



The Inter-American Division MESSENGER

VOL. VI BALBOA, CANAL ZONE, NOVEMBER, 1929 No. 12

TO THE BRETHREN AND SISTERS No. 1

As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised.

Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Rev. 3:14-20. They are "neither cold nor hot," but lukewarm. And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eye-salve," He will spue them out of His mouth.

The time has come when a large portion of those who once rejoiced, and shouted aloud for joy, in view of the immediate coming of the Lord, are on the ground of the churches and world who once scoffed at, and derided them for believing that Jesus was coming, and circulated all manner of falsehoods to raise prejudice against them, and destroy their influence. If anyone longs after the living God, and hungers and thirsts for righteousness, and God gives them to feel His power, and satisfies their longing souls, by shedding abroad His love in their hearts, and if they glorify God by praising Him, they are, by these professed believers in the soon coming of the Lord, often considered deluded, and charged with having mesmerism or some wicked spirit.

Many of these professed Christians dress, talk and act like the world, and the only thing by which they may be known, is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things.

"What manner of persons" ought those to be "in all holy conversation and godliness," who profess to be "looking for and hastening unto the day of God?" 2 Peter 3:11. "Every man that

hath this hope in him, purifieth himself, even as He is pure." 1 John 3:3. But it is evident that many who bear the advent name, study more to decorate their bodies, and appear well in the eyes of the world, than they do the word of God, to learn how they may be approved of Him.

What if the lovely Jesus, our Pattern, should make His appearance among them, and the professors of religion generally, as at His first advent? He was born in a manger. Follow Him along through His life and ministry. He was a man of sorrow and acquainted with grief. These professed Christians would be ashamed of the meek and lowly Saviour who wore a plain, seamless coat, and had not where to lay His head. His spotless, self-denying life would condemn them; His holy solem-

nity would be a painful restraint upon their lightness and vain laughter; His guileless conversation would be a check to their worldly and covetous conversation; His declaring the unvarnished, cutting truth would manifest their real character, and they would wish to get the meek Pattern, the lovely Jesus, out of the way as soon as possible. They would be among the first to try to catch Him in His words, and raise the cry, "Crucify Him! Crucify Him!"

Let us follow Jesus as He so meekly rode into Jerusalem, when "the whole multitude of the disciples began to rejoice and praise God with a loud voice, . . . saying, 'Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest.'" Some of the Pharisees among the multitude said unto Him, "Master, rebuke thy disciples." And He answered and said unto them, "I tell you, that if these should hold their peace the stones would immediately cry out." A large portion of those who profess to be looking for Christ would be as forward as the Pharisees were, to have the disciples silenced, and they would doubtless raise the cry, "Fanaticism! Mesmerism! Mesmerism!" And the disciples spreading their garments and branches of palm-trees in the way would be thought extravagant and wild.

But God will have a people on the earth that will not be so cold and dead but that they can praise and glorify Him. He will receive glory from some people, and if His chosen people, who keep His commandments, should hold their peace the very stones would cry out.

Jesus is coming, but not as at His first advent, a babe in Bethlehem, not as He rode into Jerusalem, when the disciples praised God with a loud voice and cried, "hosannah," but in the glory of the Father, and with all the retinue of holy angels with Him, to escort Him on His way to earth. All heaven will be emptied of the angels, while the waiting saints will be looking for Him, and gazing into heaven, as were the "men of Galilee" when He ascended from the

Limitless Spiritual Resources

Our sufficiency is of God. Difficulties melt in His presence. In Him are those mighty, overcoming energies which accomplish the possible and the impossible with equal readiness. "There is One with us," says Dr. Speer, "to whom the impossible is His chief delight." Any arithmetical calculations we make of the numbers of men and the amounts of money required can be only very general and tentative. The real resources are with Him for the evangelizing and the redeeming of the world. . . .

While the years of the Christian era have been going by, God has been waiting to be honored by the faith of a generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimensions of our undertakings, by our failure to appropriate more than a meager supply of the super-human resources that are unlocked to the faith of human agents, and by our unreadiness to throw ourselves into the ministry of intercession in the world's behalf.

"Go ye therefore, and make disciples of all nations. . . I am with you." . . . The mystery of this confidence we can never understand. But we can and must act upon it. We must prove worthy of it. "The Call of a World Task," by J. Lovell Murray, pp. 155, 156

Mount of Olivet. Then those only who are holy, those who have followed fully the meek Pattern will with rapturous joy, exclaim as they behold Him, "Lo, this is our God, we have waited for Him, and He will save us." And they will be changed "in a moment, in the twinkling of an eye, at the last trump," that wakes the sleeping saints, and calls them forth from their dusty beds, clothed with glorious immortality, shouting, "Victory! Victory! over death and the grave." The changed saints are caught up together with them to meet the Lord in the air, never more to be separated from the object of their love.—*Mrs. E. G. White in the Review and Herald, June 10, 1852.*

ANTILLIAN UNION MISSION

Genaro Sanchez 11, Vibora, Habana, Cuba

A. R. OGDEN - - - - - Superintendent
N. L. TAYLOR - - - - - Secy.-Treas.

THE LOUD CRY IN HAITI

I arrived in Haiti, from Cristobal Wednesday, August 21, and the next day we left for Cape Haitien. We had a very pleasant trip. The day was cloudy but it did not rain. Friday evening I spoke at the Cape church; Sabbath morning we drove out to Limbe where I spoke to about two hundred believers. In the afternoon we were at Plaisance about twenty miles farther from the Cape toward Port au Prince. There were eighty-two present at that service. They were meeting in a booth, but when it rains they have no place that will accommodate them. They get about \$400.00 from the Thirteenth Sabbath overflow, and will soon build a church.

Sunday afternoon we drove out to Limonade, about eighteen miles from Cape Haitien, where we dedicated a beautiful church building that father Roth had just finished constructing. It is a stone building seating, I judge, about 150 persons. The building was more than full at the service.

