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Week of Sacrifice

NOVEMBER 21-27, 1926

As the Week of Sacrifice has brought great blessings to those who in past years have taken part in it, we are asking

(1) That as leaders of the different fields in this division, we pledge our cooperation in the Week of Sacrifice plan.

(2) That the Week of Sacrifice be observed and carried out throughout the Inter-American Division, and that this date be November 21-27, for 1926.

(3) "That we earnestly invite all our conference and institutional workers to set an example in sacrifice by giving one week's salary, and that we encourage the rank and file of our people as far as possible to join in a similar sacrifice, following the Bible principle found in 2 Cor. 8:12. 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'"

Those who heard or have read the appeal of Elder I. H. Evans delivered at the recent General Conference on "Finishing the Work" surely have been made to realize to some extent the great task and need of sacrifice on the part of this people to help carry the message to the 400,000,000 of the Far Eastern Division, who have never heard present truth. Elder Evans said:

"There are four provinces in China where not a worker has yet entered to finish the work. There is the great province of Yunnan, down in the southwestern part of China, with 12,000,000

people without a worker. You think of it!

"Over there at Kweichow, a neighboring province—last fall a worker went down there and found one man keeping the Sabbath, and we are trying to open up the work with a native Chinese, but we haven't a foreigner to put in that field. There are 11,000,000 people down there.

"Go over there to Shansi, that great rich province. There are 12,000,000 people, and we have never put one man in that field.

"Here is the province of Shantung, with 38,000,000 people, and two workers. Come up to Chihli, where Peking is located. Here are 22,000,000 people, and only three families. Go over to Shensi, a province of about 10,000,000 people, and we have but two families there. Come down to Nunan, with its 35,000,000 people, and there we have three families. How are we going to handle it?"

Then we think of the many open doors in the Inter-American Division among the Indians of Mexico, Guatemala, British Guiana, and the work in many of the other fields.

With the call for the Week of Sacrifice before you and the great need, we sincerely desire that each one may do his part. The opening providences and the needs surely call for it.

F. L. HARRISON.
Treasurer, Inter-Am. Div.

our careful consideration, lest it be the question over which we stumble.

"God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:3-5.

We will do well to ask ourselves the question, "Have I really signed the covenant? Has the spirit of sacrifice been manifested in my life? The spirit of sacrifice was born before man had the privilege of exercising it. It is one of the most prominent features of the plan of salvation. "God so loved the world that He gave His only begotten Son." We can scarcely realize what a sacrifice that was for the God of the universe; but it enables us to catch a glimpse of His love. The greatest sacrifice that we may make will look small in comparison with that which was made in heaven for us. Our sacrifices may not even compare favorably with those of recent converts from heathenism. Marvelous stories of real sacrifice come to us from the mission field today. The following story is an example:

"Two men of good income were talking together and complaining of the constant demand made by the minister in their church for money for missionary work. They each decided that while he was glad to do what he could, there were many other things of which he must think. Some time later these two men decided to go on a trip around the world together. Being really interested in church work, although not giving so much toward the work as their income really made possible, they were curious to see what was being done by the missionaries in the various fields where their church had established stations.

When they came to Korea, they saw one day a large boy pulling a primitive plow, while the boy's father held the plow handle. This amused our travelers so much that one of them took a kodak picture, saying that such a picture would be a great curiosity. He

THE SPIRIT OF SACRIFICE

Those who prepare to pass certain examinations are many times surprised to find that they are called upon to face the very questions which they are unprepared to answer. They have concentrated their attention upon certain

points and have neglected others. This emphasizes the need of preparation.

The great Judge, who presides at the final examination which is now going forward in heaven, has informed us concerning these tests of that great tribunal, and one of these which is mentioned in the following scripture is worthy of

remarked to the missionary who was accompanying them that these persons must be very poor. The missionary answered that they were members of the Christian church of which he was a member, and that a short time before, desiring to make an offering but having nothing to give, they had sold their only ox and given the proceeds into the mission funds, and since then had been compelled to pull the plow themselves.

The two travelers, much impressed, decided that these converted heathens had given an example of real sacrifice such as they had never seen at home. The impression was so deep and genuine that they not only recounted their story, with the result that many at home were led to increase their offerings, but they themselves never again complained that the demands for money were too many or too frequent.

While our attention is directed to the *Week of Sacrifice* this year, and we are tempted to think that we cannot afford to join in the sacrifice, let us remember that there are many luxuries which we can sacrifice before it will be necessary to sacrifice the ox that draws our plow. There are very few of our workers who cannot by economy give the salary of one week, or lay-member who could not make a similar contribution to the offering of the Week of Sacrifice. Let us decide that we will make a covenant with the Lord by sacrifice this year. It will result in a double blessing,—to the work of the Lord, and to ourselves.

