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FAMILY WORSHIP

Mrs. E. G. White

IF ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way.

And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot "come boldly unto the throne of grace," "lifting up holy hands without wrath and doubting." Heb. 4:16. 1 Tim. 2:8. They have not a living connection with God. Theirs is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the Fountain of wisdom, the Source of strength, and peace, and happiness. . . . By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them and that holy angels will guard them and their children from Satan's cruel power.

In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!

The father, and, in his absence, the mother, should conduct the worship, selecting a portion of scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonored, when the hour of worship is

made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. As circumstances permit, let the children join in the reading and the prayer.

Eternity alone will reveal the good with which such seasons of worship are fraught. . . . So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew, His mercies and blessings will descend upon the suppliants.

Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

"Prayer should ascend to God as sweet incense."

The Message

The Third Angel's Message is going,
The lightning and steam give it flight.
Like a huge tidal wave, overflowing
The land with a great flood of light,
It has deluged the earth with its papers,
Is flooding the earth with its books,
That shine in the darkness like tapers,
And stream through the earth like the brooks.

There is nothing on earth can suppress it,
For God gives it power from above;
The humble fine words to express it,
With hearts all aglow with its love.
Like a hurricane crossing the ocean,
It storms the dark centers of sin,
And sets the whole world in commotion,
Yet gives peace and sweet comfort within.

Heaven-born and world-wide in its nature,
It speeds on its mission of love,
And testifies, like its Creator,
That men must be born from above.
With victory perched on its banner,
It marches through jungles untrod,
To restore to mankind, in some manner,
The Spirit and image of God.

—William Brickley.

A SIGNIFICANT SIGN

In a recent magazine article one of the cuts represented gigantic insects making their way over a globe, representing this earth, toward a farmer who is meeting them with a spray-pump. The picture gives the impression of an unequal combat, and that the bugs will be victors. It is a true representation of conditions in the agricultural world today. The battle against insect pests has been waging for many years, and but very little progress has been made in the way of extermination. Just as soon as man thinks he has conquered one pest another more formidable comes upon the stage of action, and each year the enemy appears to be gathering reinforcements. During the past year the writer visited his brother who is employed by the Canadian government to find scientific means of checking the depredations of these "bug bandits," and he told him that it is almost impossible to exterminate them, and that each year these enemies of agriculture are becoming more difficult to control.

Scarcely any of the products of the soil are today free from the attacks of these invaders. Cotton, cereals, apples, peaches, potatoes, cucumbers, melons, cabbages, sugar-cane, and bananas, appear to be the principal points of attack at the present time.

Dr. Charles L. Marlatt, chief entomologist of the United States Department of Agriculture, gives the following summary of damage done by insects in that one country in one year:

Farm crops:

Cereals	\$430,204,600
Hay	116,230,500
Cotton	165,000,000
Tobacco	16,900,800
Vegetables	199,412,600
Sugar Crops	8,436,800
Fruits	141,264,300
Farm-forest products	\$22,138,900
Other Crops	29,649,700
<i>Total</i>	\$1,129,238,200

Natural forests and forest products	100,000,000
Products in storage	100,000,000
Insect-born diseases of man	150,000,000
Direct or indirect damage to domestic animals	100,000,000
<i>Grand total</i>	\$1,579,238,200

The prophet Joel emphasizes the fact that this army of invaders constitutes a sign of the nearness of the "day of the Lord." Read carefully Joel 1:1-12, which is an inspired description of the destruction these pests will bring upon the earth, and then listen to the words of the prophet as he states the significance of this sign of the last days: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Verses 14, 15.

Joel's message is a message to the church and to the world. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. After arousing the people in Zion and in the world Joel presents the message of the Lord: "There also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Joel 2:12, 13. This is the message for the hour: preparation for the great crisis before us. "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:12.

Balboa, C. Z.

C. E. Wood.

MEXICAN UNION MISSION

Calle Teotihuacan 19, Mexico, D. F., Mexico

D. A. PARSONS - - - - - Superintendent
J. G. PETTEY - - - - - Secy. Treas.

RESULTS OF READING "EL CENTINELA"

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9.

Several months ago we received an inquiry from a gentleman in the state of Vera Cruz, asking for prices of various books and periodicals that we handle. His story is as follows:

A friend loaned him an *El Centinela* to read. It being the first that he had ever seen, he was very interested in the contents. He asked the friend to sell it to him, as he wished to keep it, but this, the friend was not willing to do, hence the letter to the office, asking for other copies.

Since reading these and the tracts that were sent him, he has secured a Bible that belonged to his mother, and alone, he has been studying out these great truths. In the village where he lives we have no Adventists at present.

In a recent letter he tells us that he has discovered through his searching that the Bible shows that Sunday is not the Sabbath, but Saturday is. And he is desirous of learning more about the Bible. Our worker in that district will soon visit him and help him along these lines.

This only strengthens our faith that the Spirit still strives in the hearts of men, and He is seeking out His sheep from the flock in all parts of the world. Remember these souls at the throne of grace that they may remain faithful unto the end.

