



The Inter-American Division MESSENGER

GOOD-BYE, AND GOD BLESS YOU By George C. Nickle

As I stood on the dock and waved good-bye to Elder and Sister E. E. Andross, I was well conscious of the fact that they were not going home, but they were leaving home, even though there were many loved ones and friends awaiting their arrival in the land of their nativity. But fourteen years of the kind of service these two individuals had rendered to a mission field was sufficient to claim their affection and interest so that it was not easy for them to break away and leave.

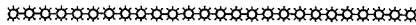
For fourteen years Elder and Sister Andross have rendered unselfish and continuous service in the Inter-American Division. Elder Andross, in his earlier years rendered valuable service in England, and later in the Pacific Union, and then served as president of the North American Division. But those of us who have labored with him during the last few years know that the peak of all his accomplishments has been the developing of the Inter-American Division. Fourteen years ago we could hardly call it a division, as it consisted of the many Central American Republics, Mexico, Colombia, Venezuela, and the islands of the Caribbean Sea. But God has blessed the faithful efforts of His servant, and his colaborers, so that today the Inter-American is one of the most rapidly growing divisions among all our mission fields.

Brother and Sister Andross have labored in the interest of all classes of people in the field, all the way from men in legislative halls to the gatherers of coconuts in the islands of the southern seas. They have personal friends in all these countries and islands, and are just as much at home in the humble cottage of one of our faithful brethren on a sugar plantation as in the modern home of a city dweller. I have traveled with Elder Andross over the Andes Mountains, and know the joy that he shared as he ministered to those who are heirs of salvation in those rough regions. He knows what it is to suffer hardships and

privations for the gospel's sake, but he was never known to shrink from duty.

Sister Andross very ably carried the young people's work in the division, and she is known as a personal friend of the many thousands of young people in all these Inter-American countries. Eternity alone will tell the many, many young people who will enjoy the happiness of heaven because of the faithful service of Sister Andross.

We are reluctant to give these folks up, but where we lose, somebody else



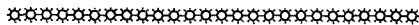
FAREWELL

There's a place where the trail of men divides,
Through the midst of earth-born days,
Where the infinite mind of God decides
And directs who goes, who stays.
Somewhere we meet, in this earthly span,
For a purpose that Heaven knows;
And then again in Heaven's plan—
One stays and another goes.

We meet each other and learn to love
In the way that the Master told.
Together we strive to live above
The way that is lone and cold.
Sword to sword and shield to shield
We meet with a haughty foe;
Till the trumpet calls to another field,
And—some of us have to go.

We never may guess when we part below
How soon till the journey ends;
But it helps a lot for us each to know
When we part that we part as friends.
And though the path of duty lies
Through many a changeful fate,
We'll hope to meet 'neath fairer skies
At Heaven's beautiful gate.

—The Madison Survey.



gains, and we know that the Lord will continue to bless their efforts and they will yet be a blessing to others; however, we still feel that they are home-folks in the Inter-American Division.

The Harrison Family

Brother and Sister Harrison have been with and have formed an important part of the Inter-American Division staff for the last eleven years. Brother Harrison has served as secretary-treasurer of the division during this time,

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WELCOME TO OUR NEW OFFICERS

By George C. Nickle

It gives us real pleasure to welcome our new president of the division, Elder G. A. Roberts, who comes to us from the Southern Union. We are sorry to lose our former General, but are thankful that God has chosen as our leader in this field one who is well able to carry on the work already begun. Having labored in the Pacific Union, where Elder Roberts has served as president of two conferences, I know that we are going to find him a man of true leadership in Israel. We have every reason to believe that he will be of great help to us in carrying the various burdens of the work in this division.

Elder Roberts is not a stranger here, for he served as president of a conference that took in a large portion of this division before it was organized into a division: therefore, he has many friends of long standing awaiting his return to the field. We are happy to pledge our whole-hearted support to our new president, and feel sure that he is going to love the people of the Inter-American Division and be loved by them.

Brother W. C. Raley is to be our new division secretary-treasurer. We extend a real welcome to him. He has last served as secretary-treasurer of the Pacific Union Conference, and we feel that we are fortunate in securing his services here in our field. Brother Raley is just the man to take the place of Brother Harrison, for he understands the perplexities of dealing with difficult financial problems, and we know that we are going to be blessed by his presence. The secretary-treasurers all around the field are anxiously waiting to greet Brother Raley, and he will soon have a long list of new friends and comrades in the field of battle.

Elder R. R. Breitigam is also to be one of our new division members, and will take up the Missionary Volunteer and Sabbath school work. He is a young man with young people. By this, I mean that he will always be young and know

what the young people need, just as Sister Andross did. He has had a great deal of experience with young people; in fact, he has some fine young folks in his own family, and therefore has some first-hand knowledge.

Brother Breitgam's service in the South American Division makes him especially valuable to us here, as he has the Spanish language. His last post of duty was with the Southern California Conference. They were loath to give him up, but their loss is our gain.

The churches in Panama are ready to welcome these new workers and their families, for this will be their church home, and we welcome them to share our joys and privileges, as well as our toil and responsibility.

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and has served well. He has gone through the period of the financial depression, has carried a heavy load of responsibility, worked unceasingly to distribute the limited funds equitably among the many missions, and has done it with such a kind Christian attitude that he has left a chain of friends around through these republics and islands that will never be broken, and will extend right on into the paradise of God.

Brother Harrison will be greatly missed in dozens of places in this division; but he will be a blessing to the Southwestern Union, and we congratulate that union in their good fortune. I think of Brother Harrison as a true friend and comrade to all, and he can be sure that our prayers will go with him to his new field.

Sister Harrison has proved a valuable assistant in the treasurer's office as well as in the transportation department. Scarcely a worker has passed by this great cross-roads of the world who is not familiar with the face of Sister Harrison and has appreciated her untiring service in their behalf.

The Harrison family will be missed in Inter-America, but the doors will always be wide open to them, for we recognize them as having played an important part in making it what it is today.

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EXPRESSION OF APPRECIATION

While in session during the General Conference, the Inter-American Division committee voted the following expression of appreciation to our retiring families from the division circle:

"VOTED, that we hereby express our sincere appreciation of the years of faithful and efficient service which Elder and Mrs. E. E. Andross and Brother and Sister Harrison have rendered in behalf of the cause in the Inter-American Division, expressing also our regrets that this tenure of office calls for their official separation from the organization at this time. The untiring and unselfish services of these workers have borne a bountiful harvest of souls and the many evidences of prosperity bear witness to the blessings of the Lord upon their labors.

"As these workers go from us we pray that the Lord may continue His special blessing, giving continued health and success in their labors for Him."

* * *

"AND THE SABBATH DREW ON"

There is a wonderful blessing in the coming of the Sabbath. It is God's blessed rest day. A peace and joy enters the heart of the believer with the coming of its sacred hours. Like the coming of an intimate and cherished friend is the approach and arrival of the Sabbath day. Whether by land or sea, whether at home or in strange lands, in adversity or prosperity, in health or in weakness, regardless of one's geographic position or immediate surroundings and conditions, the Sabbath comes with the same strength and blessedness, and fills the soul with new confidence and peace. There is something precious and very real in this Sabbath rest and peace which must be experienced to be appreciated, and which is the birthright of every child of God.

