faith to them in a way which they can understand and appreciate. To find and train these leaders is a fundamental task of the Foreign Mission enterprise. This ministry should be well trained physically, mentally, morally and spiritually. Such a training is needed to present to the people of Mexico both Protestant and non-Protestant, the highest type of Christian life which is characteristic of our faith.

THE FIRST SCHOOLS OF THE PROPHETS. Mr. Graybill, understanding the fundamental task of the foreign missionary, organized classes in Theology a few months after he began his work. For nearly a generation he continued this work, and men now prominent in the ministry in Mexico were trained by him. The other Missions did a similar work, most of them establishing theological departments in connection with the preparatory schools.

SCHOOLS UNITE INTO ONE. The plans adopted at the Conference in Cincinnati July, 1914, involved the union of the several Theological schools into one. The name adopted for the united school is the Union Theological Seminary of Mexico. The Rev. John Howland, D. D., of the Congregational Church, was elected President of the Seminary. This was most fitting since Dr. Howland has the distinction of being the missionary of longest service in Mexico. He and Mrs. Howland are just now rounding out their fortieth year in Mexico. His rich experience as a teacher and as an administrator qualify him for the

task. Dr. William Wallace and the Rev. O. W. E. Cook of the Methodist Episcopal Church were elected professors, and later the Rev. W. A. Ross of our own mission was elected to professorship.

MANAGEMENT OF THE SEMINARY. The management of the institution is vested in the faculty under the direction and with the endorsement of a Council of Administration, made up of representatives of the co-operating churches, one representative being allowed for each thousand dollars contributed. This Administrative Council is made up of Americans and Mexicans in about equal proportion. The council holds monthly meetings and exercises a close watch over the course in the seminary. In connection with the Committee of Co-operation in Latin America, with headquarters in New York, there is a special committee of the Evangelical Seminary of which Dr. S. H. Chester is a member. All action of the Council in Mexico is subject to revision by this Committee in New York, which represents more directly the home churches.

The Seminary has no endowment, so that it is supported solely by the annual appropriations of the home churches, made on a percentage basis. Those churches which have professors assigned to the Seminary, furnish them with no extra cost to the Seminary. The students look to the Missions for their support. Besides the three professors who are giving full time, a group of able and well trained ministers, most of them Mexican, assist in teaching in the Seminary.

PURPOSE AND COURSES. The purpose of the Seminary is the training of Evangelical workers and especially of ministers for Mexico. There is no department of Mission work in Mexico which is in more urgent need of

being emphasized and strengthened at the present time for the highest good of the Kingdom of Christ.

The courses offered have a decided cultural value. This is worthy of emphasis for at least two reasons. The times are demanding, more and more in Mexico, ministers who can present Protestantism to the cultured classes. While these classes are not turning in great numbers to Protestantism, there are found among them those whose hearts yearn for a more spiritual faith, and ministers should be trained to meet them on their own ground. Then, too, it has been noted that the Pre-professional schools go very little farther than our High Schools in the United States. The training received in them should be supplemental. Besides following generally the theological curricula of the seminaries in the United States, there is some attempt made to supply what is lacking in the training up to the time the students enter the seminary.

The courses are thoroughly practical. This is shown in several ways. In view of the meager number of candidates for the ministry in 1920, the Administrative Council approved the plan of a short course of a few months during the year for intensive study and training for laymen. For two years this course has been offered and has proved entirely satisfactory and has become a regular feature of the seminary. Some of those who came for the short course were almost completely lacking in educational preparation, but their work in the Seminary served to awaken their interest, give them a start, and indicated lines of further study. Some of those who came for this course later entered the Seminary for a longer period of study.

Another practical feature of the Seminary curriculum is the course in Religious education given in the class room. In the Seminary there is a model Bible school which meets one afternoon each week. Mrs. Barber, the daughter of the President of the Seminary, has had special training in this work and has been the technical director. This school is made up of the students of the Seminary these constituting the teaching and official force, but all the people in the neighborhood of the Seminary who are interested may attend. The enrollment usually runs about seventy. Most of these students in their work make use of the principles learned in the Model Bible School.

Special instruction is also given to those interested in the work among young people. Another course covers church finance and organization. The course given on the Catholic Church takes a very practical turn, in that it is based on a comparison between the Protestant and the Catholic beliefs. The common ground between the two is established and the Christian minister, appreciating the merits of the Catholic faith, more readily gains the ear of its adherents. Courses are also given in sermon construction, preparation and delivery, the conduct of public worship, voice production and culture, vocal and instrumental music and each student has definite church work in and out of Mexico City. This Christian work is carried on under the supervision of the pastors and members of the faculty and is of great practical value.

The Seminary in its general teaching is not sectarian. The common heritage of truth in Christ is emphasized and a common worship and Christian service are exalted as supreme. Provision, however, is made for special

courses in the tenets of each church. Presbyterian students are given instructions in the government, polity, discipline and doctrines of the Presbyterian Church, while other churches make the same provision for their students.

A YOUNGER SISTER. There has been established during the past three years a school which is doing for the young women what the Seminary is doing for the young men. There is an ever growing field for trained women to direct the activities of the children, young people, and women in the churches. It is well understood that the condition of woman must be changed if the national aspirations of Mexico are ever to be realized. The Methodist Episcopal Church has established in the heart of Mexico City a school for this purpose. The popular term now used in the United States has been transferred to it, and it is called a Deaconesses' School. During its first two years it was operated in connection with the Seminary, the girls taking the work along with the students for the ministry. While the Methodists have up till now borne all the financial burden of the school it is hoped some day that it may grow into a union institution. Places are offered to students of other churches and our Mission is taking advantage of this opportunity granted to them.

THE UNITED EVANGELICAL PRESS. Mention has been made of the awakening in Mexico. This is shown in no more powerful way than in the demand for literature. Protestantism, with its stimulus to popular education, has had its share in creating this demand for reading matter. It is giving a new impulse to popular education, and while putting into the hands of the people the tool of literature it is turning out year by year multitudes of potential

readers. This has created one of the missionary's widest fields of opportunity. Having had a share in creating this demand, Protestantism is obliged to supply it with Christian literature. Tons of atheistic, agnostic and other pernicious literature are issued annually in Mexico. There is scarcely anything which fills the place occupied by children's literature in the United States. There is little that attracts young people to the pursuit of high ideals. There is scarcely anything which teaches that purity, honesty, self-restraint, and sympathy for the rights and needs of others are anything more than Utopian dreams. There is a desire to read and we must produce a literature that will reflect Christian ideals.

The power of the printed page as an evangelizing agency has not been fully realized. It is not a substitute for the missionary. The power of personal contact can never be replaced. But the printed page has some advantages; it can be read and re-read. It can travel forth as a pioneer where the climate is deadly, the population sparse and where conditions are adverse dull minds may be little impressed by the preacher's words, but may be deeply impressed by something read. Numbers of persons, after reading a tract, become interested and begin reading the Bible. A thousand questions may be suggested. The missionary alone would be unable to attend to any new cases because of the multitude of these questions. With books designed to answer such questions, he is himself multiplied. Tracts and books multiply the means of expressing to those who visit the dispensaries or lie in the hospitals, the reason the doctors and nurses minister to them so tenderly and so freely. A woman may visit people in their homes and leave a book here or a tract there,

or a church paper in another home. Those who receive these printed messages often have their curiosity aroused and sometimes unwittingly become missionaries by showing this literature to their friends. A child in the street or in Sunday School may receive a leaflet or illustrated paper which invariably finds its way into some home bringing with it is Christian message of cheer.

