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A CALL FOR HELP

WEEK OF SACRIFICE, NOVEMBER 14-20

At the recent Autumn Council held in Battle Creek, Michigan, the largest appropriations that have ever been made by the Seventh-day Adventist denomination was voted for 1927. Although large, as compared to former appropriations—amounting in the aggregate to four and one half million dollars—still these will come far short of meeting the actual requirements of the various fields.

The providences of God are far in advance of us. The Lord has prepared the way for us to enter many new fields, and urgent calls are coming to us from many quarters for help to be sent to them. We thank God for the appropriations that have been voted for 1927. We praise Him that He has put it into the hearts of His people to give so freely to the cause of missions. As the cause of God moves forward the calls for help become more and more urgent, and the necessity for greater sacrifices on the part of the people to whom our blessed Saviour has entrusted the great responsibility of carrying the good news of His return to the ends of the earth.

We urge our people throughout this division to join God's people throughout the world in making a sacrificial offering during the week of November 14 to 20. All our conference and mission workers will surely lead out in this self-denial offering. We are certain that there will be no disappointment in the response our loyal believers will make to this appeal.

The action taken at the Autumn Council is herewith appended.

Week of Sacrifice

Whereas, At the present Council the representatives from foreign fields have pressed upon our hearts the unprecedented needs of pushing our work rapidly into the many opening providences for saving souls, and in view of this we have committed ourselves by Coun-

cil action to the largest appropriation for carrying on the work in the history of this people; and,—

Whereas, The Spirit of Prophecy exhorts us to still greater sacrifice in the support and extension of our work, in the following statement:—

"It is impossible to carry it (the work) forward except by constant sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say 'you must wait; we have no money in the treasury.' Some of the men of experience and piety who led out in this work denied self, and did not hesitate to sacrifice for its success, are now sleeping in the grave. . . . The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that

God demanded of all connected with His cause an unreserved consecration of body, soul, and spirit, of all their energies and capabilities to make the work a success."—*Volume 7, pp. 216, 217.*

"Great sacrifices have been made and privations endured to place the truth in a clear light before you. Now God calls upon you, in your turn, to make great efforts and to sacrifice in order to place the truth before those who are in darkness."—*Volume 1, p. 192.*

In view of these statements and in view of the pressing need of securing at least \$200,000 in addition to the amount of money now in sight to enable the Mission Board to provide the additional appropriations promised for the current year to make possible the entering of new territory where providence has marvelously opened the way,—

We recommend, 1. That the plan for the observance of self-denial week for 1926 be carried out as heretofore, and that the date be November 14 to 20, as appointed at the General Conference, the offering be brought in on Sabbath, November 20.

2. That we earnestly invite our conference workers, our publishing house employees, the physicians, nurses and employees in our sanitariums, and all other institutional workers, to set an example in sacrifice by giving one week's salary.

3. That we request each church to unite earnestly in prayer that every member, old and young and little children, may be helped and blessed in joining the workers in making the sacrifice which the love of Jesus may prompt us to make for Him.

4. For our school and educational workers, we recommend the following special plan:

Whereas, It is fitting that we cultivate the spirit of sacrifice among the young people and prospective workers in our school,

WAITING FOR YOU

The world is waiting for somebody,
Waiting and watching today,
Some one to lift up and strengthen,
Some one to shield and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart,
With a gift of deed or song.
Do you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
This sad world, bleak and cold,
Where wan-faced children are watching
For hope in the eyes of the old.
To your wondering question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been years on years,
Some one to soften its sorrow,
Some one to heed its tears.
There, doubting, question on longer, "Who?"
For, oh, my friend, 'tis you!

—Sabbath Recorder.

We recommend the following plan for the teachers and students in our schools and the educational workers in the field, in North America, for helping swell the gifts to mission during the Week of Sacrifice:

a. That we assign to our educators and students as a special project for Sacrifice Week in 1926, the requests for the educational work among the Indians of the Inca Union Mission field, as listed in the regular budget and amounting to approximately \$20,000, as a goal for the raising of funds by personal sacrifice for this needy field.

b. That the teachers and employees in all our schools, and our secretaries and superintendents in the field, be invited to donate one week's salary to this fund.

c. That the individual goal for students be one dollar for the colleges, fifty cents for the academies, and twenty-five cents for church schools.

d. That these offerings be passed in through the regular channels in the envelopes specially provided for the purpose, and that these funds be designated by the church treasurers as "Educational Sacrifice" and be passed on in the usual way.

e. That any overflow above the goal of \$20,000 be applied on new school work among the Indians of the Inca Union.

f. That it be understood that gifts made to this fund during Sacrifice Week are not to take the place of the regular weekly offerings to missions, but are to be an addition to them by sacrifice, and to apply on the Sixty-cent-a-week Fund.

E. E. ANDROSS.

NEWS OF PROGRESS IN GUIANA

The Indians in the vicinity of Mt. Roraima continue to plead earnestly that a mission and school be established among them. We have recently learned that these Indians had some knowledge of the truth before Elder Davis visited them more than fifteen years ago. One of their number had visited the coast, and had learned to read. After his return to Mt. Roraima he became convinced by reading the Bible that the seventh day is the Sabbath, and proclaimed the truth among the Indians. We have evidences that the message of the coming of the Lord was given to this people in some way as early as 1842-3. Truly the Lord has been preparing the way for the sounding of the message among these children of nature.