Monday evening we had a very good meeting with the workers at the mission office and the school. I was pleased to find the school property kept up in very good shape, though there had been no school for the past year, since the mission had not obtained a principal. They had a number of boys working in the print shop, the cabinet shop, and in the garden.

Tuesday morning we drove over to Grande Rivere; about thirty miles distant and had a meeting at the church. This is near the old citadel on the mountain. It was the first church raised up in Haiti, and Brother Isaac did the work. It has about 180 to 190 members now; but four other companies have been raised up near there by its members. Three of these have been organ-

ized into churches. I am told about four hundred members have sprung from that first church. Brother Peon died there last year. We saw his grave. Sister Peon lives there now. Her oldest son seems to be coming down with tuberculosis, and the daughter of about ten or twelve, is beyond all help, except as God may intervene. She is confined to her bed and cannot speak.

Thursday morning we started for Port au Prince. We made a number of stops on the way. We drove ten miles off the main-road to visit a village where John Baptiste is working. There are 200 who recently have come into the truth. The workers expect that by the end of this year about 60 will have been baptized. It will take longer to prepare the others for baptism. This number includes many children. They are a very primitive people but deeply in earnest. The interest continues to grow. The country in that part is thickly populated.

Friday evening the church in Port au Prince was well filled. Sabbath morning the people gathered at the church at 6 o'clock for a baptismal service. They had built a nice font in the church yard while we were away and seventeen candidates were baptized. Forty-three others are in the baptismal class. At 11 I spoke to about three hundred persons. Brother Dorcinville and the local church elder report at least fifteen who definitely decided to obey the truth as the direct result of these services. These are mostly persons who have known something of the truth before. Sabbath afternoon and early Sunday morning they sought the homes of these two brethren to tell them of their decision, and ask for further help. One man came who said his wife had attended these services and was so deeply moved that she told her husband who was not at the meetings. From what she told him he was sure we have the truth; and after talking with the brethren, he took his stand with his wife and children who were at the services and had decided they must obey at once.

One Haitien soldier whom I saw at the meetings told Brother de Caenel he had decided to obey the truth and would ask his officers for the Sabbath. One white lady, who came forward Sabbath with others, decided to obey. Her husband was a German who heard the truth in Germany. I understand she had not known it except from him.

They lived in an interior town in Haiti where there were no other Adventists. She says he died obedient to the truth. She came to Port au Prince and attended these few services where she decided to obey. Her friends strongly opposed, but she is resolved to obey God and prepare to meet her husband in the resurrection.

Not long since the most responsible man in one of the Baptist churches in Port au Prince with eight members began to obey the truth. Friday night and Sabbath morning more than half the members of that Baptist church were present at our services. Friday evening I felt strongly impressed to speak on the subject: "Why I am a Seventh-day Adventist." Our Baptist friends were deeply impressed and it looks as if most in that church may soon accept the Sabbath truth. It will not be long now till our new church building will not accommodate the people but the Lord will provide another building someway.

One evening about 5 o'clock we went out for a drive into the country where the man lives, who was so faithful in walking to Port au Prince each Sabbath till a company was raised up where he lives. We saw him and his brother and a few of the believers there. They have a neat little church building now. He was formerly the assistant to the Catholic priest.

It makes one's heart thrill with joy as the brethren tell of what the Lord is doing for the people. To one acquainted with this truth and with what is taking place here now there can be no question about this being the beginning of the "loud cry." If I could speak the French, I should enjoy so much staying here for a time and helping to gather in the harvest. Even with an interpreter our church could be crowded to overflowing each evening.

Balboa, C. Z. E. E. ANDROSS.

REACHING OTHER ISLANDS

During the meetings which lasted three weeks several persons in Nassau decided to obey the truth. Among these were a man and his wife and two children who now live in another place. They are anxious for me to come and baptize them.

Another couple has gone to Acklin Island and carried the Message to that place. Still others have gone to New York and Jamaica, and I now have a baptismal class of ten preparing for the sacred rite.

After the series of meetings, I baptized three candidates. A large audience was present, and the people listened with rapt attention. It was the first baptism that was ever held in this place by Seventh-day Adventists on Sunday.

Among those who attended the baptism was a student for the Anglican ministry. He paid close attention to the sermon. I am sure that conviction is bound to come to the hearts of many. We were highly favored in having with us Elder B. E. Beddoe, associate secretary of the General Conference, and his wife. O. P. RED.

Nassau, Bahamas.

OUR BEST THIRTEENTH SABBATH OFFERING

Our Sabbath school pennant arrived in good condition and we surely are proud to see it on the wall in the office above my desk. I hope we shall never lose it. I, at least, will do all I can to keep it.

Last quarter the members of our Santo Domingo City Sabbath school set a goal of \$125.00 for the Thirteenth Sabbath. This was far above anything we had ever done before. I knew how hard it had been to reach our former goals, however, I would not discourage them, even though I knew it would mean hard pushing if we ever reached that goal. I proposed to the school that they take some extra envelopes and distribute them among their friends who did not visit our church, explaining the object and inviting them to make contributions. This was done, some of the members taking as many as four and five envelopes; and on the Thirteenth Sabbath we were overjoyed to receive the sum of \$20.00 from these outside friends. This was help number one.

Then when I was out in the Harvest Ingathering work I had the pleasure of visiting the Haitien Mission. There Brother de Caenel showed me the Mission Bonds which they used for the Thirteenth Sabbath offering. At once this thought came to me: This will help you out on the goal for your school. I, therefore, secured one from him, and, on returning home, I lost no time in having some printed. The school became very much interested, and at the end of the quarter, we not only reached the goal but went \$19.11 beyond it. I could hardly believe it myself. And this was help number two. But above all we feel thankful for the aid of the Holy Spirit and the guiding, helping hand of our heavenly Father. Praise His holy name.

MRS. ALMA O. JONES.