As we carefully guard the sacred relationship of the home, so let us foster and guard those of the Sabbath institution. In Eden God instituted both the home and the Sabbath to be a blessing to the human family as long as time shall last. The one should be as sacredly guarded as the other. Both should minister to man's best interests and greatest good.

"Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. There was joy at the institution of the Sabbath. God looked with satisfaction upon the work of His hands. All things that He had made He pronounced 'very good.' Gen. 1:31. Heaven and earth were filled with rejoicing. 'The morning stars sang together, and all the sons of God shouted for joy.' Job 38:7. Though sin has entered the world to mar His perfect

work, God still gives to us the Sabbath as a witness that One omnipotent, infinite in goodness and mercy, created all things. Our heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace."—*"Testimonies," Vol. VI, p. 349.*
—N. C. Wilson in *"Eastern Tidings."*

Home Missionary Department

WOMAN'S PART IN THE HOME MISSIONARY PROGRAM

1. The Bible records the faithful services of many women.

(a) They were mothers in Israel. Judges 5:7.

(b) The Hebrew maid sent an army officer to the prophet. 2 Kings 5.

(c) Lydia welcomed Paul into her home. Acts 16:15.

(d) Dorcas is a typical case. Acts 9:36.

(e) Aquila and Priscilla were Paul's cooperating helpers. Rom. 16:3, 4.

(f) Phoebe was "a servant of the church." Rom. 16:1, 2.

(g) Paul makes mention of valued women helpers. Phil. 4:3; Rom. 16:6, 12.

2. Standard of Acceptance: "She hath done what she could." Mark 14:8.

3. Women can work where men cannot go: "The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life."—*"Testimonies," Vol. IX, p. 128.*

4. Many are too willing to excuse themselves: "Our sisters have been too willing to excuse themselves from bearing responsibility."—*"Christian Service," p. 29.*

5. Children to be helpers in missionary endeavor: "In an effort to excuse themselves, some say, 'My home duties, my children, claim my time and my means.' Parents, your children should be your helping hand, increasing your power and ability to work for the Master. They should be trained to help in various lines of unselfish service. Do not allow your children to be hindrances."—*"Testimonies," Vol. VII, p. 63.*

6. (a) Persevering Women: "He calls for persevering women who will take

their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls."—*Id.*, Vol. VI, p. 118.

(b) Bible Teachers: "Many will be called into the field to labor from house to house, giving Bible readings." "Consecrated women should engage in Bible work from house to house."—*Id.*, Vol. IX, pp. 172, 120, 121.

(c) Magazine Workers: "The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds."—"Christian Service," p. 28.

(d) Correspondents: "Our sisters can serve as vigilant workers in writing and drawing out the true feelings of friends who have received our papers and tracts. . . . Teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, . . . (they) may do very much."—*Id.*, p. 28.

(e) Distribution of Literature: "They may be workers in the missionary field having a personal interest in the distribution of tracts and papers which correctly represent our faith."—*Id.*, p. 20.

(f) Neighborhood Visiting: "My . . . sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts."—"Testimonies," Vol. IX, p. 34.

(g) Practical Lines of Work: "The efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed."—"Ministry of Healing."

Sabbath School Department

THE SABBATH SCHOOL— A WORLD-WIDE INSTITUTION

The Sabbath school is an institution of world-wide extent and importance. Beginning in obscurity and weakness in the early days of the advent movement, it has grown to be a mighty factor in all lands to which the third angel's message has been carried. At the home bases, as well as in distant mission fields, the Sabbath school work has been preeminently a pioneering agency, and with it begins the first form of our organized work.

The Sabbath school service is adapted to all ages, and is one of the leading factors in establishing, building up, molding, and making permanent the va-

rious interests of our denominational work. Its influence blends with every phase of the message. It not only benefits those who have church privileges, but reaches out helpfully to the isolated member. Believers never outgrow their personal need of the Sabbath school, nor does a church ever develop beyond the united need of the Sabbath school influence. Take from this denomination today, in both home and foreign lands, all the direct results of Sabbath school influence in spiritual and material things, measure whatever remains at its full value, and the result will enable you to form a true estimate of the work of the Sabbath school to the people of God.

The largest educational institution among us is the Sabbath school. Its pupils number hundreds of thousands, including all ages. They are scattered throughout the countries of the world, speaking many languages and dialects. This school seeks no endowment fund, uses no calendars, makes no tuition charges, observes no vacations, has no alumni. The Bible is the great textbook for all students. In some places it is read superficially, more or less unintelligently, with limited understanding, and by crude methods; yet he who surveys the Sabbath school world with the inner eye, beholds it on the Sabbath day assembling its members and bringing each one face to face with some portion of the word of God. Thus the "power of God unto salvation" is brought "to every one that believeth." No pupil can ever complete the course of study, because no finite mind can fully exhaust the truth contained in the Word of God.

What Is the Sabbath School?

The Sabbath school is a Bible school adapted by its form of organization to impart spiritual instruction to the entire church. It may be likened to a table in a home, with food suitable for the nourishment of each member of the family. The babes of the flock often receive their first impressions of God and His word from the Sabbath school service, and no one is so old or so experienced that he no longer needs the blessing of the Sabbath school in his life and in his study of the Word of God.

The Relation of the Sabbath School to the Church

The Sabbath school session is a church service devoted to Bible study. Its object is the establishment of character through a knowledge of the Word
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Educational Department

RESULT OF A CHRISTIAN EDUCATION

From a letter written by a church school teacher, we quote the following paragraph:

"No doubt you have heard of the accidents that have come our way lately. A third grade boy, Frank Pulsifer—a pupil of Mrs. Bee's room, was standing on the sidewalk watching some men work when without warning a car leaped the curb and pinned him against the store behind him. He died four hours later in the hospital. He was conscious most of the time. He was very cheerful; not at all afraid. He knew that in a few minutes it would all be over. He told his mother to be faithful and to be of good courage and that he would be expecting her in the new earth. He said that he could just see the beautiful home that Jesus would have for him."

How shortsighted we are when we measure the value of our church schools by any human standards! What tragic lack of spiritual understanding we reveal when we become discouraged with our church schools because of the financial cost and difficulty involved in their operation! May the good Lord give us the courage to follow the instruction which God has given us and make Christian education available to every child in every church.—*T. E. Unruh, in The Lake Union Herald.*

Health Department

TOOTH INJURIES

A tooth is the only part of the human body that does not possess the ability to repair itself from an injury. Once a tooth is injured by an accident or as the result of dental decay it does not heal or get well as we speak of an injury or disease occurring in other parts of the body. The dentist can, however, remove the diseased part and repair most injuries to the teeth by artificial means, and thus save the tooth for years of service.

Unlike other human tissue, a tooth once formed is hard and flintlike and unyielding to reparative processes. Other body tissues repair themselves when injured, because they have a direct blood and lymph supply through their substance to carry away waste products

and bring building or nutritive materials. This is absent in the enamel and dentine of the tooth.