On the 25th of August I left George-

town by motor car for the Pomeroun district, where Brethren Carrington and Gonsalves have been working. About twenty years ago Brother Abraham Miller began work in this district, and, although it seemed impossible for any one to live there on account of the mosquitoes, he continued faithfully at his post until a few months ago when he was called to look after the Mission at Kimba. As the result of Brother Miller's work two churches have been established, and there is an interest to hear the truth all along the river.

When I arrived at Charity, where our work is also progressing, I found the Pomeroun river very high, the water being at least four feet higher than the land on either side. The embankments were simply holding the river within its bed. During the night the banks overflowed, and the Mission house was soon surrounded by water. As I looked out in the morning, I could not refrain from weeping as I thought of what this would mean to our workers and people along the river.

Sabbath morning, August 28, our hearts were made glad as we saw the boats coming up and down the river loaded with candidates and others on their way to the baptism which was to take place during the day. The first to arrive was a young Chinese man who is much interested in the message. He had driven twenty-three miles in a motor car, and, crossing the river in a boat, had arrived at seven in the morning to attend the Sabbath meetings. Then came a large number of Portuguese, Negroes, East Indians, and Aboriginal Indians, for the baptismal class was composed of members from all these nationalities. More than one hundred and fifty people attended the services of the day, which continued from the Sabbath school at 9.00 A. M. until 4.00 P. M. with only an intermission of thirty minutes.

For more than forty miles up and down the river the interest is spreading, and we can truly say that souls are embracing the truth "daily." Surely we are in the "Loud Cry" period of the message, when the warning will go to the uttermost parts of the earth. Dark has been the cloud that has overshadowed us during the months of the past, but God has not forgotten us. The work has moved forward, and many have embraced the message.

The terrible drought of more than eight months has brought much distress upon the people, and has caused the prices of the necessities of life to be very high. The pressure for laborers, and means to push the work, has

never been so distressing. We must take one of these young men from Pomeroun for the work among the Indians in the interior. How shall we fill the vacancy? We need another worker for the interest about ten miles west of Georgetown, where we will soon organize another church. One of our local men, who is a school teacher, is carrying on the work there in connection with the work of his school. He told me last night that the message is advancing. Again we appeal for help.

D. C. BABCOCK.

DEDICATION OF NEW CHURCH AND SCHOOL BUILDING IN SANTO DOMINGO

August 29 was a day that will long be remembered by the members of the Macoris church, and also by the brethren and friends who came from the capital and La Romana to witness the erection of the new church building. The weather was favorable and the building could not accommodate the people who attended, and many were obliged to stand on the outside during the entire service. The dedicatorial service was not lengthy, but spiritual, solemn, and impressive, and we believe that a good impression was received by all who were present.

After the dedication the children of the church and some of the young people from Santo Domingo city rendered a program that was both entertaining and instructive. At the close of the program a cordial invitation was extended to all to attend the evening service, which was the first of a series of meetings that would be held in the church.

The building, which is 56 x 29, is of reinforced concrete, and has a zinc roof. There is also an addition at the rear, 35 x 18. On account of lack of funds we have not been able to completely finish the ceilings and partitions, but it is now in a condition that it may be used for church and school purposes.

The most of the money and material has been donated by Roman Catholics. They have been very friendly and have shown a great interest in our work. We are praying that they may not only give their money, but their hearts to the Lord and to His work. The erection of this building has advertized our work and faith in a very definite way, and we are hoping to see results from the meetings which are now being held in the church.

PETER NYGAARD.

PROGRESS IN MONTSERRAT

All who had part in the erection of our new church building,—and they included men, women, and children,—are rejoicing together today because they have a place of worship so nearly completed that it may be used for the regular services of the church. The building is 40 x 26 and is situated on a beautiful site near the public highway.

During the past year we have held our meetings in the home of one of our brethren; but the attendance increased so rapidly that we were obliged to erect a booth in front of the house, and also one in the rear in which to hold the Sabbath school. This structure at the rear of the house was destroyed by the terrific gale of last month, and we feared to replace it because the government had hoisted flags and discharged cannons as warning of the coming hurricane. Our hearts are filled with gratitude that our island suffered no serious damage from the storm, with the exception of the partial loss of the fruit crop, and the destruction of a few old houses in the southern part of the island.

On Sabbath, September 11, we baptized eleven candidates. The people who assembled to witness this ceremony constituted the largest gathering we have ever had on a similar occasion. Many of these people attended the service which followed the baptism, and the accomodation of the building was taxed to its limit.

Although the seats for the new building are not yet ready, we have announced that the services will commence in the church next Sabbath, September 18. We are expecting great things from God, and are determined to attempt great things in the finishing of the work in this part of the Lord's vineyard.

J. A. REID.

THE POWER OF THE GOSPEL IN THE GULF MISSION

We had come to Saltillo in response to a call from the church for assistance in some meetings. As we passed a saloon in walking down the street, the sound of music and the babble of drunken voices came through the open door. I turned to my companion and noted an expression of sadness on his face as we paused for a moment to listen.