*MRS. F. L. E. ULMER,
Puebla, Mexico.*

"HARD TIMES" (?) IN MEXICO

The President of Mexico has just purchased another of our books, notwithstanding the fact that talking about "hard times" is just as popular an indoor sport in this country as in any other at the present time.

For more than two years Brother J. A. Williams, formerly of Cuba and Santo Domingo, has been successful in placing one of our large books in the homes of the very best people of this large city of nearly a million souls. His varied experiences have made him very thankful to the Lord for His continued help in working for others, and he has many times seen His guiding hand. During the last Big Week, he took as many orders in one day as he had been taking before in *one week*. He has sold books to the judges of the Supreme Court of Mexico, and two of these judges have been receiving our missionary paper for some time. They have requested that we continue to send it to them, as they are interested in the contents.

A short time ago Brother Williams began work in the large national palace, where thousands are employed. Selling is strictly prohibited in this building, but he was able to make a start, and although ordered away more than once, continued when and where he could, until he met the secretary of the Treasury department, who told him that he could not continue working there unless he got a recommendation of the book from the doctor in charge of the Federal department. This he obtained, after a visit to this officer in the executive mansion, or Castle of Chapultepec. Armed with this letter he was able to place seventy-four copies of the book in the hands of those influential people.

With this valuable list of names and an acquaintance in the Castle, he visited each member of the President's staff and sold them books, and concluded by putting a copy in the President's own office. We do pray this good work may continue and that results may be seen in the kingdom.

*H. A. B. ROBINSON,
Mexico, D. F. Mexico.*

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WORDS OF CHEER

The year 1930 just closed reveals advancement and increased membership in each of the seven fields of the Antillian Union. Marked evidences of the out-pouring of the Spirit is manifest in many parts of our field. In a recent letter from Pastor Nygaard, of the Santo Domingo Mission, where the recent

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WAS "OWKA" A TRUE PROPHET?

Revelations from Mt. Roraima
by Sister Cott

The work in this scattered Indian field is growing in a marked way. Never before have I seen such an interest among these benighted Indians. I do wish I could find words with which to tell you of the earnest pleas that have come to our ears as we have visited some 28 villages during this last quarter. These visits include those made by the native workers, for Brother and Sister Gonsalves and Brother and Sister Steele have done some faithful work. I was very thankful for the privilege of visiting with the dear Indians in the Grand Savannah at Apongong. There are a number of most earnest and sincere Sabbath school members over there who will soon be ready for baptism.

It is truly wonderful how the Lord brought this message to these people some 25 years ago. You have probably read Brother Gonsalves' letter about the prophet "Owka." From all the details that we can gather, he was a true prophet and a great light for his people. His name "Owka," given him by an angel in vision, means "Light." As a boy he was always searching for the truth, and when he grew older he tried to live up to right principles. During one vision an angel told him that he was sinning because he had three wives. He at once put away two of them although they were much provoked because he did this.

I would like to tell you all about his different visions, but time does not allow. However, I must tell you about one or two experiences. One day in a parents' meeting I was expounding to the Indians about preparing and eating clean food, and that they must not eat the blood of animals. I was stopped suddenly by Madeline, the chief's wife, who is the grandchild of Owka, if I am not mistaken. She said, "Ah, that is just what Owka used to tell us, and we don't eat the blood as our friends do."

Brother Gonsalves says he is frequently stopped in meeting and they will tell him what he is saying is just what the prophet told him. Owka was instructed in his visions to give hot and cold water treatments to his sick friends, which he did. This is something that Indians never want to do, for they are very superstitious about using water when treating the sick, and do not even care to drink it even when hot with fever.

Madeline said, one day when her grandfather came out of vision, he told her Jesus had told him that he would soon die, and they would then all go astray; but after that some English mis-

youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." Mrs. Andross did not spare herself for the spiritual uplift of these dear young people.

The attendance of delegates and visitors was very large. All the arrangements for the conference were excellent and everything went through smoothly. The sweet spirit of brotherly love and harmony characterized all the deliberations. There was a visible determination of all to eliminate the foreign element of discord and to present a united front. In this respect a decided victory was gained. Today our work is stronger and more consolidated than ever in this conference.

All the reports were most inspiring, and showed advance along all lines.

Pastor H. J. Edmed, who has done good work during his term of office, was unanimously re-elected president.

The Ward Theatre was secured for the Sunday night meetings. These were conducted by Pastor Andross, who accompanied his lectures by moving picture scenes of the work in the Inter-American Division. In connection with the last Sunday night service in the North Street church, a touching baptismal service was conducted. Four ministers took part, each in turn baptizing his group. Twenty-five were baptized, thus bringing to a close a most successful and profitable conference.

HUBERT FLETCHER.

Kingston, Jamaica.

Life's Lessons

I learn, as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I'd longed for
Had hidden a thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the welcome strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away.
And those who have never known sorrow,
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom.

—Lutheran Witness.

storm did such havoc, he says: "Here at Macoris we have meeting every evening. So many come out to the evening meetings that the church will not hold them. From three to four hundred attend every night. We have never seen it like this at Macoris before. Some have already decided to follow the Lord. More than one hundred stand outside every night, who cannot be seated, yet they remain throughout the entire service. May God bless so that the power from on high will convert souls." So while the terrible storm caused such destruction, yet the Message moves triumphantly forward in that stricken field.