The enamel or outer covering of a tooth is chiefly composed of lime. It is the hardest structure in the body, and is made of a mass of rods cemented together by a thin network of organic substance. Just beneath the enamel covering is a softer material which makes up the body of the tooth. We call this dentine. It is less dense than the enamel covering and much softer in its texture. This explains why a cavity of sometime duration is always larger on the inside than on the surface or point of entry. The dentine being softer, the decaying process travels faster in it than in the enamel.

The root of the tooth is made up of a substance called cementum. It is somewhat like dentine, but softer or more like bone.

In the center of the tooth is a tissue which is known to the public as the nerve. In reality it is composed of a nerve, an artery coming in, and a vein going out, as well as a lymph system. These are bound together by fibrous connective tissue called the pulp of the tooth.

The nerve in the pulp sends out little rootlets or endings into the small spaces in the dentine. This is why a tooth hurts when the dentist works in a cavity, even though the nerve proper is not actually exposed. The nerve endings are disturbed. It also explains why a tooth often aches before the main nerve is reached.

Often a very small cavity can be polished out if it has not actually penetrated the enamel. In this case no filling would be required. If the cavity is not detected early, and the destructive process is allowed to continue, it finally penetrates the enamel, next the dentine, and ultimately the bacteria reach the blood stream in the center of the tooth. Death of the pulp (nerve tissue) ensues. By this time the infection has reached the end of the tooth, resulting in an abscess.

From this point of infection at the root end, bacteria and their poisons may and often do spread by the blood and lymph stream to remote parts of the body. Infections set up in various parts of the body as a result of being carried from one point and established in another, are called secondary infections. This secondary point (focus) of infection may be a greater source of evil than the abscessed tooth, although caused by the tooth. This explains

why some patients fail to get the relief expected by the extraction of infected teeth. Only a part of the infection may have been removed. The secondary source has been entirely overlooked. Tooth infections are often far-reaching in their effect.—*Wallace F. Mustian, D. D. S., M. S. D., in the Health Bulletin. Life and Health, January, 1935.*

ANTILLIAN UNION MISSION
Calle Segunda No. 31, Arroyo Apolo
Havana, Cuba

A. R. OGDEN	Superintendent
F. I. MOHR	Secy.-Treas.
N. L. TAYLOR	Asst. Sec.-Treas.

THE CUBA CONFERENCE

By A. R. Ogden

Early in 1935 the Cuba Mission was organized into a conference, and is making a splendid record both in membership, growth, and financial support to the work. During the past three years the baptisms have been more than 1,000. The church membership is reaching well toward 2,000 and will pass that number during the current year. The Sabbath school membership has passed 3,000, which shows a proportionate growth in membership as compared with the baptized church members. We are encouraging all our fields of this union to go slow in the matter of baptizing believers, making sure that they are well developed and established in all points of the truth. For this reason many are members of the Sabbath school for six months to two years or more before being baptized and when baptized they usually stand firm, and the losses by dismissal are comparatively small. The tithe has sprung from \$7,000.00 to \$14,000.00 during the last three or four years.

Cuba has been a very fruitful field for our literature work. The book sales for the last thirty years have reached into large figures. While there was naturally some slump in sales during the years of depression and revolution, this branch of the work never died entirely down and during the last two or three years it has been climbing up until at the present time Cuba is again becoming one of our most fruitful fields in the sale of our truth-filled books. This seed sowing is not without its usual and natural fruitage in the winning of souls. We thank the Lord, especially in our mission fields, for what our literature ministry means to the growth and development of the Word of God in all these lands.

While in the past Cuba has employed

several foreigners to carry on the work, it now has only the officers of the conference as foreigners. All the other workers including departmental workers, except the leader of the colporteur work, are Cubans. With the earnest band of faithful workers now engaged in the work of carrying the message to the four millions of Cuban people, we believe that only a foundation has been laid for a far greater work in the matter of winning souls.

It is indeed a great change since those days when two native sons of Cuba had begun to keep the Sabbath—Brethren Pedro Cruz and Manual Avila. After some months of Sabbathkeeping alone Brother Avila said to Brother Cruz, "It seems that we are to be the only two that will ever accept the message in Cuba." But what a different picture today with a conference of forty well-organized churches and ninety Sabbath schools scattered from east to west through that great island republic, and with these more than 3,000 Sabbath school members meeting every Sabbath in the study of the Word of God! No, Brother Cruz and Brother Avila are no longer alone. They have a host of faithful brethren and sisters in all parts of the island who with them are rejoicing in the truth of God and preparing for the soon-coming Saviour. Both Brethren Cruz and Avila have been ordained ministers in this cause for many years. They are well and strong, considering their advanced age, and both bore good testimonies at the recent workers' meeting held in the conference in January. We thank God for them.

The annual workers' and church officers' meetings during recent years have been a great strength to the work in Cuba.



THE CAYMAN ISLAND MISSION

By Leila T. Crawford

When the M. V. "Cimboco" rolled into Georgetown, Grand Cayman, it brought Pastors Ogden and McWilliam.

The Town Hall committee kindly granted us the immediate use of that spacious building and over two hundred of the citizens gathered in it for service. Even though Elder McWilliam was not well, he faithfully directed our minds back to the various events in the life of Christ as the pictures were thrown on the screen. All were intensely interested, then Elder Ogden led out in the sermon for the evening. The next two nights found the hall packed, with many standing outside. Elder

McWilliam remained for over a week longer and each night our church was filled to overflowing with interested listeners.

The visit of these two brethren has been as a gentle dew upon thirsty plants, and many have been led to search for themselves whether these things are true. We hope and pray that souls will be in the kingdom as a result of their timely visit.

Pastors McWilliam and Crawford visited the East End church, and the people enjoyed the two meetings held with them.

Our recently organized Junior Missionary Volunteer society which meets Sunday afternoons, is planning a live program to be given and the offering taken is to help secure the Junior Reading Course books for 1936. Of course they are working for their certificates. We have nearly forty attending this society, most of whom are not of our persuasion.

The Busy Bee band or club, has presented the Georgetown church with a year's subscription for the *Sabbath School Worker* and *Church Officers' Gazette*. This club is composed of Missionary Volunteers of the same church.

How grand it would be if all the Missionary Volunteers in our mission would follow the example of the Junior society and the Busy Bee band. Many more certificates would be won, and we would grow, for we're the "Baby Mission," you know.



BEAUTIFUL QUISQUEYA OF THE WEST INDIES

By R. Gideon Jones

(Sec.-Treas., Santo Domingo Mission)

The island known as Hispanola (or Santo Domingo) has held an irresistible allurements for all who have visited it since it was discovered in 1495 by Christopher Columbus. Its riches, its beauty and its stirring tales of struggle for a place in the sun, make this country one of the most desirable places in the West.

From its sloping plains on its eastern shores, where sits enshrined in its holy sanctuary, the famous goddess of all Quisqueya (*La Alta-gracia*), to its majestic mountains in the far interior of the west, and from the coral shores of its beautiful bays on the north to its far-flung border on the south, its charms and beauty attract the minds of all as the magnet draws the steel.