UNION OF EVANGELICAL PRESSES. There were among the evangelical churches in Mexico some half dozen or more printing presses. It was agreed at a Conference in Mexico City in February, 1919, that the Northern and Southern Methodists, the Friends, the Congregationalists, and the Disciples should merge all their printing establishments into the United Publishing House of Mexico. Our own church also entered into the plan. Steps were at once taken to carry out the union. The first important move was the uniting of the different weekly and semi-weekly periodicals. It thus came about that the *El Faro* (the Lighthouse) of the Northern Presbyterians, the *Abogado Cristiano* of the Methodist Episcopal Church, North, the *Evangelista* of the Southern Methodists, the *Testigo* of the Congregationalists, and the *Ramo de Olivo* (Olive Branch) of the Friends were in July, 1919, merged into *EL MUNDO CRISTIANO*. This united paper is now the official organ for all of these churches and represents, as nothing else does in Mexico, a united Protestantism. The editor of this paper is Rev. Vicente Mendoza who, after many years of experience as a pastor and later as an editor, spent some years in California engaged in Christian work and study. He returned in 1921 to Mexico to take up his present work. His is one of the most

important posts among Protestants in Mexico and he is doing his work wonderfully well.

The Manager of the Press, Mr. Osuna, is also well equipped for his task. His life story deserves more than a passing notice. He became a Protestant when a young man and united with the Southern Methodist Church. Because of his great promise, the governor of the State of Coahuila sent him along with several companions to the United States for special normal training. Upon his return Mr. Osuna was made head minister of education of his state. During his term of service there, he built up the best system of public education in all Mexico. During the revolution he spent a part of his time in Vanderbilt University doing special study. He later returned to Mexico and was placed at the head of the educational department in the Federal District, and still later became governor of his own native State of Taumalipas. He has always been a true and zealous Christian. He brings to his work, as manager of the United Publishing House, a mind and heart well trained for an unusual service.

Besides the tracts and leaflets, books, Sunday School literature, and other smaller bulletins, most of them published *monthly* representing the work of the different denominations, there is published in New York City by the Committee of Co-operation in Latin America a monthly magazine in Spanish called, "*La Nueva Democracia*." Dr. Juan Orts Gonzales, whose remarkable spiritual history is well known, and who is a member of the Presbyterian Church, United States, is the editor, and Dr. S. G. Inman, Executive Secretary of our Committee on Co-operation, is business manager. This paper is gaining in popularity

year by year and is making its way especially among the educated and ruling classes in all Latin American countries. It is breaking down opposition to the Evangelical Church in all of those circles and is proving an entering wedge for the Gospel. Six presidents of Latin American countries are regular readers of the "New Democracy", among whom is found President Obregon of Mexico.



ABRAM GOMEZ

A PRESBYTERIAN MARTYR

PART TWO

THE DAWN

(Continued)

Chapter VIII.

“That Book is not the book of a nation, but the Book of all nations, because it places before us the fortunes of one nation as a symbol unto all the rest, because it connects the history of this one people with the origin of the world, and by a series of earthly and spiritual developments, of facts necessary and accidental continues it unto the remotest regions of the farthest eternities.”

Chapter Eight

OTHER AGENCIES

I.

Besides these Union enterprises described in the last chapter there are other agencies co-operating in this great enterprise. One of the most important of these is that of Bible translation and distribution.

The early work of the Christian Church was largely a work of Bible translation. The Protestant Reformation of the Sixteenth Century brought about a renewed interest in the Scriptures and a revival of the translation of the Bible into the Vernacular. It is significant that the invention of the printing press, the revival of Bible translation, and the discovery of Mexico all belong to the same period of history. Unfortunately, the groups of persons who were translating and giving the Bible to the people were not those who discovered and conquered Mexico.

BIBLE TRANSLATIONS. It is important in our study of Mexico to note that the Vulgate, a Latin Bible, has been the authorized Bible of the Catholic Church for Centuries. The first book ever printed was the Latin Bible, and the first translation of the Bible into a modern language was the translation into Spanish in 1280. Most of the other translations into modern languages were made after the Reformation.

Since this version in 1280 many other Spanish versions have been made. The one most commonly used by the

Protestants is that of Cipriano de Valera. It would be more correct to call this version that of Casiodoro de Reina, as Valera himself admitted that he made only a "few and simple alterations." Casiodoro de Reina studied for the priesthood but soon joined the reform movement and became a minister. He was forced to leave Spain and went first to Switzerland and later to Germany. Not forgetting, in his exile, his desire to give to his fellow-countrymen the Gospel, he spent twelve years in translating the Bible into Spanish. The translation was completed in Frankfort in 1567, and printed in 1569. Later, Cipriano de Valera, a converted Catholic monk who had escaped to England where he married an English lady, gained his degree at Cambridge, and revised this version of Reina. It is because of this revision that the version is called by his name. He worked on this over a period of twenty years comparing carefully the original texts. His work was done and the version printed in 1602, nine years before the appearance of the King James Version. This has been in Spanish what the Authorized Version is in English. Many Spanish Scholars regard it as one of the purest and best productions of Spanish literature. This, with a few modifications, is the version that is generally used throughout Mexico and all Spanish America.

Dr. H. B. Pratt, connected for a short time with our Mission, carried through almost alone a translation of the Bible during the closing years of the last century. Just as there was felt the need in English of a revision of the Authorized Version, the same need was felt in Spanish-speaking countries. The plan to organize a Committee to do this was never carried out so that Dr. Pratt

did the work practically alone. Some regard this translation as being more faithful than any other to the original languages, and it is indeed a noble piece of work.

Still later, with the same desire to get a translation which would meet the demands of the times, a company of English, Spanish, and Mexican scholars in Madrid worked on a new translation of the Bible into Spanish. The New Testament was completed in 1916. Work on the Old Testament has not yet begun.

Mexico is more than half oriental, so that the Bible, and especially the Old Testament with its oriental atmosphere, is especially adapted to the Mexicans. The men and the women of the Bible are contemporaries, in a peculiar sense of the Mexicans. The imagery of the prophets is met by that of the Mexican, because of the similarity of the occupations and customs between Palestine and Mexico. The stories of Ruth, of Esther, and of Mary find a quick response in the heart of the naturally religious Mexican women.