The Lord is working in Haiti. Pastor de Caenel tells us of a young lawyer, who, in a public address on a certain public occasion, named Mrs. E. G. White as among modern people who had done much for the uplift of humanity. He had read some of her books. Brother de Caenel says: "In response to a blank sent out to our workers last week, they report between two and three hundred in the baptismal class, in addition to one hundred and sixty ready for baptism. It would do you good to see how the young people are working for the Master. In good old Limbe, we have fifty candidates for baptism. The group that two young girls started there now numbers around one hundred. They have no place large enough to accommodate them all. They plead for a meeting place."

Thus the work advances. Interesting experiences could be given from our other fields and the earnest work in various lines. Remember the work in the Antillian Union that the new year upon which we are entering may see even greater advancement in the giving of the Message throughout the island field.

A. R. OGDEN.

Havana, Cuba.

GOOD NEWS FROM JAMAICA

The conference that has just closed was the best that has ever been held in Jamaica. We were greatly favored to have had with us Pastors E. E. Andross, G. W. Wells and A. R. Ogden, Professor Adams representing the Educational and Sabbath School departments, and Mrs. E. E. Andross representing the Missionary Volunteer department. The help rendered by all of these dear workers cannot be over-estimated.

The daily Bible studies conducted by Pastors Andross and Wells were of a highly spiritual and helpful nature and especially adapted to the needs of the hour. The young people came in for their full share of the blessings. It was delightful and an inspiring sight to see them pressing in to the tabernacle in the early morning and in the evening to join in the devotional meetings. Truly, "with such an army of workers as our

sionaries would come who would read God's Word to them, and would also bring very big pictures of Bible stories, especially of Creation. He told her they must obey the missionaries when they came, for they had the truth for them. Madeline was only a girl of ten or twelve years when Owka told her this, and he said she must be faithful to Jesus, for the missionaries would come in her day. She said that at the time Owka told her that he was going to die, she cried, but now she was very happy because everything he had told her had come to pass.

It was a great pleasure to hear Madeline tell us so many details of the truth that the angel had given to Owka in his visions. The Indians still sing the songs he taught them, which he said the angel gave to him. Some of these songs have English words in them.

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**OPPOSITION TO OUR WORK
AMONG THE GUAYMI INDIANS**

(Taken from a personal letter to the
Division Office)

In my last letter I promised to tell you the results of my trip to Cerro Iglesia. Brother Montero came, as he had promised, and I went with him. The trip takes a whole day from Chichica but we had to make it in two days. The road is rather rough, but what I found there was very encouraging.

Brother Pedro Montero had quite a number of people interested in the truth, who were more than anxious to hear what I had to say. They were all keeping the Sabbath to the best of their ability. About eight families were represented. I had five meetings with them. On Sabbath we had quite an attendance and I was asked to give names to nine of them. Some of these were already mothers. They wanted me to stay with them for some time, but I had to leave after four days.

The third of October found me at Cerro Iglesia on my second visit. We organized a Sabbath school of nineteen members—almost all adults. I had four more meetings with them and gave names to four more young people. They are certainly a fine lot of people. I am satisfied that the Lord is with them.

The Lord is using Brother Montero in a remarkable way. When I explained the tithe question to him, he thought over the matter for a while and then said: "It is just like giving it to your father. He will give you more because you will then have more to give him. When you think of it that way, it makes you feel glad to give it." I call these words the inner secret of tithe paying. Brother

Montero has only one wife and his influence on the others is of such a nature that they are actually fixing their business so they can follow him in this also.

The same day I left Brother Montero after my first visit, I was on my way to a place called El Bongo to visit some believers in that section. These are not Indians so to speak, but through them we are reaching a large group of Indians in that vicinity. Brother Mendosa has gone in ahead of me and is teaching these Indians right now. To reach these people I must go by way of Tolé, the town proper, and what do you think I found there?

The archbishop in Panama had given orders to dismiss every Adventist from this section of the country and the priest had posted the letter or rather several copies, on some of our main public buildings. They were celebrating a *fiesta* and the town was full of people from

Pray For a Revival Today

"Tomorrow," he faithfully promised, "tomorrow for revival I'll pray;
Tomorrow I'll plead as I ought to, I'm busy, too busy, today!
Tomorrow I'll spend in my closet, tomorrow I will humbly bow."
Yet ever a "voice" kept whispering, "But the Church is languishing NOW!"
Tomorrow, tomorrow, tomorrow—the delay e'er repeated went on;
Tomorrow, tomorrow, tomorrow—till the years and the "voice" were gone;
Till the Church its God had forgotten; till the land was covered with sin;
Till millions had hopelessly perished, and eternity was ushered in.
O members of the body of Christ, O ye Church of the living God,
O editors and leaders and pastors, O saint where our fathers trod;
The "voice" still insistently whispers; answer not,
"Tomorrow I'll pray."
The "voice" is one of authority; the Church needs reviving TODAY!
—*Christian Home Magazine.*

the surrounding country. The situation looked so bad to me that I sent a telegram to the Minister of Justice in Panama, denouncing this act of the priest. The minister acknowledged the receipt of my telegram and later asked me to send him a copy of the letter I mentioned in my telegram. This I did. My telegram had a good influence on the people.