Aside from the charm of natural beauty—its forests, rivers, mountains

and valleys, whose traditions help to make this country a veritable paradise of the West Indies, it is indeed a land of romance and love. As it was the first of the inhabited islands discovered, its history is the oldest in the "New World." It retains a civilization in various parts not unlike that of the "Old World" during the reign of the great Spanish Queen (*La Isabel de la Católica*).

However, beyond all this in the minds of the inhabitants, is the charm of Santo Domingo's great goddess, whose shrines are strewn all along the country's highways as well as in its homes and churches. Upon some of its highest peaks, down to its lowest valleys, you can find these shrines, where the hoary head and the child bow with reverence, as they stop in adoration or pass them by. For the most part in these shrines are exquisite paintings or beautiful mosaics of varied and diverse colors. In these beautiful paintings are embodied the hopes of these people. Their longing for the sublime, the beautiful, the pure and the good are all manifested in the awe and reverence which surrounds these images of a long-lost pagan religion. You can find even their tears, their sorrows, and their sacrifices all reflected in these paintings which are in their homes, their offices, their groves and their cemeteries.

In walking through the gardens of some of their beautiful modern homes, you begin to see the change which is slowly but surely coming over this interesting and hospitable people. However, even with the onward march of western civilization, it is impossible to get very far away from her sacred paintings, for they mean so much to this people. Her language, in its simplicity, is so sublime, so entrancing that its musical sound reminds one of the song birds of this beautiful country. In their massive churches and cathedrals you will find paintings of various colors, dating back to the dark ages.

There is, however, one thing that at times mars the beauty of this land of plenty, and that is its pagan festivals, gaunt reminders of the heathen orgies of the past. Also in many a temple of this fair land you will find idols of various shapes and colors; but no matter what its size or shape or color, it is typical of those in the Vatican at Rome. Some very peculiar tales are told of the many wonderful miracles

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GENERAL AMERICAN UNION MISSION

Apartado 1059, San José, Costa Rica

C. P. CRAGER - - - Superintendent
A. P. CHRISTIANSEN - - - Sec.-Treas.

AMONG THE INDIANS OF PANAMA

By G. C. Nickle

(President, Panama Conference)

The Guaymi Indians in the department of Chiriqui, Panama, had been asking for help for a long time. Brother Ishmael Ellis had made various trips into their country and had started work among them, but at last we had a young couple to send in as missionaries to live right with them and learn of their ways and study ways and means of applying the life of Christ to them. Brother and Sister José Chavanz were our first Panamanian missionaries to get their education at the Costa Rica school and enter the field of service. They had never lived among the Indians and little did they anticipate the many surprises awaiting them.

Sister Chavanz tells how the Indians came up and looked her over, felt of her, examined her hair, ears and eyes. She was afraid at first but soon learned that it was just their way of getting acquainted. Even now, after three years of instruction at the hand of the missionaries, when Mrs. Nickle and I visited them recently they examined us thoroughly. I saw one timid little Indian maid slip up and feel of Mrs. Nickle's shoe and examine the hem of her dress.

The Chavanzes built a crude little house of poles and covered it with iron roofing packed in on horseback. They built cupboards and improvised dressers to make the abode as homelike as possible. But the Indians could not be kept out of the house. They would come in and go through the dresser drawers, taking everything out; they would examine each piece of clothing, try the children's clothing on their children, some of whom were suffering from loathsome, infectious skin disease, and on departing would leave things scattered all over the house. About the time Sister Chavanz had put them all back in their respective places, another detachment of Indians would come in and do the same thing again.

The hardest trial for Sister Chavanz was their table manners. The Indians near by apparently planned to drop in at mealtime, and when the rice, corn, yuca and beans were served to the family, they would sit up to the table and take from the plate of some individual

or from the serving bowl a portion of food in their unwashed fingers. If it tasted good, they would go ahead and eat it; otherwise they would return it to the dish and shake their heads. If thirsty, they would dip out water from the water pail with their hands, always reserving a little to throw back into the pail.

Finally Sister Chavanz decided to put an end to these disturbing, unsanitary practices. Calling a special meeting for the Indian women, she explained to them that she had come to instruct them in the ways of the big, outside world and that they would all want to learn just how to act when they went down to see the other people who lived in the towns, etc. They all agreed that they wanted to learn all that she had to tell them. So she explained that when they were in another person's house and wanted to see what was contained in the drawers about the place they should ask to be shown the contents, and if they wanted to taste the food on another's table, they should express their desire and a portion would be served them on a separate plate. The suggestion was gladly received, and she had no further trouble along those lines. However, they are still very curious, and I saw them going through the pockets of my coat that I had left hanging on a post, not that they would steal anything from me, but their curiosity must be satisfied.

The work seems to go slowly among these primitive people, but the Lord is blessing and now there are more than 130 of them in the Sabbath school and ninety-six are baptized. The influence has spread throughout a large district and several thousand have heard some-

thing about the soon coming of the Saviour.

About the only merchandise the Guaymi Indians have need of is salt for their cattle, corn and potatoes, etc., but the influence of the gospel has had such a reforming effect on them that the business of the merchants has been reduced materially. A few months ago, Brother Chavanz was down in one of these towns and suddenly found himself surrounded by a mob of men who had been hired by the merchants dealing in liquors to drive him out of the country. They informed him that his work was detrimental to their business and demanded that he take his leave. When he did not satisfy them that he would adhere to their demands, they prepared to give him a good flogging and threatened his life. At this moment, a stranger stepped up in defence of Brother Chavanz, explaining to them that he was a good man and was doing a good work for the Indians. While they were in conversation with this stranger, our brother got on his horse and rode peacefully out of town.

At another time, a band of hostile Indians determined to rid the country of the influence of the missionaries by taking them by surprise on a dark night and killing them. They arrived at the mission in the middle of the night in the dark of the moon, but were surprised to find the place all lighted up with a shining light just above the mission home. They are still wondering what kind of light the missionaries have over their house, for they cannot find anything for it to rest on or hang on when they examine the premises in the daytime.

The most recent attempt to take the

life of Brother Chavanz was by some enemy who hired a bad Indian to go down and shoot him in broad daylight. He shouldered his gun and pretended to go hunting for deer, but he headed straight for the mission home. He got within a very short distance of the house when a poisonous snake bit him. He hurried on to the mission, where Brother Chavanz treated him for the snake bite, thus saving his life. He returned to his home, but in a few days came back and confessed to Brother Chavanz that he had really come to kill him. "But," he said, "your God sent a snake to bite me and stop me from killing you. I am persuaded that your God wants you to teach the Indians."