C. E. Wood.

SUCCESSFUL SEED-SOWING IN THE BAHAMAS

Brother G. W. Lawrence has recently raised up a company of believers on one of the islands of the Bahama mission; and has superintended the erec-

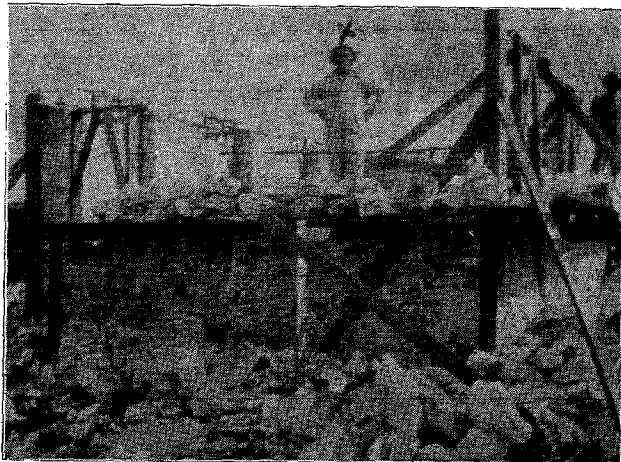
tion of a church building as a memorial to the Lord's work in that part of His vineyard. Brother Lawrence is not afraid of hard work, for he broke more than half of the stones for the building, and laid all the stones in the outer wall himself.

As his home was seven miles from the church building, it was necessary for him to rise between three and four o'clock in the morning in order to be at work at the rising of the sun. While he was laboring so strenuously a serious accident happened to the priest of the island. This priest was bitterly opposed to the truth and had warned his people against attending the services; but this did not prevent Brother Lawrence from offering his services as nurse. In order to give him treatments morning and night, and attend to his other work, he was obliged to rise between two and three in the morning. For five weeks Brother Lawrence treated the priest every morning, continuing his work on the church building from sunrise to evening, and then giving another treatment. This was more than his strong constitution could stand, and he has been confined to his bed the most of the time during the past two months.

When the people learned that all this self-sacrificing service was rendered to the priest free of charge, their attitude toward the truth entirely changed; and the prospects are bright for a harvest of souls in that island. We are glad to report that Brother Lawrence is recovering from his illness, and expects to start a series of meetings in the new church building soon.

The accompanying pictures show Brother Lawrence as builder and nurse. We invite the members of the MESSENGER family to earnestly pray that God may bless the work of this faithful worker.

C. E. Wood.



This shows Brother Lawrence and his helper at work on the walls of the new church building.

A TREASURE FOUND IN A GARBAGE CAN

A man in Panama recently found fragments of two small books in a garbage can in one of the lanes of the city. He became so deeply interested in what he read on the few pages which were intact, that he sought Sister Nealy, who is a member of the Panama church, to ascertain where he could purchase the complete books. The sister brought the fragments to the Division office, and it was found that the pages, which had aroused this interest, were from the books published by our denomination, "Best Stories," and "Our Paradise Home."

The Spirit of the Lord is today directing attention to the truth for this time in marvelous ways, and is using the most trivial incidents to accomplish this purpose. Shall we not pray that this inquirer may find the "Pearl of great price"; and may soon rejoice with us in this wonderful truth?

C. E. W.

WILLEMSTAD, CURACAO

During the four months, since my wife and I moved to Curacao from Venezuela, we have seen evidences that the Lord has a people here. From the week of our arrival, openings for Bible studies and meetings have presented themselves without any effort on our part. A very friendly spirit has been shown by some of the best and most prominent people, and although we are known as the "missionaries," there does not seem to be any disposition to shun us. On the contrary, callers are so frequent that some days there is little time for private matters.

I was obliged to be away during the months of December and January; but on returning home I found that my wife had been hard at work holding meetings in homes and in public places. An attendance of from fifty to sixty in a public hall manifests a keen interest, and it is encouraging to speak to such an audience where no one leaves until the service is over. Nine are keeping the Sabbath; and a business man is trying to arrange his affairs so as to observe the day.

However, the enemy does not purpose that the truth shall be presented here without opposition. The priests are busy warning their people against the "heresy," but nevertheless some of the Catholics are very friendly and even attend the meetings. Possibly a determined effort may be made to stop all

Protestant work, as has been done on the neighboring island of Bonaire where the priests have succeeded in closing the Dutch Reformed Church. The colonial government is now largely in the hands of the Catholics, and it is very urgent that we take advantage of the comparatively favorable conditions here for the giving of the Message.

Up to the present time we have had no literature for distribution, but have ordered a liberal supply. A portable organ and a good quantity of hymn books have just arrived. This will help greatly. This city is not flooded with books and papers, and therefore reading matter is appreciated. As we see what has been accomplished already without these helps, we are confident that when the literature is placed in the hands of the people, a good harvest of souls will result.

C. E. KNIGHT.

SONORA MISSION (MEXICO)

This is comparatively an unentered field. At the time of the last General Conference there was not one believer in this great northwestern portion of Mexico. We have now two churches and three home Sabbath-schools, besides interests in many places. There are many large cities in this field that have never heard the truth for this time. In this territory there are twelve Indian tribes, and many colonies of Japanese, Germans, East Indians, and Italians, besides fifty to seventy-five thousand Chinese. Mexicali, the capital of Lower California, is the fifth largest Chinese center in America.

A few months ago a leading Yaqui Indian wrote to our office in Mexico City asking that a teacher be sent to his people. Another Yaqui farmer requested that a Bible be sent to him. We are answering these calls by sending Brother Rolland Christian and wife to commence medical missionary work in that district.