Some months ago when the council met, I was elected president of the council, and I accepted only because I thought I could use my influence to further the cause of God in this field. The priest was away at the time and knew nothing of what was going on.

When he came back with the order to put an end to our work he started right away without knowing exactly what he was doing. When he learned

the nature of my telegram and that the minister had asked me to send him a copy of the archbishop's letter, and learning also that I was the president of the municipal council, the body that makes the laws for the district, and seeing that the people did not respond as he had expected, he was at a loss as to what to do next. He sent word to the archbishop that the situation was too much for him, and requested help.

The vicar for the province is here helping him now. They have called upon the people to show their flag. Those that were true Catholics were to put a white flag on their buildings. Those that did not do so would be considered Adventists or friends of their cause, and would be excommunicated. I saw quite a number of flags go up. It was a test for both sides. Some of the best people did not put up a flag and among them was the mayor of the town. The letter from the priest and archbishop tells the people to refuse us every form of help; even food and water. It will all come out right as some are for us and some are against us. They are telling each other about this glorious Message. We need your prayers every day. These things only fit us better for the real fight that is ahead. We are full of courage in the Lord. ISHMAEL ELLIS.

Chichica, Tolé. R. P.

*
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LATEST NEWS FROM CALDAS

All of the MESSENGER readers will remember the circumstances under which Elder Trummer started the work in Caldas, a little over a year ago. In Quinchia he was mauled, in Rio Sucio he was imprisoned, and in Supia, he was marched out by an angry mob, headed by the priest, who brandished his revolver before our brother. Nevertheless, Brother Trummer baptized fourteen souls on that trip.

At the end of October the writer decided to visit the companies in Caldas. Being actively engaged in the Cali effort, I could spend only twelve days on the trip. I started October 24, choosing the route via Anserma. On Sabbath morning I arrived in Florenciana where we have sixteen baptized members. After holding Sabbath school in the house of Brother Paulino Batero, I spent most of the afternoon answering the many questions on doctrinal points which the brethren had reserved for the occasion. The next day we rode into Quinchia. It was Sunday and market day. The town was full. The first visits were dedicated to the officials. The new mayor was very sympathetic and gave

my permission to hold meeting that night. The meeting was held in the same house where Elder Trummer preached last year, and close to where he was assaulted. But on this occasion everything went off in perfect order and tranquility. At 7:00 P. M. a big policeman stationed himself at the door to prevent any disturbance. Two policemen held watch on the plaza in front of the building. About thirty-five or forty men of mature age filed in, almost on tiptoes, and sat down silently. They gave us their attention for one hour and from testimonies heard after, we believe that God left an impression on their hearts. Some who were our enemies before, have now become our friends.

After spending a few days with the brethren in Florenciana, where I baptized one candidate and instructed some fifteen more candidates, I started for Rio Sucio, accompanied by Brother Florentino Royas. We walked across the mountains, slippery from recent heavy rains. It happened to be "winter time." Aided by a good heavy stick, which Florentino cut me, we got along very well, arriving in Rio Sucio late on Thursday afternoon. Here we enjoyed the hospitality of Brother José María Saldarriaga and wife; who live on a beautiful farm a couple of kilometers out of town. The evening was spent in searching the Scriptures and after a good rest, we continued our walk to Supia.

Entering the town by a side lane, we managed to get through unobserved, we thought, arriving at the house of Brother Carlos Espinosa just about an hour before sunset on Friday. This brother was baptized last spring in Medellín. He is well over eighty years of age and is father, grandfather and great-grandfather of a large family. Like Abraham of old, he commands his household to walk in His commandments. While none of his family has received baptism as yet, the Sabbath is strictly kept under his roof, and the majority of the family is preparing for baptism. Some of the neighbors are also interested. We held a service in his house Friday night and on Sabbath morning we conducted a fine Sabbath school.

We were just about to start on the second service when the priest put in an appearance. He was on horseback and had come to ask me to please get out immediately. I told him I would be

willing to go as soon as my work was finished. As this did not suit him, he threatened me with forcible ejection. By magic, it seemed, a police officer was seen climbing up the steep hill that leads to Brother Espinosa's house. He said he had orders from the mayor to ask me to appear at his office immediately. When I entered the town about 2:00 P. M., the whole town was in expectancy. People stood in front of their doors and the window frames were filled with curious faces. At the plaza people began to congregate. I was asked into the mayor's office. As soon as I entered, the doors were shut. The mayor, secretary and other officials were present. After a few minutes, the priest also came in.

The mayor insisted upon my leaving the town immediately. His reason was that the mob was waiting to assault me. I replied that I did not believe it; that the people of Supia were peacefully minded, unless someone stirred them up to do evil; that I was willing to leave when I had completed the work that I had come to do; and that I had planned to leave the next morning. He seemed to be satisfied, and I thought everything was settled, when the priest insisted that I should leave at once, without even returning to Brother Espinosa's house for my handbag. Then the *alcalde* meekly submitted to the priest's demands, and insisted that I should move forthwith. I said I would not do so voluntarily.