The domestic life of these Indians before the gospel finds them is purely native. The men have as many wives as they can buy or trade for. Either the father or the brother of a girl can sell her or trade her for a horse or something else of value. The women are not a liability, for they do the work in the field, and a man with plenty of wives can plant more corn and live better. Then the men eat first, always; if there is anything left, the women can have that. Consequently, the men are fat and the women very thin. If a wife gets tired of the treatment and runs away, the Indian can go and get her and bring her home again. Then she is in for punishment. Usually the punishment consists in tying her to a tree and whipping her until she is bruised and bleeding. Or he may take a sharp knife and cut off a layer from the sole of her feet (the calloused portion that forms as a result of walking bare-footed), thus leaving them sore and tender and preventing her from leaving again for some time. Then while she is still tied to the tree, the men gather all the other wives around. They have a big feast and if liquor is available, get drunk. But now, these Indians marry one wife and set the others free, for before they were only slaves. I had the privilege of marrying a couple while up there. The girl had her hair cut with bangs long enough to hang down over her eyes so as to form a blind. I was informed that it was against the Indian law for a girl to look at or talk with the man who was bargaining to buy her, and they still follow that much of their former custom. The girl does not look at her husband-to-be until after they are married. After the ceremony, the husband may not look on the faces of his parents-in-law nor converse with them. (Continued on page 13)



The "lambs of the flock" at Cerro Iglesia, with some of the Indian brethren and Mrs. Nickle in the rear.

COLOMBIA-VENEZUELA UNION MISSION

Apartado 39, Medellin, Colombia

H. E. BAASCH - - - - - Superintendent
J. W. COLE - - - - - Secy.-Treas.

THE MACEDONIAN CALL FROM THE LLANOS

By Julio Garcia D.

On my last trip into the interior of the plains in the eastern section of Venezuela I was pleased to note that the section is awakening to the call of the last message that God is giving through us to a dying world. We are building a chapel in Maporita and have a small day school functioning, with an attendance of about twenty pupils. They come as far as three kilometers on foot through mud and water to their knees, carrying their shoes. Upon arrival at the school they wash their feet, put on their shoes, and enter the school room to study from nine to three, then retrace that painful journey, passing through woods infested with millions of mosquitoes and all classes of venomous snakes. During the school they endure smoke from fires they build to drive out the mosquitoes, which then are not altogether driven out, but the smoke does diminish their attacks. The teacher is a candidate for the next baptism; while learning, she is also teaching the message.

During my stay, the brethren informed me of an interest about twenty-five kilometers away where some people were found keeping the Sabbath. I sent two brethren to investigate and bring reports. They returned the following Friday with seven of the believers, who were in harmony with all the points of the message and definitely promised to prepare for baptism in December. Thirteen of them manifested this desire. One brother who had been careless and had been dropped from the church, also came with tears, confessing his sin and renewing his consecration to the Lord.

On our return we were called to a Catholic community located about ten kilometers from this city. We intended to spend only a day there as we believed we had been called out of curiosity, but they insisted that we remain with them a week, during which time meetings were held that were attended by as many as eighty-three of the 200 people that constitute that vicinity. It seemed marvelous to count so many present, owing to the impassable roads, for many had to cross streams with water five feet deep, which was extremely dangerous

because of alligators.

The vast expanse of the plains of this country calls for the message. How are we to give it to them with no resources? How are we to answer their calls without having a conveyance in which to visit them? At times I feel very sad as I think of the thousands and thousands of people that long for the message who live beyond the horizon, off there where the plain and the sky come together,—in this plain which captivated the interest of Colonel Lindbergh, who, when flying over the country a few years ago made his plane fly at a very low altitude so he could enjoy the indescribable beauty of the landscape, the variation of its flowers, and the innumerable animals that were frightened at the noise of the motor and ran to hide in the beautiful forests of palms. Here in these plains is a promising future for the message. But how can we give it? Where are the resources? We know that God, whose strong arm is made bare in this last generation, will give us in His own good time all that we long for. This is the hope that encourages me to follow on, struggling with all and against all that oppose the victorious advance of His message. We are struggling, and we are conquering!



Courage isn't the last resort
In the work of life or the game of sport:
It isn't a thing that a man can call
At some future time when he's apt to fall.
If he hasn't it now, he will have it not
When the strain is great and the pace is hot;
For who would strive for a distant goal,
Must always have courage within his soul.

—Edgar A. Guest.



Tithe brought in by Indian believers at Cerro Iglesia. Note the bottle of milk.

MEXICAN UNION MISSION

Agricultura No. 79, Tacubaya, D. F., Mexico

C. E. WOOD - - - - - Superintendent
J. G. PETTEY - - - - - Secy.-Treas.

MEDICAL MISSIONARY WORK AMONG THE TARAHUMARE INDIANS

By C. E. Wood

There are probably many in the United States who are unaware that in close proximity to the international boundary there is a tribe of Indians in Mexico living almost as primitively as when the wild bands of Apaches roamed the western plains of America. In the city of Chihuahua a few of these Indians may occasionally be seen, and as you travel toward the Sierra Madre range many will be met who have become somewhat modernized and who wear modern clothes, but to find the real Indians it is necessary to travel far into the interior of the mountains, where you will see them still using the bow and arrow as they hunt game.

During 1935 Brother C. E. Moon, superintendent of the Gulf Mission, made a trip through the territory on the outskirts of the Indian settlement and was greatly impressed with the need of doing some medical missionary work for this interesting people, and so he, Brother F. L. E. Ulmer, Brother Daniel Landeros, the worker who has been appointed to labor among this tribe, and the writer visited these Indians during the month of April of this year.

Brother Landeros has located at Carichic, the official town for this tribe of Indians. When he moved to this place he met very decided opposition from the Catholic priest; and the *presidente* of the town warned him that he had better move to another place to save his life; but Brother Landeros is not afraid of opposition or danger, and he began to visit the people in their homes and to treat the sick. At the same time he began to hold public Bible studies in his home. The fifth night after his arrival a mob gathered in front of his home and created such a disturbance that he was unable to continue with his meeting. He went to the door with his Bible in hand and invited the people to enter. The Lord evidently caused a fear to take possession of the mob for they fled precipitately.

A few days after this the wife and child of the *presidente* of the town were taken ill, and as there is no doctor there Brother Landeros was called. As the result of treatment they made a rapid

recovery. A day or two later Brother Landeros noticed a man walking back and forward in front of his house, and asked him concerning his purpose, and was informed that the *presidente* had given orders that he was to protect the home of our worker every night that a service was held. When we arrived in Carichic we found that about twenty were regularly attending these Bible studies, and much interest was manifested. Before we left the next morning by horseback for the Indian country sixteen patients were treated and thirteen teeth were extracted. As no charge was made for this service a good impression was made upon those who had been prejudiced. On our return to this place many of the prominent Catholics of the town came to us for consultation and treatment.

Securing a guide at Carichic we passed on through a number of small Indian villages to Baqueachic, where we expected to secure the services of an interpreter. We were fortunate in finding a man who had been a judge among these Indians for forty years, and consequently was well known by all. Without him we would have found it difficult to approach the Indians. A smoke in the distance would indicate that they were at home, but when we approached near enough so that they saw us, the smoke would suddenly disappear, and when we arrived at the house we would find no one there. As soon as our interpreter was recognized they had confidence that we had not come to do them harm. When they learned that we had come to treat their sicknesses they were friendly.

We pressed on through this Indian territory until we reached Huehuachere. In this place there was no place to remain over night but the Catholic church, and our guide told us there would be no objection to our doing so. However, while we were unloading our pack horses, we noticed two Indians peering at us over the fence at the front of the church. When they recognized the interpreter, they came forward and gave their consent to our occupying the room at the rear of the church. We made the church our headquarters during our stay in this place, and many came for treatment.