OUR BEST ALLIES. It is hard to see how the Mission work could be carried on without the aid of the Bible Societies, as they translate and send the Book to the ends of the earth. The British and Foreign Bible Society was the first in the field but at the present time is not at work in Mexico. The Bible House of Los Angeles, California, has also been a faithful hand-maiden of the Missions, but the principal work of Bible distribution in Mexico has been done by the American Bible Society. It will be remembered that an agent of the Society accompanied the American army in its invasion of Mexico in 1847 and it was from a Bible given by members of the army that the mother of Leandro Garza Mora learned the Way of

Life. In 1860 the Society opened an agency in Monterrey, and in 1870 moved to Mexico City, where it still has headquarters. Rev. H. P. Hamilton was the agent for many years, and at his death in 1905 Mrs. Hamilton was appointed as his successor. She belongs to that elect company of missionary pioneers among whom is Melinda Rankin. She had the unique distinction of being the only woman entrusted with the full care and responsibility of a Bible Society agency. Her ten years' administration of the duties of the office fully justified the confidence reposed in her. The duties required great wisdom, business judgment, sympathy and love. Her colporteurs she knew by name and daily she remembered these workers in prayer. In the storm and stress which came to Mexico, the Board advised her to return to the United States, but only at the command of the Board did she leave at last in May 1914. She died while at home in June 5, 1915.

THE PRESENT AGENT. It would be hard to find a person connected with the Protestant work in Mexico who is better equipped for his task than is Rev. A. H. Mellen, the present Agent of the American Bible Society in Mexico. Besides his business ability, Mr. Mellen has cultivated the gift of story telling. This has proved one of the most effective means not only of promoting the sale of the Bible but also of increasing interest in its study. He is popular at conferences because of his stories, and he willingly contributes his services to our schools and institutes as a teacher of the art.

COLPORTEURS. No chapter in the history of missions in Mexico is fuller of splendid heroism than that which recounts the story of the Colporteurs. It is a chapter full of the courage and faith of these pioneer evangelists,

going out as scouts of the great militant church of Jesus Christ. It is a chapter full of persecutions and of martyrdom.

While Mr. Juan Granades, the first colporteur employed by the Mexico City Agency, was in Guerrero circulating the Bible and explaining it to the people, thirty or forty men armed with knives and pistols, surrounded his house one night crying, "Death to the Protestants." During the fight, his brother, Jose, was cut to pieces. There have been over eighty Christians murdered in Mexico, most of whom have been colporteurs. These humble men, like their Master, go about doing good. During the years that the missionaries were unable to visit the State of Guerrero, the colporteurs were busy sowing the seed. They visited the homes of the people, explained the Word of God to the inquiring, defended it against the ridicule of the enemy, and argued with the priest for its free circulation. We are now reaping the benefits of the work of those colporteurs. Even now they travel the dusty roads in the broiling sun of Taumalipas, and climb the mountains of Guerrero and Oaxaca. They bear the burden and heat of the day for those who came after. They are the John the Baptists who prepare the way in the desert for the minister and the missionary. It was one of these, Sr. Luis Rodriguez who, just at the close of the revolutions, carried through a campaign which placed thousands of Bibles and Testaments in the hands and homes of the people throughout Mexico.

BIBLE DAYS IN THE CHURCHES AND SUNDAY SCHOOL. Mr. Mellen and his first assistant, Mr. Marroquin, have aroused great interest in the Bible and its place in Mexico's life by having Bible Day celebrated in the Churches and Sunday Schools. An attractive program is gotten out by

the Agency in Mexico City and furnished to all the churches. A spirit of patriotism has also entered into the celebration of the day and has given it an added popularity. The church in Chilpancingo which has been without a pastor for several years, wrote for the programs and sent to the Society their offerings made on that day. Up in the mountains, eight miles from the car line, at a village named San Pablo the people had a three-hour celebration. Friends from Xochimilco eight miles away went to share in the festivities. Students from Coyoacan and the Seminary were among the leading speakers. After the celebration, dinner was served to all visitors, and an offering of fifteen pesos was sent to the Society. Other churches of other denominations did likewise. There are few churches in all of Mexico that do not observe this day. There is no other celebration that has been generally adopted by the Protestant churches. This reveals the love which the people have for God's Word and their desire that it be placed in every home in the land.

INSTITUTES FOR THE COLPORTEURS. Recognizing the value of Institutes which are now being used so effectively in all the churches, the Bible Society adopted their use in its work. Their purpose is to train men not to be simply book-sellers or commercial agents, but to be better dispensers of the Word of God, and make Bible circulation more popular and more effective.

GOD'S MESSAGE FOR THE NATION. Wherever the Bible goes it has a message for the heart. All agencies possible are used to bear this message. Students on vacation work are loaded down with Bibles and Testaments. Pastors become local agents. Missionaries on itinerating trips carry a supply. The hearts of the people are being touched

and streams of living water are flowing afresh from springs which have been stopped up for centuries. In touching the hearts of the people the heart of the nation is being touched.

II.

Two Well-Known Allies

YOUNG MEN'S CHRISTIAN ASSOCIATION. Mr. Enrique Sobral Martinez, a prominent lawyer in Mexico City and also consulting lawyer for our Mission, spent some years in New York. While there he told some of his friends, at a time when intervention in Mexico was the talk of the day, that the kind of intervention Mexico needed was the intervention of the Young Men's Christian Association and other Christian institutions. Mr. Sobral is now a member of the Executive Committee of the Young Men's Christian Association in Mexico City, and is one of its most enthusiastic supporters. He is only one of the many men of Mexico who are recognizing the splendid work that is being done by this institution. He has seen the tremendous effect it has in giving life to the new ideas of democracy. He has seen how its schools and training courses are going a long way toward awakening Mexico. He has seen how some of the vigorous young Mexicans, who are fighting their way into the new political life of the country and are trying to up-root so many of the things which have hindered the country's progress, have been inspired and trained in the Young Men's Christian Association. He has seen that the Young Men's Christian Association stands as a great example of international brotherhood and Christian unity in Mexico. Because he has seen its value

to the social and national life of Mexico, he and some of his friends take care of the budget of one hundred thousand pesos annually, government officials from the President down, professional men, and business men, being among the contributors.

MORAL AND RELIGIOUS WORK. The young men of Mexico are not interested in the religious traditions of the Roman Catholic Church. They have drifted away, and the danger is that they will drift far into atheism and materialism. The assembly hall of the Association, in Mexico City, which holds some three hundred people, is well filled every Sunday afternoon. The addresses are educational and of a religious nature. Among the speakers who are listened to with greatest attention are the pastors of the evangelical churches, the President of the Evangelical Seminary and other prominent Protestants who present the Gospel in clear and strong language. The young men are beginning to turn their eyes toward the evangelical churches, for they recognize that the message of the Association is also the message of the Church. Groups of young men can be seen going from the Young Men's Christian Association building on Sunday mornings to the churches, a thing unthought of in the early days of the Association in Mexico.

THE BOYS' DEPARTMENT. The Association in its efforts toward civic, religious, and social betterment of Mexico, is adopting all of the methods which have proved so effective in other countries. Physical culture, clubs for business and professional men, athletic associations, studies in practical life—all have a place in the program. The Boys' Department is most popular and very effective. The object is to co-operate with the home, school, and

church in creating a pure and wholesome atmosphere for boys. To carry out the object, there has been evolved in the Association an organization similar to the Boy Scouts, called Indian Tribes. This revives and developes the best of the traditions of their Indian ancestry, investing them with a natural dignity, courage, endurance and forbearance.