The Mayo Indians are also waiting for the message; and we should make an effort to enter as soon as possible this field, which gives promise of more fruitful results than the Yaqui district. During a recent visit to their territory a young Mayo Indian accepted the truth. When he and eight other believers heard of the General Conference meeting, they sent the following message, which, when translated from the "Cohita" language, reads: "We are praying for the believers in the Lord Jesus from every nation."

In Guamuchil Sinaloa, where we have long desired to have our work started

among the farmers who are the backbone of that district, there is a very lively interest, and one farmer is already obeying the truth. This man is the father of forty-one children. These children and their children live in one community, and they are really hungry for the truth. We held meetings with these people for two days, and they were unwilling for us to close the services. After sitting in services which filled up the entire day, they were anxious to hear more. In the report of their first Sabbath school they stated that they studied the Bible and praised God all the Sabbath day.

Surely it is the harvest time, and the waters are overflowing the banks. (Joshua 3:15.) These living waters are causing life and grace to spring forth in every place. From the warlike Yaquis, from the Mayos, and from the wild Hincholes of the Sierra Nayarit, the God of heaven is calling to Himself those who will form a part of that mighty company from every nation, kindred, tongue and people.

C. E. MOON.

"PAID IN FULL"

During the month of July, August, and September, in 1849, 1000 copies each of the first four numbers of our first periodical, *The Present Truth*, were published by Elder James White. Those four thousand copies pioneered a family of periodicals now numbering more than 150 and speaking many languages. The weight of their monthly circulation averages almost one hundred tons! Perhaps you knew this, but did you know that the printer's bill for those first papers was promptly "paid in full", and the receipt preserved to this day? Such is the case. Thus the

no-debt policy was established back there in the very beginning of our publishing work, and with a few exceptions it has been closely adhered to ever since. Years ago the General Conference formulated this policy into a few brief words, as follows:

"(a) That publishing houses settle accounts between themselves monthly.

"(d) That colporteurs for books settle with the conference tract society in full at the close of each delivery, for all books ordered for such delivery and that miscellaneous business be settled within thirty days.

"(e) That colporteurs remit to the tract society weekly at least 50 per cent of all advanced payments taken on book orders.

"(f) That agents for periodicals accompany their orders with cash.

"(g) That church tract societies and companies settle monthly for all supplies.

"(h) That conference laborers either pay cash for supplies, or give order on conference treasury for monthly settlement from wage accounts.

"(i) That lay members pay cash for supplies."

These recommendations have been translated into many foreign languages and form a "standard of attainment" of the Publishing Department the world over. It is a policy that has built up and maintained our 52 publishing houses, organized and conducted our more than a hundred tract societies, encouraged and kept in the field an army of 2500 colporteurs, and that has made possible the circulation of more than four million dollars worth of Bible filled literature each year, or nearly sixty million dollars worth in all. It is the development of the Bible principle that exhorts us to "owe no man anything."

The missionary is frequently called upon to relieve physical suffering. This snap-shot shows Brother W. G. Lawrence, Bahama Islands, at work on a bad tooth.



The carrying out of this principle may require real sacrifices and inconveniences at times. We may have to walk instead of ride eight miles to the post office, as did Elder White with that first number of *The Present Truth*, but like him, we will earn a "Paid in Full" receipt when the trip is over. And such a receipt as that will be worth something, will it not? So let us "settle with the tract society in full," remembering, as we do so, that we are following the example set by the founder of our publishing work, and are carrying out the recommendation of the General Conference.

H. H. HALL.

HARVEST INGATHERING

October is the month when a number of the fields in Inter-America will be putting forth strenuous efforts to reach their Harvest Ingathering goals. Let us not forget that the promise of the Saviour to be with us "unto the end," applies also to the end of this campaign; and that His presence and blessing will insure success.

Mrs. Wood and the writer had an experience a few days ago which indicates that the Lord's blessing and influence really attend the Harvest Ingathering. We called upon a man who is a notorious infidel, and very outspoken in expressing his unbelief in God, the Bible, and everything associated with religion. When we saw his attitude, we emphasized the educational and medical work our denomination is accomplishing, and he handed us a twenty-dollar bill.

The Lord has promised to prepare the way and influence hearts to give. Shall we not faithfully do our part in soliciting?

Brother Pohle and Prof. Stone, who are soliciting in Panama City, received \$70.00 in their first three donations. Miss Kathryn Haynal of the division office received \$57.00 as the result of the effort of two days. C. E. W.

THE GENERAL CONFERENCE

The forty-first session of the General Conference of Seventh-day Adventists was one that will long be remembered by those who had the privilege of attending this remarkable convocation of God's people. Never in the history of this denomination were such reports listened to, as were presented day after day of this conference. These reports, telling the story of the triumphs of the

third angel's message, and of the wonderful providences of God in preparing the way and opening the doors of opportunity, thrilled the heart of every listener. Especially were those who have been long in the way cheered, as they recognized in the reports the long-expected signs of the "short work," which the Lord will accomplish in the earth in the days immediately preceding His second coming.