The Tarahumares cultivate the soil in a very primitive manner, using a wooden beam for a plow, and limbs of trees are dragged across the ground in place of harrows. The soil in these valleys is very fertile, and the mountain scenery is beautiful. I fear that when trans-

portation facilities bring this territory in contact with civilization and covetous eyes behold these fertile valleys, that the poor Indians will be driven farther back among the mountains.

A popular game with the Indians is to endeavor to throw a ball into a hole at a distance of about twenty paces, and they utilize this game to gamble. One morning when our guide was searching for our horses which had strayed, he passed two Indians who were gambling, and inquired if they had seen the horses. The Indians were too much absorbed in their game to answer such an unimportant question. The Tarahumares only wear three articles of clothing, —a band of cotton around the head to keep their long hair in place, a shirt, and a loin-cloth. One of these Indians had lost his headband and his shirt, and was at the time of our guide's arrival gambling his loin-cloth. Perhaps this explained why he was not interested in answering questions.

The ignorance of these aborigines concerning the care of their health is pitiful. We treated one old Indian who was suffering from influenza, and he thought the reason he was sick was that someone had cast a spell upon him. It is said that many of the women at childbirth go to the woods alone and return with the baby. It is not strange that the Indian population is decreasing. It is a case of the survival of the fittest.

While we had the services of such an influential interpreter, we thought it wise to have Brother Landeros pass on farther into the interior and get acquainted with more of the Indians. After having their sick treated they

will welcome his next visit, and I sincerely believe that many of these poor, benighted people will accept the message.

The priest has not dared to visit this district since the religious laws have been enacted, as he fears that his life would not be safe. The decorations on the interior of the church at Huehuachere are a sad commentary on the spiritual needs of these Indians. As a part of the decorations a company of bandits attacking a railway train is painted in a very crude way on the walls of the church. Figures of men and animals, painted in the way a child of six would draw them, also form parts of the decoration. It is difficult to realize how such a drawing as the bandits attacking a train could have connection with a church, but I presume that the artist has visited Chihuahua and has seen a train, and this made more impression on his mind than anything he had been taught by his religious instructors.

While this visit was primarily to secure the confidence of the Indians and become acquainted with them, yet we took advantage of the opportunity to tell them the gospel story, and present the message with the aid of the Sabbath school picture roll, with the pictures arranged in topical order. Much interest was manifested in the pictures, and we trust that impressions were made that will bear fruit when Brother Landeros presents the definite message, which of course could not be presented in the first contact with this aboriginal people.

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"All His biddings are enablings."



Pastor C. E. Moon and Daniel Landeros treating a patient at Huehuachere. Pastor C. E. Wood is seen sitting on the stone by the door. The short man standing by him is the interpreter spoken of in the article. The guide is seen standing in the doorway.

AN ANGEL WENT ALONG

By C. L. Dinius

(Supt., Lake Mission, Mexico)

We are told in "Early Writings," page 39 in the chapter, "God's love for His people,"

"I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path."

It is wonderful to think that God has such love for us. We see this over and over again as we go about our work in dangerous fields. Some time ago I received a letter from a believer in a place where there are no churches and the people are forbidden to worship or have services of any kind. It illustrates the point clearly that our God is the same today as of old. As He was with Jacob in his trouble, so He is with His children today.

In his letter this brother said, "Sabbath two brothers and I spent the morning at the home of Brother _____ on the ranch in Sabbath school. . . . Later the chief of police, a policeman and a representative of the mayor of the town came to search the house by order of the mayor and take every one found in worship in the house to the police station. They could not do this for they did not find us in worship. But they took my large Bible, song book and my Sabbath school quarterly, then left orders for us to report the next morning at the police station.

"Besides the brother in whose home we were, was Brother _____ and myself,—three of us. But the chief of police saw a fourth person, a '*Señor Grandote*' (giant) one much bigger and stronger than us standing by our side. I could hardly believe it when the police spoke, but by faith I knew that the Lord had sent His angel to protect us. Their visit came as a surprise and we had no time to pray for heavenly protection that nothing serious might happen, but thanks to the Lord, all went well and I was able to read something to them that they had never before heard.

"The next day at the appointed time we went to the police station and there met the mayor and the chief of police.



This Indian owns 100 head of cattle and much land, yet he dresses as the other Indians.

After some questioning, we noticed that the face of the mayor was as pale as death. He had not expected to face a representative of Heaven or the '*Grandote*' as the chief of police called the angel the day before. I do not know

what all happened in those moments. I looked around but could not see the heavenly visitor as the other men did, but I took the Bible that they had taken the day before from our brother's home and read to them Exodus 20 down to the last commandment. This was enough to cause the secretary and the chief of police to leave the room. We were then left alone with the mayor, whose face by that time was wet with sweat. I also read the 115th Psalm and other portions of the Bible. In this way the matter was finished and no sentence was pronounced on us."

The brother did not get his Bible back that day, but had opportunity to visit the man again and explain more of the good Book to him. He closed his letter by saying, "We hope and pray that the seed of truth will bring forth fruit in the lives of these men and that they will be saved in the kingdom of Heaven."

This should be an inspiration to us and an assurance that the Lord is with us and sends His angels to protect us, even though we do not see them.

CHRISTIAN HOME CIRCLE

AS THE TWIG IS BENT

In the cement walk about the back porch of the house in which we live there is a deep imprint of a baby foot. Every one who sees it is interested. It tells its own story. A young father and mother, when building the house, evidently took sonny's tiny foot and set it squarely into the soft cement. There it is to this day. I go again and look at it,—great toe, second toe, third, fourth, and little toe. The heel is perfectly round, the arch exactly indicated. It is all there, yet the cement as I touch it, is hard, immovable. How could they get the foot form so true?

"Oh," you say, "they took it when the cement was soft, and then it hardened just as they had taken the impression." Such a thing could not be done now. It is too late.

In the beloved country of my adoption, trees are planted beside a stone wall, or beside the house which is also of stone. There are pear trees, apricot trees, fig trees, cherry trees, peach trees. I have seen all of these growing high and wide and close against the surface of the stone wall—taut wires stretched along its surface to give the young branches support; and the fruit, red,

pink, or yellow, shining out between the glossy leaves. You see, the pliable young shoots are fastened to the wires horizontally, as fast as they make their appearance. In time, a large tree hugs the flat surface, its branches reaching out at right angles to the trunk itself. It is a beautiful sight to see, but possible only when one works with very young saplings. Later such manipulation would only break the branches and destroy the tree. Then it would be too late.

You see a clever horse—or you did when horses were not so rare—perform all sorts of little tricks for his master. "How have you taught him so much?" you ask his master. "Oh," he replies, "I began when he was very young and trained him myself." The explanation is conclusive. In these examples we are trying to say just one thing: that we are making of our babies what they are to be as men and women.

"Oh, I cannot bear the thought of punishing my baby when he is so tiny. I don't believe in disciplining children until they are old enough to understand."

Then, dear woman, if you wait that long, you have already gone far in teaching him that he may do exactly

as he likes in this world and get everything under the sky that he cries for.