A NOTABLE BANQUET. In connection with boys' work, there is held each year a "Father and Son Week." This is held at the time that the country is celebrating the birthday of their great liberator, Don Benito Juarez. The week is given up to the organization of exhibitions, conferences, and hikes, closing with a Father and Son Banquet, to which the son takes his father. The first one of these held in Mexico had as its honor guest Mr. Albert J. Pani, Minister of Commerce and Industry in the President's cabinet. The principal address was made by the head of the Department of Education in the Federal District. The toasts given by the boys would have done credit to the brightest high school boys in the United States. The following telegram which was sent the next morning by Mr. Pani to Dr. John R. Mott indicates the Impression which the occasion made: "I was the guest last night of the Young Men's Christian Association at successful father and son banquet and congratulate you on splendid results of your noble work here; hope that you will extend it more and more in my country and throughout the world for the advancement of the highest ideals which good men everywhere so earnestly desire. Accept kindest regards and sincere esteem from yours very sincerely, A. J. Pani."

GOVERNMENT RECOGNITION. The Young Men's Christian Association, wherever started in Mexico, has won hearty approval and support of the progressive element of the people. From its beginning in 1902 in the Nation's capital, it has kept strictly out of politics, and the various successive government from Diaz to Obregon have all been friendly to it. The movement fostering physical culture has been taken up by the government, and the physical directors of the Association, at the request of the government, have organized and are carrying forward athletic work and physical instruction in eight of the government schools of the city. They are also giving physical instruction in the city fire department and the police department. During the recent visit to Monterrey of a party of business men from the United States, the State Governor declared a half holiday and had the school children of the city give an exhibition. Five thousand of them whose training had been promoted by the physical department of the Young Men's Christian Association in Monterrey, went through a program that would have been a credit to any city. During the Centennial Celebration in 1921 one of the best programs was the one put on by the Young Men's Christian Association. The largest theatre in the City of Mexico was furnished by the government at whose invitation they took part.

LEADERSHIP AND EXTENSION. Under the direction of Mr. Williamson who is in charge of the national work in Mexico, and Mr. Taylor, General Secretary in Mexico City, and Mr. Secrest, Associate General Secretary leaders are being trained and the association is being extended to other cities. Men are being sent for training in the Springfield and Chicago Association Colleges. Already

this plan is showing results. Besides the Association in Mexico City, there are Associations in Tampico, Chihuahua, and Monterrey.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION. It was the dream of Christian workers in Mexico for many years to establish some where in the country a Young Women's Christian Association. This dream began to approach realization in 1921 when the American National Board of the Young Women's Christian Association began correspondence with Miss Purdy, Head of the Methodist School for Girls in Mexico, with a view to inviting the Association to Mexico City. The dream took on a more definite form when a few months ago Miss Elena Landazuri and Miss Caroline Sewal Smith, were appointed Secretaries for Mexico by the World's Committee. The dream became a happy face when Miss Landazuri came to Mexico City in January of 1922 and Miss Smith came the following May.

THEIR PLANS. With the coming of the new day in Mexico, the women are more and more taking an active part in community life. New forces are everywhere, and in all the land, with its many complexities as the old and the new are meeting, every encouragement should be given to retain what is best of the old and accept only what is best of the new. The new secretaries are studying conditions that confront them now, so that they may touch in the largest way possible the womanhood of Mexico. The accessibility and opportunities in the student world, make an especially attractive field and the first approach is to be made to them. The chief goal of the Young Women's Christian Association in Mexico as in all lands is the developing of indigenous leadership. It is an extremely

fortunate situation that the work is begun with a Mexican at the head of it. She is but the advanced Guard of very much larger numbers who will surely be ready within a few years.

III.

Other Lights

THE AMERICAN TRACT SOCIETY. We have mentioned the great place that religious literature has held in the Evangelical Invasion of Mexico. No agency has been more effective in this great department than has the American Tract Society. For forty years a stream of splendid literature has been flowing from their rooms in New York. In going over the list of books in Spanish, one is impressed by the number that bear the imprint of this venerable society.

THE CAUSE OF TEMPERANCE. Mexico is not the only part of the world where intemperance prevails, but if there is a country which is suffering more from this evil, it is in a desperate condition. The wealthy consume the same expensive liquors used the world over, while the poor destroy their souls and bodies with pulque, their national drink. This is an unspeakable curse and is responsible for the major part of all crime, poverty, and inefficiency among the people. Outside of Protestant circles, such a thing as total abstinence is unheard of. One fails to find any real effort on the part of the Roman Catholic Church to curb the evil. Individual Roman Catholics, beyond a doubt, have deprecated the vice of drunkenness, but there the matter has ended. There is

now an agitation against intemperance which is almost entirely due to the efforts of the Christian missionaries and the national Protestant workers. Several years ago, Mrs. H. H. Stoddard visited Mexico and gave illustrated temperance lectures in many of the principal cities, and organized temperance societies. She was also accorded a hearing in government schools, and the press of the country commented favorably on her efforts. The Woman's Christian Temperance Union has had work in Mexico for over twenty years, having had a resident missionary for a part of the time. Miss Anna Gordon, President of the Women's Christian Temperance Union, was in Mexico in the spring of 1922 assisting the local unions toward a better organization for the enterprise. Mexico belongs to the International Temperance League and was represented in the International Gathering in Washington in 1921 by Rev. Epigmenio Velasco who was at that time Secretary of the League in Mexico.

The Cause of temperance is growing in government circles. Public opinion is so indifferent to the question that it is hard to get laws passed favoring it or to enforce them when they are passed. Sunday is the great day for intoxication, and "San Lunes," (St. Monday) is the day most honored by the laboring men who are unable or disinclined to work after the spree of the day before. President Obregon issued an order recently requiring the closing of the saloons in and around Mexico City from Saturday noon until Monday morning. Such a protest was made by all classes, especially the owners of the saloons, that it was necessary to rescind the order. During 1921, the Governor of the State of Taumalipas issued an order closing the saloons from Saturday until Monday. A

group of men in the principal cities offered him six hundred thousand pesos if he would rescind the order, but he refused it. Later on, on account of the legal abuses and the lack of public support, he was forced to change the order, but entirely against his will.

The most noted Temperance activity in government circles was the "dry" campaign in the State of Chihuahua in 1921. The question of Prohibition was submitted to the people. The principal speakers in favor of it were Protestant ministers and laymen. The Evangelical Press furnished the greater part of the literature for the campaign. Thousands of leaflets were sent out from the press in Mexico City to the workers in Chihuahua. Toward the end of the campaign, when the tide was turning strongly in favor of the Prohibition, the opposition had the election postponed, otherwise, the victory would almost certainly have been with the prohibition cause. The matter is still in abeyance, and will be submitted again.