Santo Domingo City, R. D.

CENTRAL AMERICAN UNION MISSION

Apartado 1059, San José, Costa Rica

W. E. BAXTER - - - - - *Superintendent.*
A. P. CHRISTIANSEN - - - - - *Secy.-Treas.*

OUR BLESSED HOPE

Recently five adults were buried with their Lord in baptism in Colon, Panama. This little company was largely the fruit of Brother Delroy Andrean's labors. The church was crowded, many visitors being present. The sermon given before the baptism was taken from Job. 8:13,14, "So are the paths of all that forget God; and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web."

Many say that they have hope of

going to heaven when they die, but when pressed to give a reason for their hope they can give only a vague answer. Some one has illustrated it in the following way:

"Suppose a coachman, after holding his position for a number of years, for some reason received notice to quit in two weeks; and suppose when I asked him what plans he had for the future, he would reply, with a calm assurance, that when he left his present place, he intended to go to Buckingham Palace as he had every reason to believe that the king would receive him as an honored guest for the rest of his days. Again suppose that to my astonished inquiry as to what grounds he had for such a hope, he would murmur something about the king being so kind-hearted that he surely would not turn him away. Why, I should begin to think that his trouble had unhinged his mind. You smile at the illustration and tell me that you cannot imagine that anyone could be so foolish. Yet a great many people are using this kind of reasoning in dealing with divine things; but, friends, no one will ever get to heaven that way. The Bible says that before anyone can be received into divine favor, he must be cleansed from all sin."

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

God's promise is: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:13.

Baptism is an outward manifestation of a full surrender to Jesus Christ. It is an outward sign that the one has solemnly renounced the world and is seeking for God with the whole heart. When we arise from the watery grave to walk in newness of life our very appearance and conversation will witness to the fact that our hope is not the "hypocrite's hope," neither is our trust a "spider's web;" but our hope is the "blessed hope" and our trust is in the Word of the living God.

L. L. HUTCHINSON.

Cristobal, Canal Zone.

LED TO GOD

Candelario Porras and his faithful companion, Elisa, were living on a farm, when a colporteur visited their nearby city. They heard of some discussions this colporteur, Brother Robaina, had with the Protestant minister in Diriamba. Candelario soon met Brother Robaina, and bought a "Nuevo Medico" from him, receiving as a present the little book, "Por Sendas" ("The Marked Bible").

Through this little book they learned more about the law of God and the true Sabbath. Also the mother of Elisa sent them some texts that had been given to her. A short time after that Brother J. L. Holder visited Nicaragua and sold them "Our Day" in Spanish. He also spent several days with them on the farm, studying at night, for it was coffee picking time, and all were very busy in the day.

Soon after this visit they bought a little farm where they lived for a short

time. Brother W. F. Mayers found them and sent their name to the writer in Guatemala that literature might be sent to them. Also Candelario wrote us requesting more reading matter. Several bundles of various papers were sent at different times. They read them all and received much good. In the providence of God they were quite alone and able to spend much time in reading. But finding it difficult to make a living on their little place, he again became manager of another farm.

They were not satisfied with their spiritual condition and were seeking for light. Mrs. Porras took sick and they decided to move to Managua, the capital of Nicaragua, arriving there in July of 1928. On August 1 the writer and his family came to the same city to work. We knew no one here, and sought a reasonable priced hotel for a few days while hunting for a house.

One day we left Vera Mae asleep and Hazel, our older little girl, in charge while we went to look at a place we had heard about. During our absence a well dressed man came, inquiring for the missionaries whom he had heard about. Hazel invited him to sit down and wait. In answer to his questions she told him we were not like the other missionaries, that we kept the Seventh-day Sabbath. We soon became acquainted with Mr. and Mrs. Porras and began studying the truth in earnest.

In it all we can see the hand of God leading them to the truth. The seed sown by the colporteurs came first, then at just the right time they met those who could lead them in the study of the Scriptures and to the feet of Jesus. Brother Candelario today is one of our colporteurs. In a few days we shall also baptize the mother and sister. God is leading many to the truth here in Nicaragua, though we are having to meet strong opposition from the enemy. Thank God, Jesus is our Captain. Pray for us. ELLIS P. HOWARD.

Managua, Nicaragua.

COLPORTEUR WORK IN PANAMA

"Pray as though all depended upon God; and work as though all depended upon you."

This is the motto we placed on the board at the time of our colporteurs' institute at the West Caribbean Training School the latter part of April this year. It was the first I was privileged to attend and assist in in Inter-America, so I was glad for the valuable help of Elder J. A. P. Green from the division, and Brother W. D. Keiser, the field man for the Central American Union. All felt that the institute was a profitable one. Nine students, four young men and five young women, signed up to go canvassing. Besides these students, two other brethren who had been invited to

attend the institute went out as regular colporteurs.

Wearing the Christian's armour of Ephesians 6 and equipped with the usual colporteur's paraphernalia, the nine students and two regulars worked on through the summer with courage and perseverance. God blessed in a marked way their faithful efforts. Many orders were taken—enough for several scholarships if a good percentage of delivery could have been realized. But, notwithstanding many disappointments, it is good to see the spirit of constant courage that possesses the hearts of these dear colporteurs. Experiences have been gained that will tell for eternity, and we are learning more and more that "God's hand is on the lever of circumstances." We are thankful for the many books that have been placed in the homes, and pray that many souls will be saved in the kingdom of God as the result.

W. R. MULHOLLAND.

Balboa, C. Z.

AUGUST 24 AT FRIJOLES

August 24 was a good day in the Frijoles church. It was the day set apart for fasting and prayer. Wonderful were the blessings that the Holy Spirit bestowed upon us that day.

The meeting was well attended. The opening song was followed with the reading written by Elder Spicer and a season of prayer. After several had prayed, one brother arose and quietly made his way to another brother still kneeling, to ask him to forgive any wrong he had done. Other similar confessions followed; and we had a blessed season together. It brought us closer to one another and closer to the Master whom we are trying to serve. Our prayer is that we may have complete victory from day to day so that the Frijoles church may indeed fulfill her mission. Pray for us.