"It has been only a little while since I found pleasure in places like that," he said sadly. "I was a captain in the army and the director of the band. Money came easily and the greatest pleasure I knew, though unsatisfying,

was to spend it for drink or waste it in gambling. I would have been dead before this if the gospel had not found me; but now, thank God, its power has changed my life. My heart is filled with sorrow for the man whose pleasure is found in the hard paths of sin and whose end is destruction."

I contrasted in my mind the picture of this man as he had been,—a drunken, gambling soldier,—with what he is now,—clean, upright, anxious to serve in the cause of righteousness, a minister of the gospel that saved him. And as I thought of the great change wrought in his life by the power of the gospel, I could not but echo his expression of gratitude, "thank God."

In this large field stretching for 2000 kilometers from north to south and 1000 kilometers from the gulf to the western border, there are 1000 villages where the gospel story has never been heard. From here and there comes the call for help. Our workers, at present so few in number, are unable to meet all the needs of the field; but we are laboring faithfully to carry the gospel message to those who are, as was this army captain, bound by the chains of sin.

A. G. PARFITT.

MISSIONARY VOLUNTEER ACTIVITY IN PORTO RICO

Immediately after my appointment to the Home Missionary and Missionary Volunteer work of the Porto Rican Mission I was obliged to go to Aibonito for two months on account of poor health. I have recently returned, and have started work among the various churches, with a special burden for the young people.

Sister Lucia Fuentes, who is engaged in Bible work, has encouraged the young people of the Cayey church in the Missionary Volunteer work; and I recently had the pleasure of organizing a society of twenty-three members at that place. I trust that the Lord's blessing may rest upon this society; and that all our Porto Rican workers may follow the example of Sister Fuentes, that by the end of the year Young People's Societies may be organized in all our churches.

The children of this church are interested in missionary work. A boy of nine years of age told of visiting a sick lady with his younger sister, and said, "We sang a hymn and prayed for her. Is that missionary work?" These same children noticed that a helpless man was left in front of their house one day, the one having charge of him having apparently forsaken his duty. The

children took the man to his home. Such experiences certainly indicate that these volunteers have the spirit of service.

When we saw the mother teaching these children and praying with them each morning before breakfast, we knew that we had found the secret of the children's missionary spirit. Is it not time for Seventh-day Adventist parents to give to their children such training, that they may be shielded from the snares of evil, and that they may also take an active part in seeking and saving the lost? The instruction of Deut. 6:6-9 contains important counsel for parents today.

ANTONIO MARRERO.

BAHAMA MISSION

Another hurricane, even more devastating than the one in July, swept over a portion of our island field on September 17, and did a large amount of damage. It is reported that four hundred people perished by a tidal wave on the Turks Island; but no loss of life has been reported from the other islands.

Again the liquor dealers appear to have sustained the heaviest losses; and the sponge beds are badly damaged. Many of the church buildings are also damaged. God has protected his people in this experience, and, while our church building was wrenched by the storm so that the windows and shutters will have to be readjusted, our losses have been comparatively small.

Miss Ina Connerly of Washington, D. C. arrived in Nassau Sabbath morning Sept. 26, and was united in marriage the same day to Brother O. J. Lawrence, the secretary-treasurer of the mission. The ceremony was performed in the church by the pastor, after a sermon emphasizing the blessings and duties of married life. We are pleased to know that Brother Lawrence will have such an able assistant in his work.

W. E. BIDWELL.

THE ANTILLIAN UNION

The work of the Third Angel's Message is going forward in the Antillian Union. More than two hundred new converts have been reported for the first half of this year. Our workers are of good courage and we expect that the last half of the year will show still greater progress.

The session of the Jamaica Conference was a blessed season. From the first day there was a good spirit present and all united in seeking for a closer walk with God and a better knowledge

of how to serve Him more efficiently. Definite instruction concerning our work and organization and also along spiritual lines was given each day. All present seemed to greatly appreciate this instruction and pledged themselves to carry it out in their home churches.

Elder J. A. Stevens of the General Conference Home Missionary Department was present all through the meeting and his help and counsel were greatly appreciated. It had been arranged for Sunday night meetings to be held in the large Municipal Theatre. Two meetings were held here, Elder Stevens preaching each time to a crowded house. The last Sunday night it was necessary for the management to close the doors and turn away several hundred people who could not find even standing room.

Elder R. J. Sype who has been elected Home Missionary secretary of the conference arrived in time to assist in the last half of the meeting. He enters upon his work with enthusiasm and we are expecting great things to be done in the Home Missionary work in Jamaica in the future.

Elder W. J. Hurdon was unanimously elected president of the Jamaica conference for the ensuing two-year term. Elder Hurdon has the support and confidence of the people and we are confident that great advancement will be made in the work of the conference under his leadership.

Six new churches were added to the conference at this session. All the deliberations of the conference were carried on in a harmonious spirit. The delegates returned to their homes determined to render better service to God.