The Temperance leaders believe that the best work is to be done in the schools. Mr. Osuna, the Manager of the Union Press, is doing more than any other person in Mexico toward educating the children in the principles of temperance. He has been appointed by the Government to put into educational systems of the various states a temperance program. This has already been done in three states. During the month of May, 1922, he visited some of the cities in the interest of temperance. In Torreon he made several addresses to the schools. The theatre was furnished by the authority of the city and he addressed over three thousand children. Through the Union Publishing House, Mr. Osuna has gotten several hundred copies of books on temperance published in Spain by

noted Spanish Physicians. Mr. de La Huerta, Secretary of the Treasury and a warm personal friend of Mr. Osuna, has become very much interested and has authorized the purchase by the government from the Union Publishing House, of ten thousand copies of the book for distribution among the Public School teachers.

THE HUMANE ASSOCIATION. One cannot explain the attitude of the average Mexican towards lower animals. He seems to have a tender heart, and yet he treats his animals cruelly. This cruelty reaches its climax in their national sport, the *Bull* fight. This is so embedded in the national life that much education will be necessary before it is eradicated. A beginning has been made in this direction. There was organized during the early part of 1922, a Mexican Humane Association. The President of the association is Mr. Jose Vasconcelos, President of the University of Mexico. The Board of Directors includes newspaper men, senators, teachers, lawyers and business men. Protestants and Catholics are associated together in this enterprise. Mr. Vasconcelos said recently, "While there are bull fights in Mexico, there will be no civilization." Men and women are working together in this. Especially do they seek the protection and care of children who are homeless and the prevention of cruelty to animals. The cultivation of this spirit among the younger people is carried forward by the organization of Bands of Mercy. There are in Mexico six hundred children organized into such bands.

ENGLISH SERVICES. When Mr. Moody was in Mexico holding special services a good many years ago, he remarked that too many Americans had left their religion on the other side of the Rio Grande. We do not know

why it is so difficult for religion to cross the river which divides the two countries, but in Mexico there seems to be large possibilities for people to get away from God, to forget their church relationship, and to drift. Unfortunately, many of the Americans who have taken up permanent residence in Mexico have accepted the irreligious customs of their adopted land and have not united their different elements into communities for Christ.

However, there are some who do unite into such communities, cultivate their religious life and prove to be noble examples of the products of the Protestant faith. We had one worthy example of a business man in Mexico who for years was the center of such a weekly English service. For many years, Mr. and Mrs. John R. Silliman lived in Saltillo. Mr. Siliman was an elder in the First Presbyterian Church of San Antonio. When he came to Mexico, he transferred his church membership to the local Mexican Presbyterian Church, and later Mr. Silliman was made an elder in this church. Besides his activities in this Church, as teacher and constant attendant on the Sunday school and other services, he was the leading spirit in the English service. If he could secure no minister, he always held an edifying and spiritual service, reading a sermon from some noted preacher. Thus, in his personal life, in his home life, in his business life, and in his public life, as consul, he was a genuine example of the Christian gentleman. During the Great War, Mr. Silliman was Consul at Guadalajara and it was then that he rendered some of his best service to his country and to the Cause of Truth. He spoke out boldly at a time when the truth was being traduced. He defended the principles for which we were giving life and treasure, at a time and in a country where there was needed a fearless heart

and a brave spirit. Some of the sweetest experiences in our mission life have been the fellowship in the home of Mr. and Mrs. Silliman in Saltillo. All of us at some time or other have enjoyed the quietness of this home, away from the heat and cares of the work in the lower country.

In Mexico City there are two churches for English-speaking people. The Episcopalians have their own church with their own rector. The other Protestants have organized a Union Church. This church had reached the stage of self-support and had a large influence in the Capital, when the revolution forced many foreigners to leave the country. It was compelled again to receive aid from the Foreign Missions Conference of North America. Under the fine leadership of Rev. and Mrs. William E. Thomas, the Church is again nearing the stage of self-support. A warm welcome awaits all visitors or those who take up permanent residence in Mexico City at these churches. We count this Union church with its varied activities as among our strong allies in Mexico.

IV.

Sunbeams

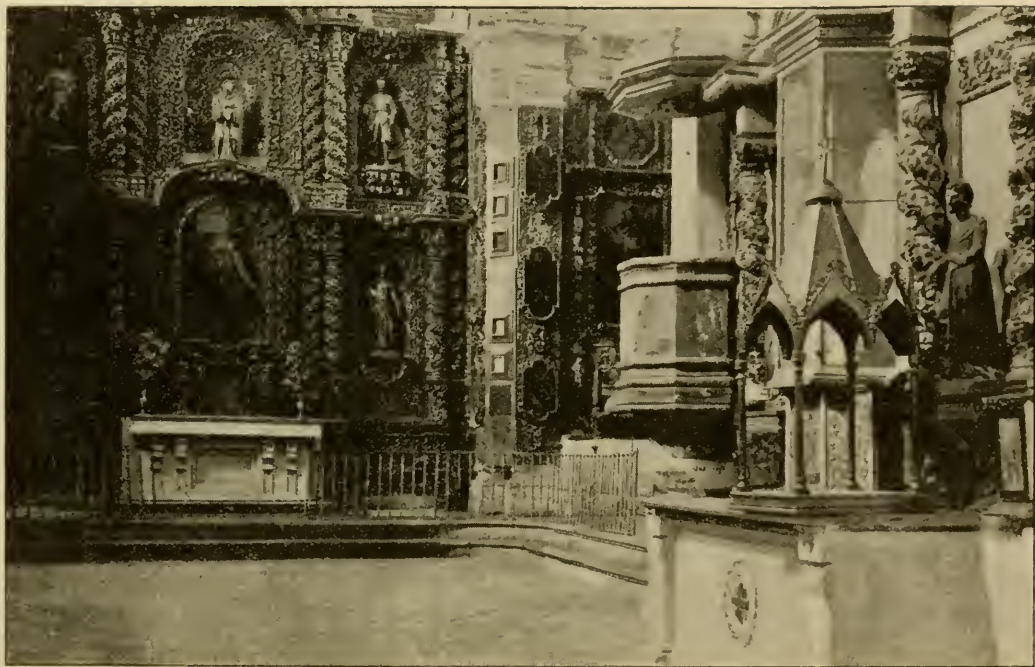
SYMPATHY NEEDED. Little sympathy need be wasted on the foreign missionary. He voluntarily goes out to the greatest task that has ever been projected by God or man. Back of him stands that Command of Christ; in front of him a redeemed earth; around him the protecting care of the Almighty. He is truly a privileged person. He might be envied, but never commiserated. But it is different with the child of the missionary. Born in a foreign land, his first few critical years are spent in conditions and surroundings which, in spite of the best that home

training can give, endanger his moral and spiritual development. Often forced to live his life apart from other children, he misses much of what is best in childhood.

UNAPPOINTED MISSIONARIES. But the child of the missionary is in most cases a messenger of the Good News. "Of such is the Kingdom of Heaven." "Except ye be converted and become like little children, ye cannot see the Kingdom of God." His very nature makes him a type of the members of the Kingdom. The parents, if they are like most people have lurking somewhere in their bosom, race prejudice and pride. The child knows no distinctions of race; he draws no color line; he holds no racial prejudice; his mental attitude tends not to separate but to cement. The child loves indiscriminately. He loves the people around him. He identifies himself with them without conscious effort. His heart throbs with theirs. He is one of them, even though he prides himself on being an American.