ETHEL WALTERS.

Frijoles, Canal Zone.

COLOMBIA-VENEZUELA UNION MISSION

Apartado 313, Cali, Colombia

H. E. BAASCH - - - - - Superintendent
C. L. STILSON - - - - - Secy.-Treas.

ATLANTIC COLOMBIA

Brother Eduardo Coronado reports from Ciénaga that as a result of missionary work by himself and other colporteurs, a Sabbath school of nine was organized in August. There had been only a family school there before. He says he believes that if we had an evangelist to send there, a good company would be raised up.

Brother Luis Urbina recently spent some time canvassing in Carmen and its vicinity. I was erroneously made to

say in the *Mensajero* that there were nine new Sabbath keepers in that place. If that was not true at the time, I trust it soon will be, for Brother Urbina writes that three are keeping the Sabbath there, due to the literature sold there by Brother Valdés and perhaps others, and the personal labor of Brother Urbina.

I have just returned from a trip to Sincelejo. It was so rainy that it seemed impossible to plan for a strong effort in a central place. The brethren had been holding preaching services in different parts of the town, so I joined in these. The attendance at these services was good, except when the rain interfered. They had also started a Sabbath school in Buena Vista, nine miles away. I went over there one Sabbath. Nearly every one, excepting our sympathizers, were at a *fiesta* in a neighboring settlement, so our attendance was small. Nine there profess to keep the Sabbath, and I believe that some will be baptized soon, and another company of faithful brethren join our cause. Brother Valdés and Sister Justina Colon have labored to get some ready for baptism, of whom four have been baptized. One who was ready was out of town when I was there. There are about ten more who are preparing, and should be ready a little later.

Sabbath, September 28, was a day which will be long remembered at Sincelejo. In the two previous baptismal services, we have been obliged to go a mile or two out of town for a place with sufficient water. But this time we got permission to use a pool just in the edge

of the ordinances, and a goodly number of interested ones witnessed this service also. The simplicity and brotherliness of these ceremonies, also produced a favorable impression. I believe there are excellent prospects before that church.

E. W. THURBER.

Barranquilla, Colombia.

"BAD BOOKS"

Not for one moment would we deny that there are bad books in the world; but it is difficult for us to condemn any books until we have scanned its contents, and read at least a few of its paragraphs.

The above heading, or its general tenor, is called forth from an article which appeared recently in one of the papers published in the city of Williamstad, Curacao, Dutch West Indies. It evidently was written by a leading priest in this city. He was very earnest in his protest against certain books that are being circulated in these Dutch Islands.

The "Pope King Again" evidently stirred up some of the spirit of the dark ages, and he could not refrain from expressing his contempt for such literature, however, at the same time he spoke in high terms of the general appearance of the book, especially the cover. "*El Conflicto*," "Great Controversy," also received its share of contempt. It was pronounced a very bad book; and all who had purchased either or both of these "BAD BOOKS" were advised to

bring them to the writer of the article. We are not told what would be done with them, but judging from past history, they probably would be given to the burning flames. Did that stop the message for that time? Men and women everywhere were anxious to read the message of justification by faith and no effort that was made to check the onward progress of the truth of God met with success.

The seeds of truth were scattered everywhere, and many accepted it gladly.

The same is true today, and we anticipate still a larger sale of books. "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Nothing can prevail against the last Message of mercy now going to the world. Probably nothing has brought us before the public so prominently as the article referred to above, and not only that, but



Members of the graduating class of the Caribbean Training College

of town, which now in the rainy season has plenty of water. A large number assembled with us after the Sabbath school to witness the baptism. It seemed to make a deep impression on all who were present. As is often the case here, many false reports had been circulated regarding our method of baptizing, and the people were favorably impressed when they saw what a beautiful ceremony it is. Afterwards we celebrated

the people are calling for these books, and especially "The Pope King Again." The Curacao church has averaged during the past few months in cash sales, at least \$400.00. For one church, small as it is, that surely is a good record.

We expect in the near future to organize a Sabbath school in Aruba. I visited that Island recently and found a good opening for meetings, and we hope for a good church there in the near future.

D. C. BABCOCK.

Williamstad, Curacao.

A MIRACLE OF HEALING

[A former issue of this paper told of Paulina's conversion.]

Sister Paulina, a member of the Medellin church, took sick about three months ago with sciatic pains, to the extent that she was unable to walk during all that time. Her right foot and limb pained her very much, and towards the last of her illness the right foot bent inward and the toes were drawn up. We had given up hopes of her ever being able to walk again. During this time the members of our church helped her with rent, food, and other living expenses. Every one who visited her received much encouragement from her faithfulness and the cheerful and courageous spirit which she always manifested.

About this time a messenger was sent to inform her that she would be taken to the hospital of the poor-house, where she would have everything that she needed, if she would give up her heretical ideas and come back to the Catholic church. There, too, she might even be healed of her illness since others had been made well by praying to the images. When the messenger reached that point in his story, Sister Paulina was ready to talk. She told the man who was making all these promises that she was not in need of his help; that she was happy to be an Adventist, and if she died for want of food she would a thousand times rather die an Adventist than a Catholic. As she came to the highest point of her enthusiasm, she said:

"Never would I ask an image or a saint to heal me. I have a merciful Father in heaven, and a great God who can heal; and I want to tell you that in three days I shall pass your home to show you that I am well. I defy anything you have in your church to heal and help, but I shall ask my heavenly Father right now to heal me."