Elder L. R. Conradi, the veteran missionary from Europe, said: "I have attended many a General Conference since 1879; but this is the first time I have heard so many wonderful stories of what God is doing everywhere in the wide world. God is working; the time has come for Him to work." Elder F. M. Wilcox, the editor of the *Review and Herald*, gives his testimony concerning the conference in the following words: "This has been a splendid conference throughout. I never attended a meeting that had so much of the missionary spirit in it, nor have I ever attended a meeting where there was so much freedom and at the same time such love and unity." In a sermon delivered at the General Conference, Elder L. H. Christian, the president of the European Division, said: "This is a united conference. It is a deeply spiritual conference. I have never been at meetings where there was such an earnest desire to exalt the Lord Jesus Christ, to lead the men and women engaged in this work into a closer walk and a deeper experience in the things of God. There seems to be with all our people a deep, sincere heart longing after primitive godliness, and after the baptism of the Holy Spirit."

In this number of the MESSENGER will be given a few echoes of the conference, which will give the reader some idea of the power that is accompanying the proclamation of the third angel's message in the mission fields today. These opening providences of God, these insistent Macedonian calls from the mission fields far beyond our present inability to answer, constitute a challenge to Seventh-day Adventists,—the greatest He has ever sent to this church. The situation, which is outlined in the reports appearing in this number of the MESSENGER, calls for enlistment for service. It calls for consecration and preparation on the part of God's people, such as they have never made before. As the Spirit of God speaks to us as we read, shall we not determine to lay all upon the altar, and to respond as God shall individually call? C. E. W.

REPORTS OF PROGRESS

"Out in northern Abyssinia one lone missionary is stationed. It is very hard to get others in. Not long ago some men came to that station. They had journeyed six weeks to reach there. They went to the Catholic mission, they went to the Protestant missions, and they finally were shown over to our mission. They were Mohammedans, brought up in the Mohammedan faith. They reported that there were two hundred, including the leading men of their tribe, who had turned away from Mohammedanism, and had accepted Christ, but they wanted a Christ that brought them the Sabbath. They wanted a Christ that brought them a full gospel. They could not understand the forms and ceremonies and man-made doctrines of the other missions, and they urged us to go with them. And one of our men went. The trip took over three months. They have had one baptism, and a large number of others are waiting to be baptized."

Elder T. R. Flaiz, of South India, relates the following remarkable experience:

"We had considered the establishment of our medical work for a long time, but there seemed to be no chance to do so, and we prayed very earnestly for the Lord to open up some means of beginning. While we were out in the Harvest Ingathering work in 1922, I called upon the rajah, one who used to be a ruler in India, and asked him for a donation. He gave no particular heed to the call; but finally he noticed that we had medical work under our direction; and he asked us what we were doing, and how we were carrying it forward. Then he showed considerable interest, and said that about ten years previously he had constructed a hospital in the edge of the town, and had brought it up to a certain place of development, but being unable to carry it forward, he had given up the project. For ten years that institution had stood there vacant.

"He said to us, 'I believe you are the ones to use that building, for the benefit of the people around here.' He had proper buildings, a good dispensary, three wards, the necessary bungalows, and out buildings not quite completed.

"When I told him of the way we were carrying forward our work, he said, 'You are the people I want to have this place.' I asked him why he had not turned it over to some other mission society before. He said he did not know why he had not, that it had not really occurred to him; but in the

last few months he had determined to do that.

"To make a long story short, after three years of negotiations with the rajah, with our Mission Board, and with the workers in the field, we finally got the institution running, with a doctor there to carry forward the work. Dr. A. F. Coyne, who was formerly in charge of the dispensary at White Memorial Hospital, is now carrying the work forward in a most admirable way. The results are very gratifying.

"Shortly after this the rajah called for us. We thought perhaps he was dissatisfied about something, and wanted to call us to time. He invited us in, and told us that he had been watching us and our work very carefully, and had found that our work far exceeded his expectations. He said, 'I want to give another 5,000 rupees.' He had already given us 10,000 rupees in cash for the development of it. Now he said, 'I want to give you another 5,000 rupees.' And that has already been spent, and not only that, but there is now being spent for further construction work an additional 10,000 rupees which he got his son-in-law to give."

As though this story was not sufficient good news in itself, Elder Flaiz went on to say that since coming to the General Conference he had received word that another friend of this rajah has offered to bring out to England and there qualify and send back to India, a lady-doctor to take charge of the women's department.

Elder E. B. Hare, who for the past eleven years has labored in Burma, relates the following remarkable story:

"While I was in a village, visiting among the people, I noticed one man who had a red cross on his shoulder. I went up to him and said, 'Uncle, I haven't seen a man dressed like this, with a red cross on his shoulder. I didn't know that the hospital had a red cross society out here. What kind of man are you anyway?'"

"He said, 'I am a Klee Bow man.'

"What kind of man is that?"

"A Klee Bow man is a man that belongs to the Klee Bow church."

"I said, 'That is very interesting. And can you tell me what the Klee Bow church is?'"

"He said, 'Oh, you see the Klee Bow church is the Klee Bow church.'

"Well,' I said, 'that's fine, but I want to find out about that church.'

"He said, 'You better go and see the bishop.'

"Oh,' I said, 'you have a bishop?'"

"About three weeks after that we had time and opportunity to visit the bishop.