Cuba

The meetings for the workers of the Cuba Mission was held in the rooms occupied by the church in Habana, and commenced August 19. Quite a number of the believers assembled with the workers to enjoy the good instruction and counsel that was given by Elder J. A. Stevens of the General Conference Home Missionary Department, the writer, and several of the mission workers. There was a spirit of willingness present among the workers as we sought for greater power and efficiency in the great work that God has laid upon us. The workers all testified of the help they had received at this meeting, and returned to their fields of labor determined to render better service and with a broader vision of the work in which we are engaged.

On September 15 Elder C. V. Achenbach and family with Brother Bullard and wife left Habana for Santiago, Cuba, where they were to take ship enroute to Santo Domingo. Elder Achenbach will take the superintendency of the Santo Domingo mission, and Brother Bulard will act as secretary-treasurer. We are glad that such a strong corps of workers were willing to go to this needy field. Our best wishes and prayers that God will give them wisdom to do His work acceptably go with them.

After spending several days with the believers assembled in the Colporteurs' Institute at Camaguey, and after careful counsel with the workers there, it was decided to organize a church at that place. On Monday, Sept. 27 this was done. There were present 23 persons who signified their willingness to recognize each other as members of the church and brethren in Christ. These were organized into the Camaguey church of Seventh-day Adventists. We trust that this church may be as "a city that is set on an hill," whose light "cannot be hid."

From Camaguey we went to Bartle where our school is located. Here we found great perplexity due to the fact that Sister Helene Suche had been taken very ill and had left the school, leaving the entire work of the grades upon Prof. C. L. Pohle. This together with the administrative work of the school, and the responsibility of attending to the details of getting materials ready for a new building, and getting the farm in shape for new crops that will be a help in the boarding department, is too much for one man to handle. We have looked over the field and can see no one at hand upon whom we can lay the burden of helping Brother Pohle. Just at this time we received word from the General Conference that the one whom we expected would share this work had been called to another field. We can only turn to the throne of grace and ask God to send someone to help us in this hour of extremity. Teachers with enough Spanish to not appear ridiculous in the class room seem to be scarce indeed.

Two new church buildings have been erected in Cuba the present year, one in Kingston, Jamaica, one in Macoris, Santo Domingo, and one in the Bahamas islands. One church in Porto Rico has been extensively repaired, so that it is like a new church, and new buildings are under way in Porto Rico to replace the ones that were destroyed by fire at the Aibonito school property some time ago. In Cuba material is

also being gathered and brought to the school for a new building to serve as dining room and dormitory. We are glad for these evidences of advancement in the work. J. A. LELAND.

INSTITUTE IN CUBA

The regular institute for colporteurs was held in the city of Camaguey, Sept. 21-30. Twelve colporteurs were in attendance, and also a number of visitors. In addition to the routine work of the institute, with the help of Brethren Leland, Sales, and Avila, night meetings were held in the exposition building, which we were permitted to use without charge.

The institute took on a spiritual phase, and I believe that it was one of the best I have ever attended. General instruction was imparted in a way that gave opportunity for all to take part in the discussion of the topics. The following are a few of the points which were brought out by the colporteurs:

Any colporteur who sells books at a price lower or higher than the regular price is deceiving himself more than the public; and he will doubtless find that his interest in the work will decrease.

Colporteurs should use good judgment in the practice of health reform, being careful not to offend any one; and he should also be an example in Adventist homes where he may visit.

The message can only reach the public in general by the use of different kinds of books of different prices. Tracts should also be carried by the colporteur to be sold or given away. Books should be represented in such a way that the buyer will know what kind of book he is getting, and so that the colporteur will not be ashamed to canvass his territory.

Colporteurs can be instrumental in teaching the message by means of visiting, Bible readings, letters, good example, etc., outside of his regular hours for canvassing; for the statistics indicate that some of our colporteurs are as successful as ordained ministers in bringing people into the truth.

It was also recommended that a collection of small books be sold, including a subscription to *El Centinela*, for about \$3.00

Brother R. R. Mattison, our new Field Missionary secretary for Cuba, took charge of the field, relieving Brother R. E. Stewart for ministerial work. We are all of good courage and strong faith in the Lord. G. D. RAFF.

THE NEW COLOMBIAN MISSION

In harmony with a resolution passed by our Division committee a year ago, three of the four missions in this republic are operating. Soon after the close of the recent General Conference it was our privilege to have Elder C. E. Knight with us to audit the books, and to apportion the surplus on hand between these fields. A call has also been made for a leader of the Pacific Mission.

The Atlantic Mission under the direction of Elder E. W. Thurber has the greatest number of places at present where interests have developed. The Bogota Mission is now provided with a superintendent, Eldere Geo. C. Nickle. This section is ripe for evangelical efforts, but we do not have the workers. Bro. F. A. Brower is carrying on a strong work in distributing our literature, while Sister Brower is devoting her time to the growing interest of the school.

The writer believes that the outlook for a strong work in Colombia is very good. It is true, that the Church is still dictating to the State, but in God's own way and time we shall have more liberty to carry the message, especially through our publications. A few weeks ago the Presbyterian Mission announced a general meeting in Medellin, the most influential stronghold of the Church, with the result that archbishop sent out the usual documents to prevent the holding of the "Protestant conferences" (He took particular pains to mention the sly way in which Adventists do medical-missionary work). The governor forbade the holding of the meeting, but the news was carried to the capital where Dr. Zea Uribe, one of the most influential leaders, delivered a wonderful address before Congress in favor of Protestant propaganda. One of his points was that Colombia ought to permit Protestant conferences the same as Protestant United States permits Catholic conferences. The experience of Mexico may have the effect of lessening the fanaticism in this country, as the liberal press is applauding the government of the sister-republic.