Immediately she raised herself on the bed and kneeled upon the pillow and prayed:

"O, God of all grace and mercy, I come to Thee to beseech Thee to hear me, Thy child. Thou hast power over all, and I want Thee to show me and this man that I am one of Thy elect, and that I shall be among the faithful ones when Jesus comes. To show that I am one of Thy own I beg of Thee to heal me so that

I may show my faith and prove to this man that Thou art the greatest God in the heavens. From the bottom of my heart I beseech Thee to show Thy power, and to do me this cherished favor for Thy dear Son's sake, Amen."

The messenger left, seeing that Sister Paulina had no inclination to accept his offer. That was Tuesday afternoon. About midnight she awoke realizing that she had no pain in her limb. She could move it as easily as the other. Then she felt her afflicted foot and, lo! it was as tender and natural as the other. The toes had all straightened out. She thought she would try and stand upon it, and found it as strong as the other. The Lord had healed her! She arose, and, kneeling upon the same pillow on which a few hours before she had knelt and asked God to heal her, she thanked Him for His healing power.

In the morning her daughter, who cared for her, said: "Mother, you have such wonderful faith." That very afternoon Sister Paulina fulfilled her promise to the messenger from the poor-house. It was one day sooner than she had promised to tell his family that the Lord had healed her. Though she had not walked more than about the room for three months, she went down town on foot, a distance of more than twenty squares—and back again to her home. Friday we had the pleasure of having her at our house at least one league from her home.

The following Sabbath she attended the Lord's supper at the chapel, where, overflowing with joy and gratitude, she told how good the Lord was to heal her. She could find no words to express her gratitude to be one of God's chosen people and to know this blessed Message. She closed her testimony with a word of sincere appreciation for the kindness of the church in helping in the days of need through which she had just passed. You may be sure that we felt the presence of the Lord in that Sabbath morning service. E. M. TRUMMER.

Medellin, Colombia.

EAST CARIBBEAN UNION CONFERENCE

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W. R. ELLIOTT President
M. D. HOWARD Secy.-Treas.

BRITISH GUIANA

Our work was greatly handicapped during the first half of this year, so that scarcely any progress appeared to be made. However, appearances are not always a true indication, as will be noted below. The office work has fallen to me for nearly a year, thus preventing my association with distant churches. Pastor Riley was absent three months for a much-needed rest, and the broken schedule of the river launches delayed meetings in two sections of the conference.

Now the tide has turned again. Brother and Sister A. T. King arrived in June, thus supplying help both for evangelism and for the office. Pastor Riley returned to work in July, and a new forward movement has begun. We have been favored with visits from the union officials; and with the coming of good weather, the outlook is favorable for success in soul-winning during the remainder of the year. During the month of August, thirty-one or more persons were baptized, and still others are waiting. Two evangelistic efforts will soon be commenced, and with the work now under way in several districts, I am hopeful of seeing at least thirty more persons baptized before the end of the year.

One noticeable feature is that quite a number of persons, who had given up the truth years ago, are now returning to their Saviour. Bible work is being carried on with about thirty persons in Georgetown, and there is evidence of a silent revival in the church. We rejoice that the work is onward in all other fields. C. E. KNIGHT.

Georgetown, British Guiana.

CARIBBEAN TRAINING COLLEGE

The Caribbean Training College, which is out about ten miles from Port of Spain, Trinidad, is situated in the Maracas Valley and surrounded by mountains. The highest peak in Trinidad, which can be seen from the school, is Mount El Tecuche, rising to a height of 3,100 feet above the sea level.

When I visited the school in September there were in attendance eighty students. It was a pleasant occasion on the afternoon of September 19 when the faculty, students and friends gathered in the chapel to listen to the program that had been prepared and also to the address of Pastor C. E. Andross. On that occasion fifteen students received diplomas from the eighth grade. The cut on page 4 shows the graduating class.

Three industries are being started at the school, carpentry, printing and sewing. The sawmill has been installed, and Professor Gardiner and the young men are cutting out lumber to put up one wing of the boys' dormitory. It is believed that the printing industry will prove of real worth in furnishing work to the students and in bringing cash into the school. Professor Hamilton is to have charge of this. The equipment will be installed in the next few weeks and will cost approximately \$2,000.00.

A portion of the Thirteenth Sabbath overflow has furnished \$1,000.00 for the printing plant, and the same amount for a much needed lighting system. This is a 220 volts direct current system

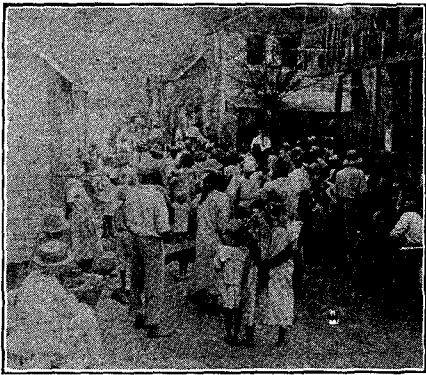
and is to be operated by a 12 H. P. Petter crude oil engine, which also will furnish power for industrial purposes such as light woodworking and printing machinery, as well as other industrial machinery that may be developed.

There is a real need in the conferences of the East Caribbean Union for church school teachers; and in order to provide teachers, they are starting a normal department at the Caribbean Training College.

The school is in need of more young men to assist with the work, as soon as accommodations can be provided for them. The erection of the wing of the boys' dormitory will provide additional space for the young men.

The fiscal school year ending June 30th revealed that the work had been conducted in a careful way, so that there was an operating gain. The farm income showed over \$1,000.00 beyond what was estimated in the budget. It should be mentioned that substantial discounts have been received on equipment purchased, as the needs of the institution have been presented to the different firms. Much is being accomplished in the building up of this institution so urgently needed in the East Caribbean Union Conference.

Balboa, C. Z. F. L. HARRISON.