PRESBYTERY OF TAUMALIPAS



CATHOLIC CHURCH—TZINZUNTZAN, MEXICO

PART TWO

THE DAWN

(*Continued*)



Chapter IX.



“And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing up out of the earth by clear shining after rain.”

II Samuel 23: 4.

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

—Isaiah 11: 9.

Chapter Nine

PROPHECIES

I.

The Prophetic Vision

It does not take a prophet to see the bright morning as the Sun of Righteousness sheds the brightness of His rising and the glory of His Light over Mexico.

The prophetic vision reveals an inspiring conception of a redeemed Mexico as the stream of Christian progress broadens its influence on the people. It indicates God's purpose to lead the Church in Mexico to a higher stage of spiritual training than has yet been attained. The vision reveals an opportunity just as vast and attractive as fifteen million souls can make it, and as inviting as a ripe field to a harvester. It is as if Christ were saying to the Christian people of America that He has given to them the special privilege of giving the Gospel to Mexico. Stronger than the call of brotherhood is Christ's last command, and in the carrying out of this command there is great hope for this people.

II.

A Prophecy Based on Progress

THE STORY THE FIGURES TELL. We are fully justified in basing a prophecy on the interesting fact that there are already strongly organized churches in Mexico. We have

followed the course of our own work as it was begun by Dr. and Mrs. Graybill in 1874 and grew from one member to an organized church, a presbytery, and a synod. Other churches have done the same, and if ever a conference of all the Christian Churches in the world is held, the Evangelical Churches in Mexico will have their standing among the others.

In 1922 there are in Mexico 399 organized Protestant Churches, with a combined membership of 22,274. There are including these organized churches 703 stations and outstations where the Gospel is preached regularly. There are 149 ordained ministers and 624 other evangelistic workers, men and women who are giving their whole time to the work.

There are 306 teachers in Evangelical schools, 115 are Day Schools with an enrollment of 8,704 boys and girls while 27 of them are schools for higher education with an enrollment of 2,135.



DISPENSARY AT ORIZABA

There is an enrollment in the Sunday Schools of 21,504 members and in Young People's Societies of 7,539 members. The contributions of all of these Christians during the last year were \$257,766.33.

Associated with the workers mentioned above were 261 foreign missionaries, making a total of 1,034 Evangelical workers in Mexico.

Of the churches 45 are entirely self-supporting. The National Frontier Presbytery which is a union of Taumalipas, our old Presbytery in the North, and of Zacatecas with its 3,563 church members, is entirely self-supporting. That Presbytery alone gave during the year 51,800 pesos.

As the Christian people in the United States who are supporting the work in Mexico gather in the house of God from Sabbath to Sabbath to render thanks to their Heavenly Father for His blessings, they might add another note of thanksgiving that there are gathered at the same time throughout Mexico, in churches, chapels, and private homes thousands of their fellow Christians worshiping God, many of them for the first time confessing their Faith in Him and for the first time sitting down to partake of the Communion of the Lord's Supper.

But the Evangelical Church in Mexico has accomplished vastly more than the figures show, and holds a place in the life of the people out of all proportion to its membership. Besides those who have been received into the membership of the Protestant churches, there is a still larger number who might be called adherents. This group is composed of men and women who count themselves Protestants. Some are in training for church membership; others are holding off on account of family in-

fluences; still others are not quite ready yet to face the criticism and persecutions which would accompany a public confession. Yet they are a part of the Evangelical constituency and must be numbered along with others.

The Evangelical church has been in Mexico long enough now to test its character and it has stood the test well. In spite of prejudice, it is now generally recognized in the country that the Protestants are more trustworthy, are freer from vices, tell the truth, and are better laborers. The stimulus given to public morals is having its effect and is having its influence in transforming the lives of the people.

In nothing has the Protestant movement contributed more to the welfare of the nation than in the stimulus given to education. Its attitude toward public education, in contrast to the attitude of the Catholic Church, has won the favor of many of the Catholic people. The attitude of the Protestants on public questions has gained favor in the eyes of the liberal political leaders. No Mexicans are more ardent supporters of the Reform Laws which assure liberty of worship than the Evangelicals, and none are more patriotic, nor more desirous that their land shall become a real republic.

PROTESTANTS IN PUBLIC LIFE. It is a striking commentary on the work already done and speaks well for the future, that so many evangelicals occupy positions of great influence in the country. For many years the graduates from our normal schools have been sought by the state authorities. The Protestant women have been making, for many years, an effective contribution toward the uplift of Mexico. The recent revolution elevated to places of prominence many Protestants.

At the present time, an equally large number are in places of importance in the Government. Sr. Moises Saenz, a graduate of Coyoacan School and an elder in the Presbyterian Church, was for some years at the head of the largest preparatory school in Mexico. Recently, the teachers in the public schools in and around the city of Mexico, numbering several hundred, were allowed to choose three candidates, one of whom was to be appointed by the President as Director General of Primary Instruction in the Federal District. There were seventeen candidates and after three weeks of discussion and voting, Sr. Saenz was elected. This vote showed three things: First, the strength of the Protestant element among public school teachers; second, the breaking down of fanaticism on the part of the Catholic teachers, many of them having voted for Sr. Saenz; third, the growing influence of Protestantism in Mexico. Sr. Saenz was soon after this election sent by the government to Columbia University and later to France for special study.

In the present numerical strength of the Evangelical church in Mexico and in the transforming influence of this faith on society, we see the coming of the Kingdom. The large number of self-supporting churches and the increased number of men organized into laymen's movements will all tend to usher in a new social order.

III.

A Prophecy Based on Prospects

In the second generation of Evangelical Christians who have come to maturity and from childhood have known the Holy Scriptures and among whom are the ablest

ministers and most efficient workers, we have a most encouraging prospect.

The reverence of the Mexican is a quality to be commended. Their reverence for the church is noticeable among the high and the lowly. Often the Mexican lifts his hat or makes the sign of the cross in passing a church. He was devout as a pagan, he is devout as a Catholic, and he will be devout as a Protestant. The respect of children for their elders is shown by obedience, kissing the hands, and standing uncovered in their presence and who can estimate the full results of the Gospel on a people such as these?

The capacity of sacrifice in the Mexican character has also a prophetic aspect. The memory of those men and women who have died for the faith is an endowment from which they will draw to enrich their own lives and make more sure the final victory. Again and again as we have briefly recounted what God has been in Mexico during the past fifty years, there have risen before us the faces of those who have gone through sacrifice and suffering and a martyr's death to that better service where the servants of the King look upon the King's face.

Over and over in our fancy we have seen the face of Nicanor Gomez, who, in the spirit of his Lord said among his last words, "Father forgive them for they know not what they do." We think of the young Presbyterian minister, Abram Gomez and his elder Felipe Zaragoza who, while kneeling in prayer were brutally killed. We think of those twelve men, women, and children who were killed in the massacre of Acapulco. The Protestant Cause in Mexico will never be the same because of these martyrs. As their memory lives in the heart of the Christian Church

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in Mexico, the grace of God will be given to that church to follow in their train.