We take no part in politics for we have a far greater and higher work to do, but our prayers are that God may open the way for a mighty work in behalf of His message. We are grateful to the Lord that He has given us the assurance through the Spirit of Prophecy, that angels of Heaven will visit the halls of congress to influence leading men of the world to defend the cause of truth. To us this is the signal of the rising of the cloud in the camp of Israel. We are of the best courage,

and our earnest desire is to be able to speak the word of life with power.

Medellin, Antioquia.

MAX TRUMMER.

FAITHFUL UNDER TEST

Elder L. H. Christian tells of the loyalty of our Macedonian brethren, when they were placed under severe test, in the following words:

Just two months ago—it was last March—in Macedonia, one whole church of our brethren were imprisoned. They were brought in before the judge and their lives were threatened, and they were told that they would be despoiled of all their goods unless they would surrender the advent faith.

The elder of the little Adventist church stood up and said: "Judge, rather than leave this message which has saved us from our sins, this message which has brought us to Christ, sooner far than give up this blessed hope and message, we will let you take all our goods. We will not change a single iota of this message; and Judge, sooner than surrender a single point of this truth, we are every one of us ready to die for it."

The judge turned to them and said, "I will propose to write that into the court records, and I expect every one of you people to sign it." And the elder said, "Furthermore, after you have put it into the record and we have signed it, we expect to follow it." I have the record here verbatim as it was put into the court record, but it is practically as I have told you.

They said to him, "We will never leave the advent message. We have found a way that leads us from sin and near to Jesus. Rather than give up this hope, we will surrender all our goods. Rather, Your Honor, than give up this faith, we are ready to die for it."

Those words were written last March in that court record, and what the outcome will be for those people we do not know, but I'll tell you, friends, if they are willing to die for their faith in Macedonia, we ought to be willing to stand to it in America, in this land of comparative peace and prosperity, and in the better parts of Europe. We need the spirit of those men who determined to hold to the truth, even if it cost them their lives.

In telling of the progress of the work in Russia, Elder Christian gives us another picture of faithfulness:

We have been permitted to issue an edition of 10,000 Russian Bibles. We have been permitted to start a little

mission school over there. Brother Lobsack, the head of the mission out there traveled over 28,000 miles last year. He went away over beyond the Caspian Sea, into Turkestan, where scarcely an Adventist minister had ever been before. Everywhere he went he found believers happy in the Lord, waiting to be baptized, waiting to be received into church fellowship.

Brother Lobsack came back from that long trip, more than a trip around the world at the equator, and sent us a most interesting account of it. The brethren told me that during the war, and the famine after the war, in one of those worst winters (1921 it was), the brethren said to him, "You must not travel. It is dangerous. The plague is on and the revolution is on."

But he said, "I am bound to travel, for God has called me to His people."

He went on those trips. He was taken sick with spotted typhus, and his wife and children for more than three months did not know where he was, whether he was dead or alive. He was caught in a little village, and the people took him in. They did not know who he was, but he began to talk with them about the Lord, and the folks told me that during the first ten days, before he became unconscious, lying on his bed of straw, he had the whole village come, and he told them about Christ.

The people would say to him, "You must not talk, you must not work, you must not exercise yourself. When the disease comes to the final stage, you will surely go under."

But he said, "As long as I have breath, as long as I have consciousness, I will tell these people of the love of the Lord who died for them."

I tell you we need that spirit in our hearts. We need that spirit that will lead us to give and labor and suffer, and if need be, die for the Lord Jesus.

Brother G. Mc Laren relates the following story of faithfulness in far-away Fiji:

Naomi was an old Fijian woman who was born in the days of cannibalism. She was the daughter of a cannibal, and had witnessed many dreadful scenes in her own village, when her friends would be clubbed and taken away to be eaten by enemy tribes. Her people later on accepted Christianity, though they did not live up to it as they should have done.

Naomi heard the third angel's message from one of our missionaries in her little village away up in the inland part of Fiji. She was persecuted by her people. They told her that she had no right to accept the Seventh-day

Adventist faith without consulting them. They were fond of eating pig's flesh, smoking tobacco, and drinking Figian grog; but Naomi, when she heard the message of salvation, decided that that it was not right to use these unclean things.

Here peepole said that if she did not give up the truth, they would take her before the government official of the district, and have her put in jail. She said, "I am willing to suffer anything for the truth. I will not give up."

One morning they took her from her village, and started on the journey to the native magistrate. The road was rough, the sun was hot, and Naomi was hungry and thirsty. Twenty-five miles they took her, and made a charge against her before the magistrate, saying that she was disloyal. She was tried before the court, but finding that she had done nothing that would cause them to put her in prison, the judge discharged her.