Pastor Cole preaching to the crowd assembled in the street. Pastor Cole is president of the Leeward Islands Conference

MEXICAN UNION MISSION

Calle Jalapa 210, Mexico, D. F., Mexico

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

AMONG THE BELIEVERS IN TEHUANTEPEC

We quote the following from a letter from the superintendent of Tehuantepec:

"While in the interior of Chiapas, I was not able to visit as much as I desired, due to the heavy rains that are now in season and are making parts on the state almost inaccessible. But what I did visit was a demonstration of the outpouring of the 'latter rain' upon a benighted people who are, not only accepting the Message, but are on fire with heavenly zeal to give the Message to others.

"This part of the state is given over to coffee

ranches and is quite mountainous. Many of the roads, or paths, can be traveled only by a burro and in some places that I visited, only afoot. There are several large German and American ranches where much native help is employed, and there are also many, many smaller coffee ranches ranging from two to one hundred acres, owned and operated by either Mexicans or Guatemaltecos. Among these people and the native workers on the foreign owned ranches our Message is going with much rapidity. I was able to visit four places and spend a little time in each place where new companies are being started among these people. Beyond these places the truth was and is being carried by groups of interested people who are calling for more light from our worker in charge of the district. The limits of our work there are almost impossible to calculate, being a laity movement and growing, or rather going, in almost every conceivable manner.

"After having visited some of our churches in Chiapas, enroute to the new district, I called on the new company at Tuxtla Chico where, among other new believers, I met a man from Guatemala, owner of a small ranch, who has known the truth a little over three years. One of the first things he resolved to do the first year was to pay his tithe to God although he never met one of our workers. His crop was small and expenses large; but after figuring up his gain, his tithe amounted to about \$40.00. Heaping this amount, which was about 80 pesos, on his table he prepared to count and wrap the money to take it to a nearby post office; but the tempter came to him showing him his great need of that money to improve his ranch and urging him to be cautious about sending his hard earned money to people whom he did not know. So he weakened and kept the money for his own use. Before the close of the year, hard times came upon him, more than wiping away the 80 pesos.

"He promised the Lord that never again would he rob Him of His tithe; so the next year, notwithstanding times were hard and the crop smaller, he figured up his tithe, amounting to about \$35.00, and sent it to our office. He joyfully showed me the receipt for this, his first tithe paid to God. The receipt was soiled with much handling, but the old brother told me God had richly blessed him for paying his tithe, far surpassing that amount; and that since then he had been a faithful tithe-payer and would continue faithful in this as long as God gave him anything from which to pay tithe. This brother and several others of this place are to be baptized next month, and we hope soon to organize a church there. The spirit of these people, as with tears of joy in their eyes, they gave their testimonies, pledging their lives to God, is something that cannot be described in words. The presence of the Holy Spirit was very evident.

"About a day's journey from this place, I had the privilege of spending a few days at another ranch where two large families have accepted the truth and are very faithful. These two families have done a great deal of missionary work, telling others of the truth. I could not visit all the places where they have worked and raised up believers because of the lack of time and inaccessible trails. These believers took me, however, to one place over the roughest foot-trail I have ever traveled. In some places one had to climb up on hands and knees; but when we arrived we had a good meeting. There we met four families which made a large Sabbath school, meeting in one of the palm huts. After a preparatory service in the morning, Brother Jimenez, our native worker, baptized four new converts of this last group in the Jordan River which flows down the center of that valley. Soon we shall have enough baptized members at these two places to organize a church on each ranch.

"The picturesqueness of the mountain scenery and the spirit of peaceful rejoicing among the converts made the whole event of that beautiful day almost heavenly. Some of the other groups

of converts Brother Jimenez has been able to visit later, but others must wait until the dry season comes in December. Meanwhile, he will be very much occupied with Harvest Ingathering and taking care of our churches and companies along the railroad. The above district I have described is in the southern part of Chiapas, within a radius of 75 miles of the Guatemalan border.

"Fortunately before the rainy season started, I was able to get Brother Zaynos moved and located in the capital of that state, 139 kilometers from the nearest railroad. He has a good horse and saddle now and is busy visiting accessible villages and companies; and as soon as the dry season comes he will push on into the eastern mountain country and work clear to the Tabasco border. When one group hears and accepts the truth, they take it to another and of course the arguments cannot be refuted; hence, those who are honest are bound to accept. Thus, our work goes on through the laity movement and the silent ministry of our literature until soon the whole state will be saturated, though we have only two workers for so gigantic a task. Really, it seems that we are entering the 'loud cry' in many parts of this field.

"We have just sent a new young worker into the state of Oaxaca to carry on the work that Brother Sauza left when he answered a call to take up work recently in the Central Mexican Mission. The new worker, Brother Rodriguez, is a very zealous and intelligent young man, thoroughly consecrated, and I feel is just the man to step into the many open doors of that state and do a great work.

"Our next problem is to place a good worker in the state of Tabasco where we have some churches, and one of the most promising fields in all our mission. I think we shall soon have that taken care of and then I believe we shall see greater growth than our mission has yet experienced. (Signed) "J. B. NELSON."

MISSIONARY INTERESTS IN MEXICO

In a cut of the last MESSENGER was a group of interested members of the Tuxpan church in the Central Mexican Mission, attending an institute in the special interest of the *Centimela*. About 15 of these faithfully attended the meetings Brother Calvo and I held to instruct them in the right methods of presenting the magazine. Brother Calvo has developed a very successful method of presenting the magazine. With three or four copies bound together in a neat prospectus, the order is taken just as if it were a large book. Then, within a week, he delivers the first three copies of the paper, collecting for the full year and giving a receipt. The people feel better to get a few numbers immediately in their hands, instead of only one. The canvass is short and to the point, and usually causes bankers as well as shoemakers to put their names down as subscribers.

At the end of the meeting, Brother Calvo took 105 subscriptions in five days, besides helping some of the new ones to do their work. Another worker took twenty-five subscriptions in three days.

While Brother Calvo (next to the last at the right of the picture) remained to help them, I went to the Gulf Mission to hold a similar institute. Two

sisters dedicated all their time to this work and others gave part time. Some will soon handle large books. We hope to do this same work in every church of any size, and get at least two to work this way, and two colporteurs to work the whole mission with *Centinela*, thus reaching thousands who cannot buy the large books. H. A. B. ROBINSON.
Mexico City, D. F., Mexico.