The revolution was a popular movement and profoundly stirred the popular thought. The intellectual life of the people is awakened and the people are taking lessons as never before in the art of thinking for themselves. They are seeing that the real cause of their national calamities and age-long struggle for freedom is their ignorance and moral inefficiency and spiritual decay. A recognition of their own needs is the best guarantee for the speedy application of the remedy. They need education; they need moral tone; they need the life-giving energy which comes only from a new heart. Protestantism with the open Bible is taking just those things to them and is bringing them to the New Day. The people are forward-looking; they are full of aspirations; they are hopeful; there is boundless expectation. The present moral and spiritual life of the young churches has already brought a new life to Mexico and as they draw more closely to Christ, and as His Spirit comes down on them, they will be great flaming torches of light.

EVANGELICAL PRINCIPLES AND THE MEXICAN SPIRIT. The spirit of freedom and liberty permeates the soil of Mexico. The Mexicans pride themselves on being one of the sister American Republics. Along with the others they are striving to establish the principles of democracy. Her location and her marvelous resources have designed that Mexico hold the leadership of all the Latin-American countries in these principles. Events sustain us in the belief that Evangelical Christianity merges admirably with the spirit and ideals of these countries in their struggles for democracy. The Evangelical faith is the faith for

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democracies. It is the most successful generator of a practical spirit and a virile energy. The results of the workings of this spirit in Mexico, where the spirit of freedom so permeates the soil, has been fruitful, and cannot fail to be more fruitful.

The doctrines of the Reformation find good soil in Mexico and as these doctrines are planted in the upturned soil, there is being discovered and developed the common man. He has hardly more than been discovered in Mexico. He is there and has great possibilities and powers. History helps in the prophecy as we recall how these great doctrines took hold of the down-trodden people of Europe during the sixteenth century and taught them to look into the faces of nobles and kings and not be ashamed. These doctrines are making their appeal to the great masses of the people of Mexico and are taking the trader at his counter and the digger in the field, the shepherd with his flocks, the teacher with her pupils, the doctor with his patients and are raising them to the dignity of the sons of God. In these doctrines they are learning the principles of popular government and of true democracy, and when these become the heritage of all there will be a new Mexico.

IV.

A Prophecy Based on Promises

ALL COMPREHENSIVE. If we had mentioned these precious promises at first, all the rest might have been left unsaid. Mexico is included in that promise which God makes of a redeemed and purified world. Far above

the bright prospect which the present numerical strength of the Protestant church in Mexico holds out, more full of prophetic vision than the splendid qualities of the Mexican people, more promising than changing conditions which make the Evangelical appeal of special force is God's unfailing promise. In comparison with the promises of God, these other things are of little value. God is with the Missionary enterprise in Mexico. Not only is this true in the sense that He goes with the people who go with the Gospel, but also in a greater sense God is *at work* in Mexico and is working out His perfect and irresistible will. It is hard for us at times to put things together and make this clear to our minds. It is hard for us to understand why He allowed a Catholic faith of the type of the sixteenth century to be forced on Mexico. We do not understand why He has allowed Mexico to pass through long weary years of political strife which have added untold suffering to the people. We do not understand why He has allowed the persecutions against His servants until more than eighty have been called upon to give up their lives. We do not understand these things. But back of all of them the living God is ordering his affairs and the missionary enterprise is more than anything else in His plan. All other events lead up to this, and in this enterprise is the realization of Christ's greatest and last thoughts. God the Father is in the enterprise. It cannot but succeed.

THE PROMISE IS FOR THE HOLY SPIRIT. The evangelization of Mexico is an enterprise which is being carried out in an atmosphere created by the Presence of the Holy Spirit. "When He the Spirit of Truth will come He will guide you into all truth," said Jesus. Beyond a doubt

the Christians in Mexico have not yet begun to test the power of that Divine Spirit Christ offers to give them.

May it not be that the extent to which this power of the Spirit has been tested is to be interpreted as an earnest of new revelation to them of the spiritual resources of prayer? "If ye shall ask anything in my name," said Christ, "I will do it." All things whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye have faith—if ye shall say to this mountain be thou removed—it shall be done." When God outlined the development of the work in Mexico, as a part of His great plan, He arranged the place for the Spirit to create an atmosphere of prayer, and with the development of this plan, this prayer force will become more and more a passion, an entreaty, an utter longing and an engulfing of the will of His people into a great achievement in the will of God. The Spirit of God is in the enterprise and where the Spirit of God is there is victory.

CHRIST'S PROMISE OF HIS PERSONAL PRESENCE. God the Father, in carrying out His plan for the ages, sent forth His Son who was in His Bosom to declare to the world God Himself. The highest work of the Holy Spirit in His mystical dealings with lives is His own secret way of planting Christ in them and giving Him the pre-eminent and sovereign place in them. "He shall not speak of himself," said Christ, he shall glorify me, for he shall take of mine, and shall declare it unto you."

If we should have any doubt about the coming of the Day in Mexico the thought of Him would banish it forever. If the enterprise is a mistake it is His mistake. If it fails it will be His failure. If the laying down of life in Mexico is needless waste let the reproach rest on

Him who laid down His own priceless life. The poets of old sang of the spiritual conquest of the world by Him. Prophecies throb with hope when at the brightness of His rising the Gentiles should come to the light. "Unto you that fear my name shall the Sun of righteousness rise with healing in his wings." If that is not enough, it should be enough for us to recall words which come to us from his own lips: "I am the light of the world;" "I am the good shepherd;" "I am the way the truth and the life; no man cometh to the Father but by me;" "All authority hath been given unto me in Heaven and in earth. Go ye therefore and make disciples of all nations. Lo I am with you always, even unto the end of the World."

He who gave this command gave the promise of His eternal presence, and in the confidence produced by that Presence and in the power which He will supply in His church, the Sun of Righteousness will increase in His Brightness and His glorious rising more and more over that sunny land ushering it into that Perfect Day.

"Oh, long expected day, begin!
Dawn on these realms of woe and sin!
Break, morn of God, upon our eyes;
And let the world's true Sun arise."

APPENDIX



FAMILY OF REV. EZEKIEL FERNANDEZ
PASTOR OF CHURCH AT TOLUCA, MEXICO

I.

OUR MISSIONARIES TO MEXICO

The following is a list of the men and women who have represented our Church in Mexico. The dates indicate the period of service (the year of entering service and of retirement). In case of death in service in Mexico, an asterisk is placed after the second date.