We had to walk three days from the railway station until we had covered a distance of fifteen miles over some of the most rugged territory I have ever seen. When we arrived, I saw a little man who could easily stand under my arm.

"I said to him, 'I am looking for the Klee Bow bishop, does he live here?'"

"He said, 'I am the Klee Bow bishop.'

"Oh, I said, 'are you? I'm very glad to meet you. This is Sunday; let us get your people all together, and let us have a meeting.'

"Well,' he said, 'I suppose we might tonight, but all the people have gone to their paddy fields today.'

"What,' I said, aren't you keeping Sunday like a good Klee Bow man?'"

"Oh, he said, we don't keep Sunday; we rested yesterday.'

"But,' I said, 'yesterday was the seventh-day Sabbath.'

"Oh,' he said, 'but yesterday was the seventh-day Sabbath.'

"I said, 'Yes, it is the Sabbath we keep.'

"Oh,' he said, 'that is the Sabbath we keep.'

"I said, 'Well, I am very glad to see you; let us sit down and talk about this thing.' So we sat down, and I said, 'Bishop, how did you hear about the Sabbath?'"

"He said, 'About five or six months ago I had a vision in the night, and there was a voice speaking which said, 'Pelico, you must keep my seventh-day Sabbath.' 'So,' he said, 'I called my preachers and teachers together and said to them, 'Brethren, we have got to keep the seventh-day Sabbath.' Those men said, 'Well, bishop, if you want to keep the seventh-day, you keep it, but we are going to keep on keeping Sunday.'"

"Those men went back to their villages and churches, and the poor old bishop was badly discouraged.

"It was not more than a month later in some way or other a copy of the only Karen tract printed by our people was placed in the hands of that Karen bishop. There he read with his own eyes of a people who were scattered throughout the world who were keeping the seventh-day Sabbath. At once he called his preachers together again. They sat down and studied the question. As the result of the ministry of that tract, those men went back to their churches, and thirty Klee Bow elders changed over to keeping the seventh-day Sabbath.

"I said to the bishop, 'Where did you get that tract?'"

"Oh, he said, 'somebody brought it up from the city, but who it was I do

not know.' But I know, dear brethren, don't you?"

"In Assam on the northeast coast of Africa, some months ago two Moslem chiefs came to the capital, evidently tired of the superstitions of the past. Their hearts were burdened with a great need for God, and so they came up to the capital and called at one mission station and another mission station, but somehow they did not get the satisfaction their souls longed for, so they began to retrace their steps. They had already traveled for nearly six weeks, day after day, through hostile tribes, to get to the capital.

"They were about two days on their journey back when some of our native brethren met them on the road. As is the custom in those countries, the two parties greeted each other and found out who they were. When our brethren knew that the chiefs were seeking for a missionary, they asked, 'Did you call at the Adventist mission?'"

"No, we have not heard of such a place."

"Well, you'd better come back with us."

"So they took them back to the home of Brother Gudmundsen, our missionary there, and they stayed two whole weeks and listened to the Word of God as our brother taught the message to them. They had received the very thing that had touched their hearts. The peace of God came into their souls, and they gave their hearts to Jesus, and began to rejoice in His message of freedom from sin.

"Then they went back to their villages. They walked day after day and week after week, and by and by they got within sight of the villages. The people, seeing them, came rushing out to greet them.

"Well,' they asked, 'what have you found?'"

"And then these two chiefs told of their new-found, loving Friend Jesus. They taught all they could to those people. Several hundred were gathered around.

"A few weeks later a runner came up to the mission station, announcing that there were a lot of people down there longing for further light, and that we must send them a missionary. Brother Gudmundsen studied how he could do it, and finally chose the best man, who, with a friend, started on the long journey. They were away three months. It took a month to get there, and several weeks in the village, and a month on the way back. They reported 200 people keeping the Sabbath, and they wanted to be members of this people.

They longed for a missionary to live with them."

The following extracts from Elder Branson's report tell of the marvelous work the Lord is accomplishing in Africa through the most humble agents:

"About nine or ten years ago, a native wandered from the northern Transvaal up to the Rhodesian border and down into Basutoland, a section where there are perhaps two or three million native people whom he had never reached.

This man came in touch with one of our missions, and was there two or three days. He learned from one of our native workers enough about our message so that the seed was planted in his heart. Then he went back to his home, hundreds of miles to the north, and we forgot all about him. He had come and gone, as hundreds do, apparently out of curiosity to see what this new sect was teaching.

After a few years this man wrote to Elder Silsbee, who was then in charge of the mission where this man had visited, and told him that he had some Sabbath keepers away up in that far-away country, and asked Brother Silsbee to visit him. Brother Silsbee never had the opportunity of doing so. Several years passed by, and then Elder Anderson, I believe, learned of this interest, and arranged to visit some of these people. But at this time another leader had taken charge of this company. He was not favorable to having interference come in from the outside; and so the door was closed to us.