In the meantime the mob outside were beating against the door and the priest warned me. The police got ready to march me out. Before I left the office I told the mayor and the priest that neither of them could prevent the Gospel from entering Supia. They protested loudly and said that it would not be permitted. Upon opening the door that leads out to the plaza, I saw there was indeed assembled a crowd of sullen looking individuals. I asked them, "Are you the people that wish to kill me?" Some answered "No, no." And I felt sure that any danger would never threaten from these people, but if at all, from the priest and from him alone. I mounted my horse, two policemen rode at my back, and at my right rode the priest. Slowly we rode through the main street toward the edge of the town and one kilometer beyond. I took the opportunity to talk to the priest about the spirit of the Gospel and its relation to liberty of conscience. May God help these poor deluded creatures. Before I said farewell to the priest, I reminded him of the fact that I had not promised not to return, and that I or someone else would return and continue the work. He said, "If you do, I shall no longer protect you against the mob." I thanked him for his solicitude but told him I

Dr. Duff of Calcutta, India, said:

"The advancement of the missionary cause is not only our duty and responsibility, but it is an enjoyment which those who have once tasted would not change for all the treasures of the Indian mines, for all the laurels of civic success, and for all the glittering splendor of coronets. It is a joy rich as heaven, pure as the Godhead, lasting as Eternity."

depended upon a protection higher than his.

After riding about three hours, Florentino and I arrived at the entrance to Caramanta. Here we rested and upon talking to the owner of the inn and his wife, we found they were highly interested in the Bible through the visit of Brother Trummer and Jorge Rendon last year. We studied two hours with them. We believe that our visit has helped them further in the knowledge of God's Word. We have sent them literature on the Message, since then.

We mounted our horses again and turned back to Supia. It was a rainy night but fortunately the moon shone sufficiently through the clouds to lighten the path somewhat. A little past midnight we arrived once more at the door of Brother Espinosa's house. We remained until morning, and after holding a short service with the family, we set out for the trip "home."

Passing through Rio Sucio about noon, I was accosted by a fine looking gentleman, the secretary of the municipality. He said, when he learned who I was, "Any time you people desire to come here and hold meetings, you may count upon our co-operation. The days of throwing stones at you and abusing you are past." It was in Rio Sucio that Elder Trummer was imprisoned last year.

After three days I arrived once more in Cali, happy to have looked once more upon the harvest that awaits us in Caldas, and conscious of the fact that God is opening this republic for our work.

Cali, Colombia. H. A. BAASCH.

ATLANTIC COLOMBIA

The Holy Spirit is still working upon hearts in Bolivar, but especially in the country region west of Carmen. It was our privilege to call together the Sabbath schools of Lazaro, Loma en Medio and La Sierra for a union meeting and baptism in Lazaro. Brother Nicolas Herrera, the first one to begin the observance of the Sabbath in those parts, had built a structure especially for the meeting, which afforded ample room for all, and comfortable shade. About one hundred forty were present, although some of those expected from other places were unable to be present. It was a great pleasure to witness the baptism of

A Morning Thought

"Let me today do something that shall take
A little sadness from the world's vast store,
Of joy's too scanty sum a little more.

"Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say,—
Because of some good act to beast or man,—
'The world is better that I lived today.'"

twelve precious souls in the stream which runs nearby. In the afternoon we celebrated the Lord's Supper with these new members of the church. I am sure the angels rejoiced with us, as these brethren and sisters gave their testimonies of what the grace and power of God could do and had done for them.

At the close of the testimony service a call was made for others to consecrate themselves to the Lord, and a number signified their purpose to do so. There are a number of couples who must be married, and then they will be baptized. As soon as the courts open, about the first of February, they intend to make their application. They then have to wait a month for the ceremony, so it will be about the first of March before they can go forward in baptism. At that time, if the Lord wills, I hope to make another visit, and celebrate another union meeting and baptism.

On my way home I accompanied Brother Jorge Escandon to Plato, and I found that there were a number of persons much interested, and anxious to have meetings held there. One prominent doctor urged us to come and hold some meetings, and said he would do all he could to help us get a place suitable for this purpose. I believe there will be a good harvest of souls in that place. This interest is due to the good work of Brethren Urbina and Escandon, who have visited it with their good literature.

Brother Escandon was just coming home after three months in the canvassing field, in which he had good success and some wonderful experiences. In one town the priest preached to the people that a man like him ought to be killed, and that if any of them did kill him, they should come to the priest and he would see that no punishment was administered.

This brother reports interested people in Guamo, Sucre and San Jacinto. We have just heard of an interest in Mangua, due to the reading of our books. So in all parts, the Message goes faster than we can follow it up to establish the interested ones in the truth.

Brother Manuel Martinez has begun to canvass in Cartagena, and already reports a number of interested people there who have met other of our workers or canvassers, so he is trying to establish them fully in the Message.

E. W. THURBER.

Barranquilla, Colombia.