Graybill, Anthony Thomas, D. D.....	Va.	1874-1905*
Graybill, Mrs. A. T., nee Miss Douglas Taylor...	Va.	1874-1875*
Hall, Rev. John G.....	Ark.	1877-1899
Hall, Mrs. J. G., nee Miss Virginia Wilson.....	Va.	1877-1899
Graybill, Mrs. A. T., nee Miss Hattie Lough- ridge	Tex.	1879-1889*
Graybill, Rev. J. Walton, M. D.....	Va.	1881-1883
Graybill, Mrs. J. W., nee Miss Luella Crocket....	Ky.	1881-1883
Houstin, Miss Janet	Va.	1881-1889
Dysart, Miss Anne E.	Mo.	1882-
Lee, Miss Elsie V.	N. C.	1890-
Bedinger, Miss Sara E.	Ky.	1891-1911
Gunn, Miss Minnie	Va.	1892-1899
Cummins, Miss Ella	Tenn.	1894-1897
Houston, Miss Edith McC. (Transferred to Camajuanita, Cuba)	Va.	1895-1899
Graybill, Mrs. A. T., nee Miss Annie Ottaway..	N. Y.	1895-1912*
Shelby, Rev. Jas. O.....	Tenn.	1902-
Shelby, Mrs. J. O., nee Miss Mary Belle Sim- mons	Va.	1906-
Ross, Rev. Hervey L.....	Ark.	1906-
Ross, Rev. Wm. A.	Ark.	1907-
Ross, Mrs. W. A., nee Miss Lorena Barry.....	Miss.	1907-
McClelland, Miss Alice J.	Tex.	1909-

Our Missionaries to Mexico*(Continued)*

Morrow, Prof. Rufus C.	N. C.	1909-
Morrow, Mrs. R. C., nee Miss Medora Askew....	Ga.	1909-
Ross, Mrs. H. L., nee Miss Elizabeth McRae....	Ark.	1911-
Coppedge, Llewellyn J., M. D.....	N. C.	1921-
Coppedge, Mrs. L. J., nee Miss Coralie Lobdell..	Miss.	1921-
Wray, Mr. Jas. H.....	Iowa	1921-
Wray, Mrs. J. H., nee Miss Edith Scott.....	Iowa	1921-
Lewis, Rev. Zack E.....	Va.	1921-
Lewis, Mrs. Z. E., nee Miss Aurie Steptoe.....	Va.	1921-
Williamson, Rev. Orin C.....	N. C.	1921-
Williamson, Mrs. O. C., nee Miss Lois Faires, R. N.	N. C.	1921-
Farrior, Rev. Norman P.....	N. C.	1921-
Farrior, Mrs. N. P., nee Miss Hazel Black....	N. C.	1921-
Murray, Rev. Edward C. Jr.....	N. C.	1921-
Beaty, Miss Lettie	N. C.	1921-
Southerland, Miss Pattye F., R. N.....	N. C.	1921-

II.**CHILDREN OF OUR MISSIONARIES
IN MEXICO**

<i>Name</i>	<i>Date of birth</i>
Margaret V. Shelby	April 6, 1908
Katherine Morrow	January 23, 1911
Coralie Beauvais Coppedge	June 8, 1913
Rufus Morrow	December 8, 1913
Hervey Ross	May 10, 1914
May Wilson Ross	May 19, 1916
Pauline Morrow	December 18, 1916
Isabel Ross	November 16, 1917

Anthony Oliver Shelby	August 25, 1918
Mary Lee Lewis	May 4, 1919
Caroline E. Wray	November 20, 1920
Richard Lobdell Coppedge.....	April 20, 1922
Zack Edward Lewis, Jr.	May 13, 1922
Daniel Arthur Wray	June 4, 1922
Antionette Black Farrior	July 8, 1922
Jean McRae Ross	July 14, 1922
Donald Clark Williamson	September 14, 1922

III.

EVANGELICAL CHURCHES, SOCIETIES *and* MISSIONS WORKING IN MEXICO

- American Bible Society.
- American Friends' Mission.
- Associate Reform Presbyterian Mission.
- Baptist Churches in Mexico.
- Congregational Church.
- Disciples Mission.
- Episcopal Church.
- Methodist Episcopal Church.
- Methodist Episcopal Church, South.
- Mexican Society of Christian Missions (Independent).
- National Frontier Presbytery.
- Presbyterian Church in the U. S. (Southern).
- Presbyterian Church in the U. S. A. (Northern).
- Young Men's Christian Association.
- Young Women's Christian Association.

IV.

GENERAL EVANGELISTIC, EDUCATIONAL,
and MEDICAL WORK IN MEXICO

Total number of Foreign Missionaries.....	261
Men: Ordained Missionaries.....	59
Men: Unordained Missionaries (Not physicians or nurses) ..	19
Physicians: Men and Women.....	14
Women: Married (not physicians or nurses).....	66
Women: Unmarried (not physicians or nurses).....	93
Number of nurses.....	10
Total National Staff.....	773
Men: Ordained.....	149
Men: Unordained, teachers, preachers and other workers...	263
Women: Bible women, and other evangelistic workers.....	28
Women: Teachers.....	306
Women: Nurses.....	27
Stations with resident foreign missionary.....	42
All other places where regular work is carried on.....	661
Organized Churches.....	399
Full Communicants.....	22,274
Christian Adherents: Baptized and unbaptized; all ages.....	54,030
Number of Sunday Schools.....	388
Sunday School membership, officers, teachers and pupils.....	21,547
Number of Young People's Societies.....	254
Membership of Young People's Societies.....	7,539
Day Schools (elementary).....	115
Enrollment of Day Schools.....	8,704
Schools of Higher Learning.....	27
Enrollment of schools of Higher Learning.....	2,135
Number of Churches entirely self-supporting.....	45
Total contributions for church work during the year....	\$257,766.33
Total contribution for education during the year.....	377,397.55
Total contribution for Medical Work during year.....	63,837.67
Patients treated in hospitals and dispensaries during the year	9,507.00

V.

INTERESTING BOOKS ON MEXICO

Near Side of the Mexican Question

By JAY STOWELL—Price \$1.50

Our Mexican Cousin

By E. C. BUTLER—Price \$1.00

Mexican Twins

By MISS PERKINS—Price \$1.25

Life in Mexico

By MADAME CALDERON DE LA BARCA—Price 80c

Mexico Today

By GEORGE B. WINSTON—Price 75c

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By ALDEN BUELL CASE—Price \$1.75

Mexico Coming Into Light

By JOHN WESLEY BUTLER, D. D.—Price \$1.50

Mexico Today and Tomorrow

By E. D. TROWBRIDGE—Price \$2.00

Carmencita: A Story of Mexico

By E. V. LEE—Price \$1.00

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By SAMUEL GUY INMAN—Price \$1.50

The People of Mexico

By WALLACE THOMPSON—Price \$2.50

Historic Churches in Mexico

By SARA BUTLER—Price \$2.00

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By CHARLES MACOMB FLANDRAU—Price \$2.00

The Fair God

By LEW WALLACE—Price \$2.50

The Conquest of Mexico

By PRESCOTT—Price, 2 vol., \$1.50 each

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TEXARKANA, TEXAS

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Panama Congress 1916. (Three Volumes).

Renaissant Latin America

By HARLAN P. BEACH

The Living Christ for Latin America

By J. H. McLEAN

The Problems of Pan-Americanism

By SAMUEL GUY INMAN

Latin America

By HUBERT W. BROWN