But last year a message came from this people to one of our brethren, saying that they would like to have us send a representative to visit them. Elder Campbell from California, who had received the letter, arranged to visit them. You can imagine his surprise when he found about 200 who had been keeping the Sabbath for eight or nine years, and had been looking for the coming of Jesus. They received him with joy. They claimed him as their leader and missionary, and asked him to stay and hold meetings with them, and give them the truth more fully. A company of thirty-five was selected and baptized into the faith; and Elder Campbell expects a large number of others of that company to be baptized this year. He tells us that the interest is now spreading to their villages near by; and many are also coming into the message. This took place, brethren, in a place where we had never spent a penny or sent a worker where they had not a scrap of literature on the message, but where the seed had simply

been planted in the heart of one man, and the Spirit of God had watered the seed."

"Elder W. C. Walston has been working for the Indians in Durban, and an Indian who had heard something of the truth wandered from Durban away up the coast to the sugar plantations, where thousands of Mohammedans from India and other parts of Asia are employed in the factories. This man told the message that he had heard in Durban, and he asked Brother Walston to go with him and see what an interest had been aroused. Brother Walston wrote us that after two visits he was able to baptize forty Indian natives in that section where he had never bestowed any labor."

"Brother S. M. Konigsmacher, who is pioneering the work between Bechuana-land and Northern Rhodesia, wrote me just a few days ago that he had just been out on an extended trip, many miles into the interior, far back beyond any place where he supposed the influence of our work had gone, and was astonished to find four or five companies of believers who were holding their Sabbath meetings. They were worshipping the true God, had thrown away their idols, given up their tobacco, and were struggling toward the light of this truth. He investigated to find out how it came about, and found that some boys who had been in one of the seven or eight out-schools established in other parts of the field, had gone through that country, and everywhere told the story of what the Lord had done for them, and the people had accepted their testimony."

"Brother Konigsmacher writes me of an interest in Borotse-land. The Barotse king, who rules over a large section of the country, had refused us permission to enter his territory. But a relative of his became our translator, and a convert. He went back to his native village, and being a native of the country, they could not stop him from preaching in their villages.

One morning Brother Konigsmacher saw a great fleet of boats coming up the river. In front was the royal barge, and the fleet of boats was the king's bodyguard.

This fleet drew up to the bank of the river on the side near the mission. The natives all disembarked, and he went down to meet them, and found that the king and his bodyguard had come to visit the station and talk with him. The king looked the mission over, and then said to Brother Konigsmacher:

"I have heard of you from my son-in-law; we have kept you out of our

country; we have not wanted you to come; but what we have heard, and what we see today has changed our opinion, and we believe that our people need the message you have to give them, and we want you to come."

THE HEAD, THE HAND, AND THE HEART IN EDUCATION

In the calling of His people out of the world to do the special work for this time God has made every provision for supplying His people and His workers with all they need to do His work effectively. He sent His Son Jesus to interpret God to men and to exemplify in His life and teachings the meaning of the gospel and what it is to accomplish in the world. Near the close of His life on earth when He was about to return to the Father and leave to His disciples the continuation of the work He had begun, He prayed that wonderful prayer in behalf of His people, recorded in the seventeenth chapter of John: In that prayer He said, "I pray not for the world, but for those whom thou hast given me. . . . Now I am no more in the world, but these are in the world. . . . While I was with them in the world I kept them in Thy name. . . . I have given them Thy word. . . . They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As thou didst send me into the world, even so send I them into the world."

This fervent prayer includes some very important things which may be stated briefly as follows:

1. Jesus has chosen to do His work in the world through His people.
2. He wants them to do His work in the same way He did His work when He was here.
3. They are to be "not of the world" because He was not of the world.
4. They are to give the Word of God to the world as He gave the Word to them.
5. His people are to sanctify themselves to His work through the truth that He has given them through His word.

Paul, who is said to have been the greatest teacher the world has ever seen next to Jesus himself, caught the vision when he said, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." If ye are not to conform to the world in our spiritual life from day to day, surely we are not to conform to the world in

the means and methods of doing the work of God. Education is one of the most important means and methods God has given us to accomplish the work of giving the gospel to the world. We cannot therefore take the viewpoint of the world in our work of educating the children and young people from whom our work in the world-wide field is to be recruited.

The Head

Now the world's view of education is to develop and train the mind. But according to the Word of God, the mind is only a third part of man's being. He is made up of "spirit soul and body," according to Paul's prayer. 1 Thess. 5: 23. We may put it more simply by saying that in matters of educating we must give attention to the head, the hand, and the heart, if we are to develop the whole man according to God's plan.

God has graciously given us the writings of the Spirit of Prophecy to help us to interpret the meaning of His plan applied to practice. In the first article ever written to Seventh-day Adventists on the subject of education this statement is made: "Any effort that exalts intellectual culture above moral training is misdirected," and further that our young people "must have the discipline of well-regulated labor which will bring into exercise all the muscles" during the period of their education.

If we follow the world's method of educating the mind only, we are in serious danger of getting the results pointed out by the apostle Paul as characteristic of the last days, namely: that the product of our education will be "heady, high minded, lovers of pleasures more than lovers of God." The head of a great nation has very fittingly said, "People educated in intellect and not educated in morals and religion will become a menace to our nation." It is little short of dangerous to educate the head alone without the balance of hand and heart education.