They took her home again the same day, over the same road—no food, no water to drink. They thrashed her with sticks, hoping they could get her to submit or to give up the truth that she loved so well. She showed me the scars that were left on her body by this treatment, but with a smiling face she said, "I will never give up the truth. I would rather die, because it means so much to me, and I am confident when the Lord returns He will take me to be with Him."

She continued to be an Adventist for several years, being persecuted by her people week by week. Later on, when her people found they could not get her to submit to their ways, and when, by watching her closely, they noticed that her consistent life rang true all the time, the persecution ended, and some of her people accepted the message.

Naomi now rests in her grave, awaiting the return of the Master she loved. Her last words were, "I have finished the course; I have run the race; henceforth there is laid up for me a crown of righteousness." Many of her people now rejoice in the truth, and feel sorry for the way they persecuted Naomi.



WILLING TO SACRIFICE TO PROVIDE A SABBATH SCHOOL OFFERING

Elder G. McLaren tells of the influence of the Sabbath school in the following story:

Timoci (Timothy) is an old blind Fijian. He has not seen the light of day for many years. I visited him

recently. We had Sabbath school and how happy he was to have the privilege of meeting in Sabbath school with a few others of like faith! We went through the review of the lesson and then the mission talk. When the time came to take the Sabbath school offering, Timoci was in trouble. He said:

"Mr. McLaren, I am sorry I have no offering at present. The only thing I have left in the way of worldly possessions is a Big Ben clock. Please take this as my offering. You can realize on it in Suva, and then put the money in for my Sabbath school offering."

Tears were in his poor blind eyes as he expressed his sorrow at being so poor. But I wish you could have seen his face, black, but bright with the light of this glorious message.

Elder L. G. Mookerjee, a worker in India, told the following touching story at the General Conference:

"The Sabbath school is also doing its appointed work. We thank God for the Sabbath school. The husband of one of our sisters smoked a clay pipe. He was very much annoyed because his wife was keeping the seventh-day Sabbath, attending Sabbath school, and the Sabbath evening services. One Sabbath morning this sister attended the Sabbath school, went back home, and did not come to the evening meeting. We sent to find out what was the matter, and found that the husband and mother-in-law had beaten this sister black and blue.

"The next day the poor sister came to our bungalow with a Sabbath school pamphlet in her hand and three pounds of rice in a corner of her handkerchief. She told us she was going to the home of her mother, a widow in an interior village, walking about twenty miles. She was not well herself at the time, and she said, 'Sister Mookerjee, I have three pounds of rice. I kept a handful of rice every day, in order to sell it Friday, so that I could bring the price for a Sabbath school offering.' She asked my wife to sell the rice. It was just ten cents for the three pounds, and this was turned in to the Sabbath school offering.

"My wife brought out a little money and said, 'How will you walk all that distance? How will your widowed mother feed you and look after you? Take this money, go to your mother's home, and stay there. This money will help you buy some food. Let us know when this money is gone, and we will try to help you some more.' That shows what the Sabbath school is doing. That sister is very faithful in studying her lessons."

MACEDONIAN CALLS

Elder F. A. Stahl's cablegram to the General Conference office, after he had visited the jungles of the Amazon region, was remarkable for its brevity and significance. It contained but two words, "Great prospects." The following incidents indicate how the Macedonian calls are sounding in that part of South America:

"On the Napo River lives the fine tribe of Yahua Indians, who asked for a school and a mission. The Conibos, on the Ucayale River, said to be the most fierce and cruel of all the tribes, received us kindly, and pleaded that we stay among them and teach the Word of God. The Piros on the Urubamba River pleaded for a teacher. The large warlike tribes who live on the Tambo River, among whom it is not considered safe for a white man to venture, received me with open arms, because they knew about our work in the Perene."

"Returning to our mission by the way of the Pangoa River, I did not intend to stop and visit any more tribes of Indians, for I was quite exhausted from my long journey; but I had gone only a few miles up this river when I was hailed and stopped by the most powerful chief of that region, who had heard that I was coming that way, and who knew about our mission. I shall never forget the fervent plea he made. Taking both my hands in his, he said, "O, give us a school and a mission like you have in the Perene! We have been there, and have heard the teaching of the Word of God, and all my people must learn this; but it is too far to take our families of children and aged ones. O, do not refuse us!"

"A few days after I reached our mission home a delegation composed of Piro and Campa Indians from the interior which I had just left, arrived and renewed their plea for a mission; and when we told them, God willing, we would pass up those rivers about the middle of 1927, and that they should have white flags placed where they wanted us to stop and visit them, the chief, a fine, noble-looking man, stepped up and said, "I will not put up flags, for you might miss them. I am going to build a house on the river bank, and keep watch for you day and night so as to be sure to see you."

Brother C. C. Crisler, secretary of the Far Eastern Division, speaking of the need of China, said, "In China we have thousands upon thousands of cities. In one of the representative cities, Peking, we have three chapels, and two

or three outside of Peking—a mere beginning. We could show you ten thousand walled cities of China, and we have entered less than one hundred of these ten thousand."