THE CHRISTIAN DRESS

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad."—*Counsels on Health,* p. 600.

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*ibid.* p. 601.

"Many dress like the world, in order to have an influence over unbelievers; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus. If any wish to have their influence tell in favor of truth, let them live out their profession, and thus imitate the humble Pattern."—*ibid.* p. 598.

"We as a people do not believe it our duty to go out of the world to be out of fashion. If we have a neat, plain, modest, and comfortable plan of dress, and worldlings choose to dress as we do, shall we change this mode of dress, in order to be different from the world? No, we should not be odd or singular in our dress for the sake of differing from the world, lest they despise us for so doing. Christians are the light of the world, the salt of the earth. Their dress should be neat and modest, their conversation chaste and heavenly, and their deportment blameless."—*ibid.* p. 604.

"Will men and women professing the most solemn truths ever borne to mortals, be true to principle? If they would have an influence to lead the world to serious reflection, they must be; their dress and conversation must be in strict accordance with their peculiar faith."—*Testimonies,* Vol. V, p. 128.

"Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time."—*ibid.*, Vol. V, p. 189.

"There should be no carelessness in dress. For Christ's sake, whose witnesses

we are, we should seek to make the best of our appearance. . . . Our appearance in every respect should be characterized by neatness, modesty, and purity. . . . Even the style of the apparel will express the truth of the gospel."—*ibid.*, Vol. VI, p. 96.

"There will be no place for outward adornment in the sanctified heart; but there will be an earnest, anxious seeking for the inward adorning, the Christian graces,—the fruits of the Spirit of God."—*ibid.*, Vol. I, p. 162.

"Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps."—*ibid.*, Vol. I, pp. 127, 128.

"THE SOUL-WINNING SABBATH SCHOOL"

I trust the November MESSENGER finds a large class in your Sabbath school studying our excellent Sabbath school text book. During November let us study chapters three to five inclusive. Here are some test questions for use in your class or personal study:

- CHAPTER 3: "Sabbath School Organization"
1. How does the basis of membership in the church and in the Sabbath school differ?
 2. What ideals in organization should every Sabbath school endeavor to reach?
 3. What officers are needed in all schools? How are they selected?
 4. Who chooses the teachers?
 5. What is the Sabbath School Council Committee? Who are its members?
- CHAPTER 4: "Classes and Divisions"
1. Why should the characteristics and capabilities of the various ages be considered in organizing and conducting Sabbath schools?
 2. What are the six divisions of Sabbath school membership?
 3. What workers will each division require?
 4. What arrangements can be made to facilitate the work where more than one division must use the same room?
 5. What are the duties of a division leader?
 6. Who may act as secretary of a children's division?
 7. In schools where the divisions meet separately, on what occasions should they all come together?
- CHAPTER 5: "The Sabbath School Program"
1. Of what value is a well-arranged program or order of exercises?
 2. Which is the better time for holding the Sabbath school,—afternoon or morning? Why?
 3. Name the various features of the Sabbath school program in their order, with the approximate time given to each.
 4. For how many minutes should a Sabbath school be in session each week? What is a good hour to begin?
 5. What Sabbath school officers or members should be seated on the rostrum at the opening of Sabbath school?

6. What kind of songs should be sung in Sabbath school? Why is it advisable to give careful thought to their selection?
7. Where should the person offering the public prayer be, in the congregation or on the rostrum? Why?
8. What is the most appropriate posture in prayer?
9. Why is there need of giving attention to the personal influence of those who are to render special music?
10. Is it better to use, "Are there any corrections to the secretary's report? If not, it will stand approved"?
11. What can ushers do to help the secretary to increase the effectiveness of his report?
12. What is the purpose of the missions exercise? Of what does it consist?
13. From where does the material in the Missions Quarterly come? What is the best way of presenting the material to the school?
14. Why are maps needed in Sabbath school?
15. What is the purpose of the review?
16. Who should mark the class record card? When?
17. What is the effect of many interruptions and counter-attractions during the recitation period? What is the nature of some of the usual disturbances?
18. How should Sabbath school close?

MAKING THE MOST OF 1929

"What doest thou here?" Twice Elijah faced that question during his retreat to Horeb. Twice he gave the same excuse. And surely his excuse was a good one. Did a Christian ever have a better reason for fleeing than Elijah had? He fled for his life. Of course it was all right to flee, only in that hour of extreme physical exhaustion his foot slipped and he fled to Horeb instead of to God.

"What doest thou here?" Suppose the Master should ask you that question just now. Leader of the — Missionary Volunteer Society, "what doest thou here?" Secretary, "what doest thou here?" Officers! band leaders! everybody! "what doest thou here?" You have been chosen to serve as the Master's helping hand right here in the — society. What close relationship! The hand never goes where its master does not. The two are inseparable—the hand and the master. I wonder if the Master always finds us "a helping hand" that really helps. For of course, some so-called "helping hands" do get away from their Master. And alas! what helpless "helping hands" they are! Paralyzed! Useless! A real burden! A hinderance!

"What doest thou here?" Officers, the society is intrusted to your care! What are you doing with your sacred trust? Will it be a better society because of your term of office? Are you a one-, five-, or ten-talented officer? Or do you fall below that standard? Are you lifting the society up by the grace of God, or are you letting it slide back? Does God have all there is of you to use day by day for building the society according to the divine pattern? That is what is needed.

"What doest thou here?" You have

many problems, more than most executive committees, you say. Well, perhaps you do. And that, you explain, is why you are not doing more. But friend, that is only a secondary reason. The great reason why you are not doing more is because you have fled to Horeb with your troubles instead of to God.

