

WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

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THE SUNDAY SCHOOL IN LATIN AMERICA

accepted idea of worship. The more catchy tunes of recent evangelistic song successes have been provided with words in Spanish and Portuguese and have become the popular 'religious' music for thousands of churches and Sunday-schools. 'Brighten the Corner' has somehow taken the place of 'Love Divine, All Loves Excelling,' and the result, from the standpoint of reverence in worship, is far from an improvement.

Opposition to the introduction of simple forms of service, responses, unison prayers, and similar aids to worship, although violent at first, has slowly diminished, and in most of Latin America it is becoming possible to provide an attractive and effective service. This change is due principally to the efforts of enlightened Sunday-school workers who have steadily trained the children and young people in prayer and praise as a means of 'practising the presence of God.'

Robert Raikes probably had no thought of Latin American Protestantism-to-be when he founded the Sunday-school movement among the mill children of England; yet, without exaggeration it can be said that the right hand of evangelical Christianity in Latin America is the descendant of that movement so humbly begun far across the Atlantic.

A Maker of Modern Spain

Don Miguel de Unamuno, the Spanish writer and philosopher, died on the last day of 1936. As recently as 1935 he had visited Oxford and received a doctor's degree *honoris causa*. It is right that his work should be remembered in this brief note, as, throughout the whole Latin world, he was identified with the struggle for liberty of thought and expression, and the purification of Christianity from historical accretions and local superstitions. He attributed the misery of the masses in Spain to the Roman Catholic Church and did not hesitate to say so in the strongest terms. Under the dictatorship of Primo de Rivera, he went into exile rather than submit to tyranny. Intensely Spanish in views, to the end he regarded both Communism and Fascism as foreign importations destructive of the national spirit and character.