After telling of the marvelous way in which God has opened the doors of opportunity in the Far Eastern Division, Elder I. H. Evans in his report said, "Strange as it may seem, God has opened the doors of these remote places of earth, and over the great archway of nations hangs this challenge to this people, 'Come over and help us!'" Other churches have blazed the way. Martyrs for Christ have paid the cost, and in many places their service has exercised its influence upon the people. In many sections one can hardly go so far but other missionary feet have gone before. The American and British Bible Societies have pioneered, like John, and have prepared the way for evangelization.

Surely God has made it easy for us to labor. If we were thrown back one century we should find many doors closed. Japan, Korea, China with few exceptions, the Philippines, Siam, the Federated Malay States, would be closed. Now they stand open, and we may enter. This is the day of God's great opportunity. We must "arise and shine," that the glory of God may rest upon us."

PERSECUTION and PROVIDENCES

Elder F. W. Spies, superintendent of the East Brazil Union Mission, related the following incidents in giving his report at the General Conference:

"A faithful colporteur had worked in the interior, and scattered a goodly number of his message-filled books. These stirred the ire of the dragon. The priest of the little town hired two ruffians to kill him as he continued his journey. The following day he started out, all unconscious of the danger that threatened him. But God had His eye on His servant. Our colporteur soon entered a large wooded tract, in which he must travel for an hour or more, and in which Satan had decreed he should find his grave. But he had not gone far when he felt the need of holding converse with his Master, and presently he and his burro disappeared in the underbrush. He spent half an hour in prayer, and then resumed his journey. He was scarcely out on the road again, which was little more than a path, when he was overtaken by a horseman, who stopped and stared at him as if he beheld a man risen from the dead. Finally he stammered, 'Are you alive

yet?" then added, "The priest hired two men to kill you. They have just passed by this place, and are now ahead of you." The stranger then pointed out another and safer road to God's messenger, and he went on his way rejoicing, and was soon out of reach of his would-be assassins."

"Another colporteur has done faithful work and scattered a large number of books. These had created quite a commotion, but this time among so-called Protestants. Since they could not refute the truth found in the books, they resorted to the only argument the advocates of error know, violence. These so-called Protestants agreed to furnish a band of rowdies, who were Catholics, all the rum they wanted on condition that they kill the colporteur. The crowd drank rum until they were intoxicated, then went to the house of an interested person, where our brother was quietly resting on the Sabbath. They pulled him out into the street, tore his clothes, and beat him until he was bleeding profusely, finally knocking him down. One of the ruffians raised his knife to finish the job, when suddenly another stayed his hand, and then, while they wrangled among themselves, our brother escaped to a place of safety. But what was the result of this work? In a very short time after this occurrence, twenty were baptized, and today we have a church of thirty-five in this section. No doubt Satan endeavored to forestall the good work he saw might be done at this place, but God's truth triumphed."

"In a certain section, an interest sprang up among Catholics. Some had already embraced the Sabbath truth and were keeping the day. This exasperated those who turned against it. Satan decided to put a stop to the work by inspiring the opposers to give the preacher a good flogging. A secret plan was laid, and some thirty of the enemies of the truth gathered at a small rum shop by the road where the worker was expected to pass. They then encouraged each other by drinking more rum and telling how they would flog the preacher. They even tied the gate through which he must pass, and felt sure they had him in their power. The worker, however, was entirely ignorant of this plot, and was planning on taking this, the usual road as he journeyed on the following day. There was another road, which would take the worker to the same destination, but it was more difficult and less traveled.

On the morning of his departure, as he was saddling his mule to continue his journey, the conviction seized him, and it seemed almost like an audible

voice, saying to him, "Take the other road." Though the old and known road would have been far preferable, he obeyed what seemed to him the Lord's guidance, though he could not then understand it, and was soon well on his way. Not small was his surprise when, upon a later visit, the worker was informed of the plan of the opposers, and he realized how marvelously the Lord had led him and frustrated the designs of the would-be persecutors of His servant."

Elder N. P. Neilsen, president of the South Brazil Union Conference, told of similar persecutions, and of the same protecting hand of God in his field. The following are extracts from his report:

"Last fall a small band of men planned to burn our tent in the city of Sao Paulo. They were promised a banquet when the deed was done. The plot was unknown to our workers, but was discovered by the police a few hours before the time of our meeting. That evening several policemen were at the meeting, and they arrested the men who had planned to burn the tent, so they were taken to jail instead of to the banquet. Our tent was unharmed, our meetings continued, and souls accepted the truth."

"Last October two of our workers began a tent effort in Sao Joao da Boa Vista, a beautiful little city in the state of Sao Paulo. We had only two Sabbath keepers there at the time, a mother and her daughter. The meetings were well attended, and a good interest was aroused. This brought opposition from the priests, who publicly warned the people against us, and forbade their members to attend. A 'Vigorous Protest' was circulated against us; but the interest only increased. The bishop came, and finally a large meeting was held, at which it was decided to drive the Adventists out of town.