Discipline means learning, and life and learning are inseparable. It is true, babies do not understand abstract reasoning, but they do understand results. If all discipline is put off until a child is five or six years old, the chances are that he has already developed into a selfish little animal who is the slave of his own whims, and upon whom reproof from others makes no impression.

So we must begin in earliest babyhood to train our children, not by nagging and threatening, but by seeing to it that they reap the fruits of their own actions.

I am persuaded that our greatest sin against childhood is inconsistency. If a child observes that certain results follow a certain course of action as night follows day, he behaves accordingly. Every habit develops a path in the brain. The kindest thing we can do for him is to let him learn by experience that prompt, willing obedience *pays*, and that disobedience and bad temper and selfishness work out only unpleasantly for him.

Every one who deals with people has unpleasant experiences with individuals who as children were not helped to develop right habits.

The truth of child training is this: Little, little children learn practically nothing of virtue by talking about it; they learn something from example: but they learn most of all from doing and from reaping the results of their own doing.

This principle holds good in the matter of school education as in the home training of the little child. "As the twig is bent, the tree is inclined."—*Agnes Lewis Caviness, in Home and School.*

KEEPERS OF THE HOME

The woman is the keeper of the home. It is for her to keep the home fires burning while her husband goes forth to engage in life's various activities. It is for her to nourish the little flock which has been committed to her care. She may not be able to do the work which falls to her husband, but she stands as his helpmeet, his counselor in perplexity, his comfort in affliction and trial. She bears him on her heart in prayer that God will give him strength for his burdens and wisdom for his need. The apostle Paul speaks of women in the early church who were "discreet, chaste, keepers at home, good." Titus 2:5.

We hear much of the heroism of men, of their achievement, of their success, but too little of the real heroism of the homekeepers. We read the reports of our ministers, of the success that attends their labors; but oftentimes we fail to realize that the secret of that success, under God, is the moral support given by the faithful wife, the keeper of the home.

I think of the homekeepers among our workers in this country, the wives of our General Conference men and local conference workers, who are separated oftentimes many months and by thousands of miles from their homes and friends. Their long journeys represent no junketing trips, no pleasurable sightseeing, but earnest, faithful labor in their endeavor to maintain common objectives and one united spirit in the carrying of this message to earth's remotest bounds. They are sustained in their service by the prayers of the fire-side circle at home. Their homekeepers enter into their labors and in the end will reap their fruitage of the seed sowing which has been accomplished by this united service. I think of our faithful colporteurs, of their devotion, toil and sacrifice, and of the support their homekeepers give them in their labor of love.

And then my mind goes to the homekeepers of the rank and file of our membership throughout the world. The husband may not be a minister. He may be a farmer, a mechanic. Socially, his life may be a humble one, his toil phys-

ical instead of mental, but he is just as truly endeavoring to advance the work and service of God. It is by the tithes and offerings which he gives, it is by his prayers, that this work is sustained and that the ministry is supported. His faithful companion, the keeper of the home, sympathizes with these objectives, and by the exercise of thrift and economy she endeavors to make possible this support which he is giving to the work of God. She is a true helpmeet indeed in all of his toil and labor, his trials and perplexities.

And so we need to remember, as we are awarding credit for deeds done, for work accomplished, the keepers of the home, the faithful wives and mothers, who in the quietude of the home, shut up day after day within four walls, labor quietly to sustain the husband and father and children as they go forth to labor or to study.

It will be found at last, perhaps, that the world's greatest missionaries, the men who receive acclaim and credit for the doing of great deeds and the accomplishment of great ends, were not, after all, in God's estimate the greatest missionaries, but that on His honor roll the name of some godly wife or mother will head the list of those who have done great things for God. I thank Him for this faithful class, for the keepers of the home. May they be well assured that their humble, unostentatious labor and sacrifice is not in vain in service for the Lord.—*F. M. Wilcox, in Review and Herald.*

WITH OUR MISSIONARY VOLUNTEERS

A CHAMPION

Ski champions rise and fall, but Anders Haugen, the oldtimer of the ski world, goes on and on. A quarter of a century is a long, long time to keep in form for a long, long leap into the air from the dizzy heights of a mountain slide. Watch him race down the hillside at the speed of one hundred miles an hour, jump off into two hundred feet of space!

Back in 1910 Anders Haugen, the sturdy Norwegian-American, won the national championship. The next year at Ironwood, Michigan he established the world's record of 152 feet. Then came a slump, and the bitterness of defeat. Not a single first prize in 1912. Apparently Anders had gone the way of other champions. His glory had vanished. The laurel wreath crowned the

head of another. Tobacco, jazzy food combinations, intemperate living, had done their work. He who gets a "lift" from a narcotic, sooner or later gets a "let-down" from this false friend.

But something unusual happened to Anders Haugen in 1912. A tent meeting was held that year by O. O. Bernstein and A. V. Olson, and the ski jumper listened with interest to the truth-filled message. He learned about health reform and he chose the true way. Tobacco, liquor, meat, went into the discard, unhealthful food combinations were ruled out of his dietary, and—

Anders Haugen staged a glorious "comeback." In 1913 he won five first prizes. In 1919 at Dillon, Colorado, he broke his world's record with a leap of 213 feet. The same year, he once more won the national championship and

established the world's record of 214 feet. In 1923 he took first prize in every contest in which he participated. In 1924, at the Olympic games held at Chamonix, France, he was captain of the American Olympic Ski team. There he made a sensational jump of fifty meters, outdistancing the men from Norway. In 1936, sixteen years after his first national championship, he again took the national ski championship.

There is another chapter to this story of experience. Every man who purposes in his heart to be true to God, has his trial of testing. Many a time during his experience, the Seventh-day Adventist ski jumper has been faced with decisions which meant much to himself and much more to others. In 1924 the national tournament was changed from Saturday to Friday—a most unusual shift—because of his faithfulness to the God who made the Sabbath.

At Steamboat Springs, in Colorado, the tournament was held on Friday. Then came the insistent demand for another contest on Saturday. It could not be held without Anders Haugen—and Anders Haugen could not be persuaded. The minister came to convince him that the Sabbath of the Bible had been changed. The secretary of the club tried to persuade him, while one hundred people stood listening with breathless interest. He gave the reasons for his faith in a "Thus saith the Lord," and while he talked, a young couple in that audience decided to obey the command of God. Said a man in that company, "I'm the black sheep of my family, but I'm so glad to hear what I have heard today."

Then came a tournament in the great ski-land of Canada. Among the contenders of championship timber were Anders Haugen and Henry Hall. Two days had been set by the ski club, Tuesday and Saturday. They knew Mr. Haugen would not take part on the Sabbath, but had planned for Mr. Hall on that day. From Tuesday to Saturday Anders talked with Henry about the truth he had learned to love. Friday was decision day for Henry Hall. Now there were *two world champions* keeping the Sabbath! The secretary of another skiing association was there, heard the announcement that Mr. Hall could not take part on Saturday, and telephoned long distance to his home town to change the day.