LABORING IN SANTANDER AND ANTIOQUIA

After having held an interesting colporteurs' institute in Barranquilla, in which four veteran colporteurs and three recruits showed great interest in the instruction which they received from Brother Steeves, we separated,—each one to go to his corresponding field of

The Obligation of Friendship

You ought to be fine for the sake of the folks
Who think you are fine;
If others have faith in you, doubly you're bound
To stick to the line.
It's not only on you that dishonor descends;
You can't hurt yourself without hurting your
friends.

You ought to be true for the sake of the folks
Who believe you are true;
You never should stoop to a deed that your
friends
Think you wouldn't do;
If you're false to yourself, be the blemish 'but
small,
You have injured your friends, you've been false
to them all.

Your friendship, my boy, is a bond between men,
That is founded on truth:
It believes in the best of the one it loves,
Whether old man or youth;
And the stern rule it lays down for me and for
you
Is to be what our friends think we are, through
and through.

—Edgar A. Guest.

labor. Brother Steeves and I went up the Magdalena River in company with Brethren Jorge Rendon and Gilberto Bustamante, two young men who for the first time were entering the ranks of the colporteur work. Five days later we were in Bucaramanga, the capital of Santander, where it was our plan to begin work. After spending the Sabbath in the home of Brother Christiansen, one of our faithful colporteurs who lives in this place, we divided up the responsibilities making a goal of two hundred orders, and entered upon the campaign with the new book "Hacia la Edad de Oro."

I am very happy that our brethren showed greater enthusiasm in the work every day. The financial crisis through which this country is passing, is acute in that city, and from time to time we met with fanatics who left us almost discouraged by their unkind words, reproaches, and lack of courtesy; which things for a colporteur of experience is nothing new, but for the new ones is rather strange. As we could not work very many hours on Sunday, it took us three weeks to reach our goal, after which we set out to work the little towns nearby until the day set for our first deliveries had arrived.

One day while working in Bucaramanga, we showed the book to a tailor, and after he refused to give his order, one of his employees asked me, "Is this an Adventist book?" I answered, "Yes." He then replied, "I am also an Adventist. I keep the Sabbath and I want you to teach me more concerning these truths." We told him where we met on the Sabbath for study and arranged to get him the following Sabbath. We failed to pass by his house when we went to Sabbath school, but in the after-

noon he came looking for us and went to the hotel where we were stopping. Since then his greatest joy has been to pass the early hours of the evening with us, and he has become a faithful member of the Sabbath school.

In a little town along the coast Brother Rendon and I took 34 orders in one day. We then continued, working the railroad stations, and in three of these we took 24 orders.

One day while traveling in the train, I saw three gentlemen sit down together to chat, and I made a sign to Brother Rendon, who did not take long to join these men and in a few moments was showing them the book. They all paid attention, and very soon one signed for an order. Then the second one did the same, and when Brother Rendon asked the third one, he excused himself, saying that his friend would lend him the book,—an objection that is not new to us; but he did not refrain from doing his part in the work, for while Brother Rendon was making out the guarantee blank, the one who had signed up first, said he thought the book seemed a little expensive, but his companion said no, because the sermon which our brother had preached was worth more than half the price of the book.

In three weeks we took three hundred orders, a hundred of which we delivered before Brother Steeves and I separated from the young colporteurs, who have continued canvassing with very fair success up to now. Brother Steeves and I continued our journey toward Medellin, where Brother Steeves lives, and where I had to wait for Brother Urbina, one of our soldiers of the cause to whom had been given this territory.

We planned that while waiting for Brother Urbina to arrive, we would make the most of the time taking orders in Medellin, which we did. We set a goal for one hundred orders in two weeks. A few days after we began, there were notices in several of the papers by the archbishop, prohibiting anyone, under penalty of excommunication, to buy the book which the Adventist sold. But as nothing is impossible for the Lord, and "all things work together for good to them that love Him," this notice of the archbishop was a great help to us. There were people who, when we presented the book to them, asked us, "Is this the forbidden book?" When we answered in the affirmative, they said, "Bring me one, for this book must be very good." At the end of two weeks we had reached our goal, merely working in the blocks right around the principal square of the city.

I then continued working with Brother Urbina and some days we took as many as eighteen orders, besides giving some Bible studies, and when possible, holding meetings. I am sure that this

book, full of the message of salvation, will awaken much interest among the honest in heart, who are seeking for light in that fanatical city.

Our colporteurs are all working with good courage, struggling against the fanaticism and scarcity of money that now reigns here in Colombia, but with the desire to be able at last to repeat the words of Paul, which we find in 2 Timothy 6:7, 8.

PEDRO R. GONZALEZ.
Barranquilla, Colombia.

With Our Departments

TRAINING IN SELF-GOVERNMENT

Arthur W. Spalding

The great aim in child culture is to train the child to become self-governing, to be the master of his moods, desires, passions, and appetites. With such a purpose, then, the parent is in the relation not of master, but of teacher. His aim is not to take away the child's liberty of action, but to develop in him the power of controlling his own action.

In the doing of this it is first of all necessary that the parent be self-controlled in his own life. The best teaching in the world is the living of what one would teach. The worst failure in teaching comes from commanding what one does not do. Suppose mother says to Gwendoline in an excited tone of voice, "You stop that screaming!" and if Gwendoline very naturally fails to stop, being either frightened or defiant, mother shakes her, commands her in a higher voice to stop, then whips her. Why mother's own action is directly opposed to her command, and both her example and the atmosphere she creates are destructive of her aim.