"But the following night the attendance at our meeting was so large that it was impossible for all the people to gain entrance, so it became necessary to hold two meetings that night, one following the other. The mayor, fearing he did not have police enough to protect our people in their rights, sent to Sao Paulo for more soldiers. On the evening of the attack a mob of five or six hundred people came, crying, 'Kill the Adventists!' but the officer and his men were there in front of our meeting place. He warned the mob that the first one who attempted to cross would drop dead. For an hour or more the mob was held at bay, and finally dispersed without doing any harm

to our people. Many of the new Sabbath keepers were inside, ready to defend our workers. They stated that they would lay down their lives to protect our ministers. On Sabbath seventy or eighty were present at the meeting, claiming to be keeping the Sabbath and ready to obey the truth."

WEEK OF SACRIFICE

While it is generally true that "it is more blessed to give than to receive," this is especially true concerning the Week of Sacrifice. Everybody who has ever joined God's people in this good effort knows that all the spiritual blessing we receive by far surpasses anything we may lay on the altar in the way of earthly possessions. It is a matter of fact that in countries where our brethren are usually having a year of sacrifice they are most eagerly waiting for a chance to join in a special self-denial week.

There comes to my mind a really inspiring experience we had in Hungary. Some people felt rather discouraged over having the Week of Sacrifice plans go on year after year. They thought our church members would not stand for it. So while we were laying the plans for the conference meeting at Budapest I told Elder Minck, the president of the Hungarian Union, that he better not expect anything concerning the Week of Sacrifice from the Committee of Plans, since the Division Committee would probably discontinue it. But Elder Minck claimed that it would be impossible not to consider it in Hungary because the people were expecting it and they would really feel dissatisfied if they could not have their self-denial week again. I suggested that we test it out in a meeting, and it certainly was inspiring to see every hand in the large congregation go up for the Week of Sacrifice. Anyone who knows our poor people there knows that they are really sacrificing the whole year around. There was a man sitting in a little wagon, right in front of the congregation. We was a poor cripple who had lost his legs entirely and could hardly use his arms. He made the following statement:

"You will realize that it is very hard for me to get work (we thought it was quite impossible) but when the Week of Sacrifice came last year, I asked the Lord to help me to get work for at least for His week. The Lord heard my prayers and I found work, not only for that week, but I kept the job ever since. So I certainly am for the self-denial week with all my heart." His

testimony brought tears to the eyes of all who listened.

A church elder, who is also a chiropodist in Switzerland, gave the following testimony:

"When the self-denial week came, I had asked the Lord for a special blessing, and He surely answered my prayers, for I earned more money that week and the tempter came to me and said, 'The income during the Week of Sacrifice was really the income for at least these three holidays, and you can hardly afford to give the entire income for the Lord,' but God helped me to resist this temptation, though I was wondering myself what would happen in the three remaining days. How could I earn enough for my living? Well, during these three days I had so much business that I could hardly attend to it, and I had to thank the Lord on my knees for His is the 'kingdom, the power and glory.'"

So let us not talk about sacrifices when the Lord is not only willing, but ready to retribute abundantly whatever we give for Him. E. KOTZ.

General Conf., Takoma Park, D. C.

PICTURES CUBA DISASTER

The recent disaster which suddenly and unexpectedly struck Havana, Cuba, will be featured in the December number of *El Centinela*. Accompanying seven excellent photographs showing the destruction wrought, there will be an article pointing out the meaning of these terrific outbreaks of the elements, and containing a message of hope to those who were stricken. This December number also contains an unusually good variety of articles on various phases of the message for today especially adapted for the people into whose hands the magazine will be placed. There is one special article on health, and a number of features that are most interesting and attractive. Besides the work of the regular *Centinela* colporteurs, we hope to see something special done with this December number by our church members generally wherever there are Spanish speaking people. From ten to fifty copies of *El Centinela* cost six cents each. Fifty or more, five cents each. Retail price 10 cents. Order of your tract society.

TEACHERS!

"How are you going to get what you have gathered into the minds and hearts of your class?"

"The Master must have had an effective method, for a faulty method

could not have produced the results His teaching did. He started with twelve in His class. Every one of them, with the exception of Judas, became a great teacher himself, and spoke to his generation with a moral authority rarely known among men. Judged by results, it is not too much to say that Jesus turned out of his school the greatest generation of teachers the world has ever known. Socrates, Plato and Aristotle, the great teachers of the most intellectual race yet produced, never had the hearing the apostles gained, or influenced so varied a circle of human life. They were not what would be called good material when they began, but they had good training. They learned in the school of Christ, where we may learn also. Note some points in the Master's method of handling His theme and His class.

The remainder of this short chapter in "Learning to Teach from the Master Teacher" analyzes the methods by which Jesus accomplished His work for time and eternity, and applies them to present-day religious teachers. This book and "The Devotional Life of the Sunday School Teacher" comprise the current Sabbath School Workers' Training Course. The two cost but one dollar and are obtained from the Book and Bible House.

J. C. THOMPSON.
Assoc. Sec'y. S. S. Dept.

"CHINA absorbed nearly 9,500,000 volumes of Scriptures in 1924 from the American, British and Scotch Bible Societies, and would have purchased more had they been available."—*Bible Society Record*.

"Religion is love; and a Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy.

A house with love in it, where love is expressed in words and looks and deeds, is a place where angels love to manifest their presence, and hallow the scene by rays of light from glory. There the humble household duties have a charm to them."—*Test. Vol. 2, p. 417*.

INTER-AMERICAN MESSENGER

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