The Hand

The hand as representing the powers of the body is a second member of the great trinity of education according to God's plan. In the Word of God the body is declared to be the temple of the Holy Spirit. We are therefore to glorify God in the body. Unless all the powers and activities of the body are under complete control of the Spirit of God, how can we ever glorify Him in our bodies?

Again, it is in the body that physical health resides. Unless the powers of the body are in good physical tone, they

cannot be effectively used in the service of God. It is for this reason that we are admonished to deal with the physical powers on the basis that "the health should be as sacredly guarded as the character." This is true because the condition of the health has so marked an influence on the development of the character, and because the laws of God govern the physical life as truly as they govern the spiritual life. The world does give a certain amount of attention to the physical powers during the period of education, but in large part it does this through games and sports and other activities that have no other value than that of mere exercise, and they have connected with them elements that tend very strongly to lead young people into that other condition pointed out in the Bible which is just as bad being heady and high minded: namely, that of being "lovers of pleasures more than lovers of God." The Lord's substitute for this kind of body training is wholesome and active physical labor, and also missionary work which takes young people out into the open air, and brings the most wholesome effect of doing good to others, which reacts upon the spirit as well as upon the body.

The Heart

Greatest of all the three "H's" of Christian education is the heart. "Out of the heart are the issues of life." "Out of the abundance of the heart the mouth speaketh." The natural heart is full of deceit and desperately wicked. Unless the heart is changed, it is dangerous to develop the mind and the physical powers, for this will only increase their ability to do evil under the influence of an unregenerated heart.

This is the very reason why the work of Christian education must be spiritualized through and through. In fact, there is included among the spiritual gifts bestowed by God upon His people to enable them to accomplish the work He has committed to them, that spiritual gift of teaching. No teacher can fit into the program of Christian education whose own heart has not experienced regeneration, and who does not see in our educational program God's own means and methods of developing the spiritual life as pre-eminent above all else and as permeating and moulding all the thoughts and intents of the heart as expressed in the life. Any teacher who has only the intellectual or the professional or the technical preparation for his work is not fitted to answer the call of God to sanctify himself and the young people under his care. He cannot exemplify the power of God's Word lived out in

the life and the teaching, as Jesus Himself prayed in behalf of those who were to take up and finish His work in the world.

The work of Seventh-day Adventists throughout the earth is entirely spiritual in its aims. The winning of souls is the sole purpose for which we are organized as a people and engaged in a world-wide work. Our schools are designed of God to be spiritual centers where our young people can learn to live the life of the Spirit, and prepare for service in a spiritual cause.

How utterly inconsistent then to place over them a teacher who is not under the discipline of Christ and who does not have the spiritual vision in all his work. How utterly inconsistent also it is to occupy the time in our schools in teaching young people those things which do not lend themselves to spiritual uplifting as the primary end to be realized, and which do not contribute such practical knowledge and training to the student's equipment as is necessary to a service of usefulness. In fact, all the teaching force, all the content of a teaching curriculum, all the exercises and practice of the Seventh-day Adventist school should be so constituted and so spiritualized that they will lend themselves to developing that heart life in young people which alone makes it worth while for us to conduct our own schools.

The parent who fails to see the infinite difference between a mere head training in a school of the world and the heart training which lies at the bottom of the whole plan of Christian education and permeates fully in all its aspects when faithfully carried on is seriously lacking in spiritual discernment. Such a parent will never be able to give an acceptable account of himself to God in the day of reckoning when he must answer the great question "where is the flock that was given thee thy beautiful flock?"

That church in which there are children enough of school age to make a school which does not make some effective arrangement for the children of the church to be taught according to God's plan, cannot expect to hear the "well done" when the Lord makes an accounting of the stewardship committed to the church in the care of His children.

The conference which fails to instruct and encourage and provide for the service of Christian education in every church where there are children of school age will never realize the high spiritual aims which alone have called that conference into existence.

Let us therefore in solemn covenant

with God renew our consecration to the work of educating the head, the hand, and the heart to meet God's ideal in the personal life, and to qualify men and women to work in harmony with His purpose to cut the work short in righteousness and do a quick work in the earth.

W. E. HOWELL.

THE POSTAGE STAMP

Christians may learn valuable lessons from the little, everyday things of life, and these have a tendency to impress the mind more forcibly than the prepared lessons of academy or college. The Saviour employed this method, perhaps more than any other, to convey the important truths of the kingdom to those for whom He labored. The following quotations are from an article by George F. Austin, which appeared in a recent daily paper:

"Emulate the postage stamp: Stick until you get there. Have only one face. Be worth what you cost. Be faithful to the One who made you. Have a place of your own, even if it is in a corner. You are valuable only as you are in service. Soon or late you are going to be struck on the face. By and by you will bear marks that will disturb your beauty, but they will mean that you are in service. You are not worth much unless you represent your Creator. Some one is depending on you. Your faithfulness to duty means more than you can realize."

"Soon we will be at the end of the journey, marred and faded, and our mission will be ended. But there is a great Stamp Collector who values us after we are of no more value in this life. Be sure that you emulate the little stamp which today is and tomorrow is not, for it teaches us many things worth knowing even though its life is short—and the brevity of life is a most important message it brings to us."