Let the parent, then, give his commands and suggestions in an even tone of voice, without passion or excitement. Feel that you and the child are one, and that when he understands your purpose he will be glad to agree with you. If you really feel this, your approach to him will give him this feeling, and love will smooth the way to agreement and obedience. Love suggests phrases of courtesy in giving commands. The harsh spirit tends to abrupt phrasing: "Quit that!" "Do what I say!" The loving spirit leads to kindly phrasing: "Please hand mother that book." "Wouldn't you like to get daddy his coat?" "Where's the little girl that wants to help mother with the dishes?"

Always treat your children with respect and courtesy, and they will respond with the same behaviour. If you must pass between your child and the light, beg his pardon; if you must leave the table before he has finished, ask him to excuse you; if you accidentally bump into him, apologize. If you must break an appointment with him, do it with

his consent. Never forget any promise you make to him; keep it as sacredly as you would a promise to the President of the United States, or apologize with equal concern. What you would have your child do, you do. Then watch to see that he does it.

What has all this to do with self-government? It is the constant checking up of natural impulses, and subjecting them to reason and to love. And that is the essence of self-government. You do not solve the problem by commanding the child to stop doing what is objectionable. You must substitute a more beneficial or less harmful occupation. Change the current of his thoughts. Plan for occupation of the child's mind and hands in worthy and interesting ways, so that as far as possible life may mean to him not a series of checks and disappointments, but of steady progress in things he desires to do.

This attitude, again, is helped by a spirit of repose and quiet in the home. Calm the nerves by devotional study and thought; know God as your Friend and Father. Then give this spirit of happiness and quiet assurance to your children. This is not counseling a weak yielding to the child's will. Whenever it comes to an issue, when the little child is determined to do what the parent has said he should not do, or not to do what the parent said he should do, the only course for the parent is to insist on obedience. But while parents must be firm in enforcing obedience to their directions and commands, it is none the less true that the less of conflict there is between child and parent, while still the right course of life is pursued, the better is the training. Therefore, the parents should study so to shape conditions and so to induce willingness on the child's part, that there will be avoidance of conflict.

BE HONEST

Don't neglect your secret prayer and Bible study, and then wonder why you have no power with God or souls.

Don't call jealousy *watchfulness*.

Don't call quarreling *earnestness*.

Don't call covetousness *economy*.

Don't call stubbornness *firmness*.

Don't call fretfulness *nervousness*.

Don't say you are humble when you are determined to have your own way.

Don't say you are meek when you are conceited.

Don't say you are filled with the Spirit unless you have the fruits of the Spirit.

Don't say you are all for Jesus when you seldom give a dollar to His cause.

Don't say you will bear anything for Jesus when you fly into a passion over trifles.

Don't profess to be a Christian unless you walk and talk with God.

Don't profess to be sanctified when you fail to "follow peace with all men, and holiness, without which no man shall see the Lord."

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

—Selected.

GREAT THINGS FOR GOD

Two humble Missionary Volunteers over in Haiti felt a burden for the people living in a village some distance away. Week after week they walked to that place to tell the story of Jesus. Soon the interest awakened by them increased to the extent that these two girls asked that one of our workers come to teach the new believers more fully the truth.

Finally one of the workers visited this village, where formerly we had no believers. He found a number ready for baptism. Nearly the whole village attended the baptismal service. In the service at the baptism the minister asked the people who had come to witness the scene, how many believed that the message the girls had brought them was the truth. Nearly all raised their hands; and many expressed a desire to accept the religion that had made beautiful the lives of the young women who brought the message to them.

Almost a year has now passed by since we first heard of this missionary effort by these Missionary Volunteers, and you will be glad to learn that they have not wearied in well doing. In a letter received not long ago from that field, the writer says:

"The two girls who have worked so faithfully to take care of the interest in — are still going there every week. They now have a Sabbath school there of about one hundred. I was there a short time ago, and it did my heart good to see so many faces beaming with joy because they now know the truth as it is in Jesus."

How many other Missionary Volunteers will endeavor during 1931 to raise similar companies in places where there are no believers? or will try to bring in many who know not Jesus in your own communities? "With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole hearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—"The Desire of Ages," page 297.

M. E. A.

Balboa, C. Z.

OBITUARY

Leigh.—Mrs. Adina Leigh died Monday, January 12, 1931 at the Santo Tomas Hospital, Panama City. Sister Leigh was born in 1858, thus attaining the ripe age of 72 years. In 1912 our sister accepted the present truth at the old Mount Hope church near Colon, and remained faithful to the last in the blessed hope. Sister Leigh was married to Edward Leigh of Cativa, who mourns the passing of a faithful companion. We look forward to meeting our sister again when the Lifegiver comes. E. J. LORNTZ.

Cristobal, C. Z.