"What doest thou here?" Here near the close of 1929. "What doest thou?" What are your plans, your methods, your equipment, for making 1929 a most successful year in your society work? Examine yourselves as officers. Never forget that if there is absolutely nothing between God and the society officers, if their eyes are fixed on Him with no intervening veil, then there is no limit to their power as leaders in soul-winning work. Are the officers of your society willing to pay the price in order to make the most of 1929.

FROM PLACE TO PLACE

The last few days of September brought Brother Harrison back to the division office from his tour of auditing the books in the Atlantic Colombia and Venezuela Missions, and the books of the East Caribbean Union. He had been absent about two months, and we were very glad to have him back in his accustomed place; but on Wednesday, October 2, he sailed for Costa Rica to audit the Central American Union books.

Friday, September 27, several missionaries from South America, after spending a few days in Balboa, sailed for America on the S. S. *California*. These were Brother and Sister Lorenz and four children, and Sister Peugh and her two daughters. Brother and Sister Lorenz have spent about 20 years in South America, and we hope that their health will be greatly improved in the homeland; we also pray that Sister Peugh may find the medical help her daughter so much needs. We very much enjoyed having these fellow-workers with us in the division compound.

In the brief space of about two months Brother C. L. Stilson, our division office cashier, received two sad cables from his brother in America. The first announced the death of his father. The latter informed him that his mother also had fallen asleep in Jesus. Such vacant chairs in the family circle leave an incurable sting in the lonely breast; but we press on courageously as we see the breaking of the glad reunion day.

Recently, Brother Ishmael Ellis, who has been doing splendid pioneer work among the Guaymi Indians, has been forced by serious illness to retreat for a time. He came to the hospital in the Canal Zone for medical help. We hope he will soon be back at his post of service.

Trust

"Sometimes the day may seem dreary,
Sometimes the pathway be steep,
And our poor aching limbs may be weary,
And the way may be rough to our feet;
'Tis then that we feel the soul yearning
For comfort and solace and rest,
Little thinking and little discerning,
God knows what for us is the best.
Though the day may bring suffering and sorrow;
Though the night may be crowded with pain,
Blessed hope comes to cheer with the morrow,
And the sunlight is streaming again.
Every cloud has a silvery lining;
Every trial a glad victory,
When we think that beyond us is shining,
The sunlight of eternity.
Then why be discouraged and fearful?
God's way is always the best.
We'll trust Him with hearts that are cheerful,
And lean on His strong arm for rest.
Our Saviour has marked out the pathway;
Has conquered sin, death and the grave.
We'll follow His leadings till some day,
He'll come all His loved ones to save."

Just as this paper goes to press, comes the sad news in a cable from Brother Taylor, secretary-treasurer of the Antillian Union, saying: "Nassau church destroyed. Workers safe." While we are very sorry to hear that the Bahamas have lost another church building, our hearts overflow with profound gratitude that our loving heavenly Father again has held His protecting hand over His workers.

Pastor M. N. Isaac, writing from Martinique, says: "As I have been doing aggressive evangelistic work in these French Islands, I feel a great need of getting our publications in the French language before the public. The work of a canvasser will strengthen my gospel ministry."

Speaking of the work in Honduras, Brother A. Fanselau says, "I have been able to dispose of 54 'Our Day' in Santa Barbara and all surrounding villages, where I had to canvass on muleback. Many were not able to buy a book. I sold to the prominent people mostly, among them a Catholic priest. The people are ready for a message-book without first being prepared by a health book, and seeing them buy 'Our Day' gave me great satisfaction."

"The last letter I had from Elder Elliott" writes Brother M. D. Howard, secretary-treasurer of the East Caribbean Union, "indicated that he with the Cotts and Sister Gonsalves (Brother Gonsalves was married a few weeks ago when he was down) were starting for Mount Roraima this coming Sabbath, the 28th of September." He requests our prayers in their behalf.

The following is taken from Brother W. A. Bergherm's report of Big Week in the Antillian Union: "The reports concerning the Big Week that are reaching us are very encouraging. We think that we will more than reach our goal this year. Jamaica reported that they have high hopes of reaching \$800.00."

Pastor Howard, superintendent of the Nicaragua Mission, tells us: "Way back in the interior across Lake Nicaragua in two large towns there are scores of people anxious to have us come and teach them the Message. That is the word brought to us by a sister in Jinotepe who recently made a trip up there to Juigalpa and La Libertad. Her husband is an Italian and they own some gold mines back there, which have been quite productive on a small scale. They have stopped work because of present conditions in Nicaragua. She and her husband both are beginning to keep the Sabbath. We do need help so badly to carry forward the work."

OBITUARIES

Manfield: Sister Ellen Manfield, Jamaican, died in Panama City September 5, 1929. She became a member of the Panama Seventh-day Adventist Church December 24, 1927, and always seemed of good courage in the Lord. The funeral service was conducted by the writer.
A. A. GRIZZLE

Panama City, R. P.

Newball: Sister Armina Newball of Old Providence Island, age 82 years, 9 months and 19 days, died August 26, 1929. She accepted the Third Angel's Message, and was baptized by Pastor H. C. Goodrich in 1908, and remained faithful until her death. She leaves several children, grand children and great grand children, and a host of other relatives and friends to mourn their loss. But she rests from her sufferings and awaits the call of the Life-giver. Words of comfort were spoken by the writer from Job 14, Psalms 90, and 1 Corinthians 15:51-57.
S. T. ARCHBOLD.

Old Providence Island.

Hooker: Sister Mary Hooker was born in Old Providence, September 22, 1837, and died there August 28, 1929, at the home of her son. She had been blind and bedridden for many years. She leaves a son and daughter, grand children and great grand children, as well as other relatives and friends to mourn their loss. She rests from her sufferings in the hope of having a part in the first resurrection.
Old Providence Island. S. T. ARCHBOLD.

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INTER-AMERICAN DIVISION MESSENGER

Editor—MRS. E. E. ANDROSS

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