C. E. W.

NEWS ITEMS

Brother H. C. Kephart and family are now located for the winter season in Mountain View, California, having spent the recent months of their furlough period in visiting relatives in various parts of the United States. Brother Kephart will connect while there with the home office of the Pacific Press.

The latest word with reference to Brother J. A. P. Green, who is under appointment to the Inter-American Division as Secretary of the Publishing Department, is that he and Sister Green are planning to leave New York early in October for the Zone. They will be located at the Division headquarters in Balboa.

Elder G. D. Raff, Field Missionary Secretary of the Antillian Union, is now back in his field after his furlough period spent in the

States. He and his family arrived in Havana just the day before the heavy storm that swept the gulf states. He writes that he is glad to be back, and in time to assist in the Cuba colporteurs' institute.

The Colon church set its Harvest Ingathering goal for \$700.00, which is a hundred dollars more than it was last year. At the close of the first two weeks' work the goal had been reached, and to give further stimulus it was decided to raise it to \$1000.00. The territory is more or less limited, but all are working enthusiastically and intensively with a view to going just as far past the first goal, and as near to the second, as possible.

A good report is also given of the work in Panama City and Balboa by the workers and other church forces there. Something over \$1100.00 has already been gathered, and the prospects are good for substantially increasing this as the work continues.

GIVE GOD THE BEST

Give God the best; it matters not
Be it less or more;
In our Father's store
No lack, nor need is known; but what
We give He takes and blesses
And to His heart He presses
Both gift and giver; they are one.

Give God the best; to thee He gave
Nor refused His Son,
Heaven's precious One,
Whose life and death alone can save.
Give back to Him with singing
While heart and soul are bringing
Thine alabaster box of love.

Give God the best; He e'er will hold,
While His throne shall live
What His children give.
No thief can steal, nor rust nor mold
Consume; but still increasing
Through ages without ceasing;
What givest thou, He keeps for thee.

I. H. Evans.

In beginning his work last week with Spanish "Home Physician" in a village in the interior of Panama, Brother A. V. Larson, Field Missionary Secretary, first visited the priest. He outlined the value and advantages of the book, and asked for his cooperation. The priest gave his order, then gave a list of seven men in the town able to buy. Each one of these seven purchased, and two others not in the list gave their orders.

The South Caribbean Conference has a new field Missionary Secretary who is taking hold of the promotion of the publishing work there. This is Brother M. E. Lowry. We welcome Brother Lowry and his family to this part of the Inter-American field. Likewise, we welcome Brother R. R. Mattison, who has recently joined the force of conference workers in Cuba as Field Missionary Secretary. A colporteurs' institute has just been held in Cuba, from which we hope to hear good reports very soon.

Elder Henry F. Brown with his family visited the Inter-American Division headquarters, and spent a half day in Cristobal and Colon, early in September, enroute to Santiago, Chile, where Elder Brown will take up Spanish evangelistic work. He was formerly stationed in Central America, and in Mexico, and then returned to California where he has been con-

nected with the California conference as Home Missionary Secretary, and leader in the work for the Spanish and other foreign peoples.

The sales report sent out by the Pacific Press Branch at Cristobal for the first nine months of 1926 shows that during this time our conferences in the Inter-American Division have purchased \$92,255.17 worth of book and tract literature, which is more than \$11,000.00 more than for the same period in 1925. This is surely encouraging. Of this amount, \$85,465.55 represents subscription books, those sold very largely by our colporteurs. By Unions the total sales are divided as follows:

Antillian \$32,075.92; Aztec, \$23,135.10; Caribbean, \$37,044.20.

Brother D. R. Buckner, for many years connected with the editorial work of the South American Publishing house, Buenos Aires, has recently joined the Pacific Press family in Cristobal as Editor of the Spanish magazine, *El Centinela*. Due to a break in health, Brother E. R. Johnson, formerly the editor, was returned to the States several months ago. Brother Buckner has had long and varied experience in Spanish editorial work, and is taking hold of the magazine with a view to making it the strongest possible factor as a pioneer missionary agency for extensive use throughout the Inter-American Division.

The story of the "Davis" Indians living around Mount Roraima in the interior of British Guiana has been often told of late, while these people have waited for promised missionaries to resume the work Elder Davis laid down when he died among them about fifteen years ago. Brother and Sister A. W. Cott, both experienced nurses from Southern California, passed through Balboa and Cristobal last week enroute for Mount Roraima in answer to the call of the General Conference. They were laden with medical supplies and equipment, a folding organ, and some other musical instruments, to use in starting mission work among the Indians. It was an inspiration to meet these strong and devoted young people eager to get on to their field of labor. They were well acquainted in advance with the hardships, but undaunted by stories that have been told. After leaving Georgetown, British Guiana, and traveling as far as they can by boat, mules, and probably other means of transportation, they must walk for something like one hundred and fifty miles to reach their destination. This will take about a month. Everything used where they will live must be carried in by natives for this distance. Life there presents many difficulties, and only the true missionary spirit would induce people to leave their homes and go to so remote a spot. It was with a consciousness of the hardships and dangers before them that we bade goodbye to Brother and Sister Cott after they had spent last Sabbath with us in Colon. We can only commit them to God with trust that He will give them a safe journey and be ever present with them in the work they are taking up. Will not our readers join in prayers for their health and success.

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