PROGRESS IN MISSION LANDS

One of the outstanding examples of our missionary advance is now being witnessed in Roumania, where the Lord is working marvelously with every effort that is put forth for the advancement of the truth. The enemy of souls evidently feared the development of this great movement in Roumania, for the first converts in that country were bitterly persecuted. Persecution, however, has served to arouse a greater interest to hear the Message, and today the press of the country is beginning to manifest an interest in our work. Newspaper reporters attended the four general meetings recently held and gave quite favorable reports in the local newspapers.

Converts won to the truth during times of persecution make the most courageous and successful missionary recruits. In 1930 Roumania sent to Madagascar a worker, who is the first missionary sent out by Seventh-day Adventists from that country. Each year evidence is accumulating which indicates that Europe will become a strong base for our foreign mission work.

Brother Steen Rasmussen reports forty-four new churches added to their conference membership at the time of their recent annual meetings; and states that Roumania will undoubtedly have another net increase for the year 1930 of at least 2,000 new members, bringing the total membership to over 11,000. Thus Roumania ranks fifth among all the countries of the world in church membership, the countries ahead being the United States, Germany, the union of Socialist Soviet Republics, and the Philippine Islands.

During the past few years many tribes in Central Africa have heard the good news of salvation through our missionaries, but the Mawiko tribe has been difficult to approach and slow to accept Jesus and become real Christians. The close of the year 1930 brings us the good news that the first convert from that tribe was recently baptized in a stream so infested by crocodiles that a native was commissioned to keep them away while the ordinance was in progress.

The Far Eastern Division is planning to erect another hospital in that territory this coming spring, in an effort to carry the Message to Mongolia, with its 5,000,000 tribesmen scattered over this great expanse of country.

During the 1930 camp meetings in Nyasaland, Africa, 718 persons were baptized. Thirty-one souls have been baptized during the last two months of 1930 in the southern part of Colombia, South America, where the work is developing in a remarkable way. Brother N. H. Kinzer reports that when he recently visited Icononzo, Tolima, he met a man who claims to be 115 years old,

MISSIONARY VOLUNTEER DAY—March 14

March 14 is the date announced by the General Conference committee. This day is to be one of special prayer for our young people by every church and company. The problem of saving our youth for Christian service should be uppermost at this date. As an aid in planning programs for the English churches, the *Gazette* is invaluable. While the Spanish will find similar suggestions in the *El Alentador*.

And you know when the seed is planted, we must water it to insure growth. So Missionary Volunteer Day should be followed by a Missionary Volunteer Week—devoted to definite, earnest prayer for our tender plants—the children and young people. Boys who deliver telegrams or cablegrams always command respect and attention. They carry definite messages. If we would seek definite answers to prayer, we must make our prayers to God definite. Important business is carried by telegram, not newspapers. May Missionary Volunteer Day and Week prove a strength to our entire Inter-American membership. V. E. C.

who with two others had walked one half day to attend the meeting. These men had been won to the truth, as the result of the missionary efforts of lay members. The old brother brought a message from the *Alcalde* (mayor) of his town asking Brother Kinzer to hold meetings there.

There is no mistaking the fact that there is "a sound of going in the tops of the mulberry trees," and that the work will soon be finished. Let us make the year 1931 a banner year in soul-winning. C. E. Wood.

Balboa, C. Z.

O'ER LAND AND SEA

When council meetings are held in the division office at Balboa, we are often reminded of the little church situated on an island in Gatun Lake to which the members must always travel by canoe and from which they depart by canoe and from which they depart the same way when services are over. This boat and that arrives, bringing workers from distant republics. They spend several days of strenuous committee work, using every minute available for counsel together. Then as the boats depart for various ports in opposite directions, farewells are said and the workers separate for their respective fields of labor. What a glad day when only greetings are said!

At the close of such a meeting, Pastor G. W. Wells of the General Conference, accompanied by Pastor E. E. Andross, Sister Andross and Brother F. L. Harrison sailed for the Caribbean Union December 28, with the purpose of attending the general meetings to be held in that Union.

Pastor C. P. Crager and Professor W. L. Adams sailed for northern regions of the Central American Union in the interest of the Educational Department.

On the same boat Pastor W. E. Baxter and Brother A. P. Christiansen of the Central American Union, sailed for Costa Rica, together with Professor W. H. Wineland of the Spanish Training School in San José.

Pastor H. E. Baasch of the Colombia-Venezuela Union spent a few days in counsel regarding the proposed new inter-union Spanish training school. He sailed for Colombia. We understand Costa Rica has been chosen as the site of this new Spanish school.

Miss Frances Light was a welcome visitor between boats. She arrived December 22 from California, having spent a pleasant furlough in the States, and returns for another term of faithful service in the Central American Union office at San José, Costa Rica. She was looking forward to reaching home on Christmas day.

Pastor C. E. Wood and Pastor G. W. Wells will be attending the general meetings to be held in Haiti, Porto Rico and Santo Domingo, beginning February 27.

Brother E. W. Everest of the Pacific Press Branch in Cristobal sailed the early part of January for Santo Domingo and other points to attend colporteur institutes.

Brother W. R. Mulholland, his wife and little daughter returned recently from a refreshing vacation spent in Costa Rica.

Miss Sallie Jenkins also returned on the same boat.

Which Are You?

"The things that haven't been done before,
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?"

—F. W. Goodall.

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