Twenty-five years have passed by. "How can you continue through so many years?" he was asked. "It's all because of a right kind of diet." Time



INTER-AMERICA IS CALLING

By Mrs. E. E. Andross

(Sung to "From Greenland's Icy Mountain")

Through the Antillian Islands,
Through the Caribbean fields,
Reapers are pressing forward,
And precious is the yield.
But golden grain is falling,
The sun is sinking fast,
Oh, help bring in the sheaves, friend,—
Help ere the day be past.

In Colombia and Ven'zuela,
In Central American lands,
Workers are pointing thousands
On to that better strand.
But millions still in darkness
God's saving truth must hear;
Oh, help to save these lost ones
Ere Jesus shall appear.

In the Mexican Republic,
Where millions grope for light,
Our band of loyal workers
Toil on in Heaven's might—
Press on 'mid untold dangers
While searching for the lost.
Oh, help to save them, Brother,
Oh, help at any cost.

From Inter-America's mainland,
From her many island homes,
Where myriads sit in darkness,
Where heathen priests do roam.
They are calling for deliverance,
They must not call in vain.
So help, oh help, to save them
Ere Christ shall come again.

(These words were sung by a chorus of young colored men the evening that the Inter-American Division report was given, June 3, 1936, at the General Conference in San Francisco, California.)



and again there have been after-the-tournament banquets given in honor of the victor. Hundreds of places have been graced with hundreds of "half fried" chicken, with other delicacies of the animal world and steaming cups of coffee. One plate always presented a different appearance. All eyes are on the honored guest—and on his vegetable plate, and glass of milk. The silent lesson in temperance has not been without effect. Some of the most famous ski jumpers in America have adopted Haugen's nonflesh diet.

He has been urged to allow the use of his name in cigarette advertising and promised a large monetary gain, but Anders chooses to keep his good name rather than to have tainted money. God honors the man who is true and loyal to the principles of righteousness. —*Varner J. Johns, in Youth's Instructor.*

"DARE TO HAVE A PURPOSE FIRM"

Near the close of the year 1933 a nineteen-year-old Seventh-day Adventist young man by the name of Victor Smith made a record airplane flight

from Cape Town, South Africa, to London, England. Just as soon as he set his plane down at the London airport and stepped out of the cabin, two men rushed up, each of them with a roll of bank notes in his hands. One of these men was from a large tobacco company, and the other man was from a whisky manufacturing concern. The man from the whisky concern reached this Seventh-day Adventist youth first, and pushed his roll of bank notes (amounting to \$5,000) toward him and said, "Here, this is all yours if the first thing you will do is to ask for a half glass of — (a certain kind of whisky) to pep you up after your long, hard trip." The plan was to feature this record-breaking aviator as using this particular brand of whisky, as an advertisement for the concern he represented.

What would you have done under similar circumstances? Some young men would have reasoned, "Well, now, half a glass of whisky is not going to harm me very much, and for just this one time it will not have any serious effect on me. I will take this one, and I will never drink alcoholic liquor again, and then I will be ahead \$5,000." But Victor Smith did not compromise with sin. He did not temporize with evil. He was one of God's true-blue Seventh-day Adventists. He said, "I have never drunk whisky, and I never intend to."

The man representing the tobacco company now rushed forward, with bank notes amounting to \$2,000 in his hand, and said, "Here, Victor, all this is yours, if you will just sign a statement that you smoked — (a certain brand of cigarettes) on the way across from Cape Town to London." Victor Smith pushed the roll of money away and said, "I never have smoked, and never will."

What was the secret of his noble stand for God and right? Because he had given his heart to God, and down in his inmost soul there was a fixed purpose that he would be true to Him and never deviate from obedience to His commands. He had purposed in his heart that he would always do right and never do wrong. It is recorded of Daniel, in a similar temptation, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

I cannot think of any other one thing that will be more value to a young man or a young woman than to have in his or her heart a fixed purpose to do right. Why is this important? There are five outstanding reasons:

First: *Because a fixed purpose in the heart will give right direction to your entire life.* Your life is a ship starting out from port across a trackless ocean, and a fixed purpose will keep you on the right track through all the storms of test and winds of trial that you must meet on life's sea, and bring you at last to the heavenly harbor.

Second: *Because this fixed purpose in the heart gives strength for building a noble character.* What a riveted steel framework is to a skyscraper, a fixed purpose to serve God will be to your character building. It will furnish a solid framework on which you can rear your life structure.

Third: *Because a fixed purpose in the heart prepares one to stand the tests that come to every traveler along the way of life.* It prepares us to meet a crisis when it is thrust upon us. The Bible tells us that there will come a time when the law will say we must "worship the image of the beast," or be killed. Rev. 13: 15. It will surely take a fixed purpose in our hearts to enable us to stand firm for God and the right, as did the three Hebrews when they were cast into the burning, fiery furnace in ancient Babylon, for not bowing down to the golden image. Now is our opportunity to prepare for this crucial hour. Speaking of this time of trial, Ellen G. White says: "Those who would rather die than perform a wrong act are the *only ones* who will be found faithful." And, "Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions."

Fourth: *Because a fixed purpose in the heart insures us the unfailing help of God.* When He fights our battles, we are bound to win.

Fifth: *Because a fixed purpose in the heart guarantees eternal victory in Christ.* If you have such a purpose for right, the Holy Spirit is waiting now to help you and to fulfill it in your experience.

Do you remember Edwin Long's famous painting, "Christ or Diana?" In it the artist endeavors to bring to us the victory of a young Christian girl being tried for her life because she will not worship the goddess Diana. The girl stands before an altar, and all she has to do is to dip her fingers into a pan of incense and toss a few grains on the fire, and she will be set free. An official reads the decree of death, and an executioner is near. By her side stands a young Roman noble, who pleads with

her to yield and save her life, for his sake, because he wants to marry her. But the young woman makes her decision not to deny Christ. Dear young friends, be just as true to Jesus as was this young girl! Give your heart and life to God in full surrender and permit Christ and the Holy Spirit to fix in your inmost soul a firm purpose always to be true to your Lord, ever to stand for the right. —J. L. Shuler, in *Youth's Instructor*.

IF I HAD BUT TODAY TO LIVE

Long ago the psalmist wrote: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103: 15, 16. If that declaration was true then, and it was, how much more true it is today!

As Adventists, we are accustomed to speak often of the end of the world, and it is fitting that we should, for this mighty event is the climax of earth's history, and the day toward which we should all look, and for which we should prepare ourselves. But how many of us give heed to the solemn truth that in a very real sense of the word, the world may end for us today? It is truly fitting that we should make ready to meet God at the second advent, but we should so live that we may be ready to meet Him today, if called; for if death should come to us today our next conscious waking moment would be when we stand in the presence of God at His great judgment bar.

Too often we live in a manner that would lead others to conclude that we are following in our religious life the policy of putting off till tomorrow what we could or should do today. Some one has said: "Work as though you would live forever. Live as though you would die today." That means we will not put off till tomorrow anything that it is possible for us to do in the perfecting of life and of heart today.

What would I do, if I had but this day or this week to live?

First and foremost, I would make sure that I was right with God. I would make sure that my sins were all forgiven, through the blood of Jesus Christ. I would make certain that no secret sins were cherished in my heart, that would trouble me in the resurrection day. I would ask God to probe the depths of my soul, to see if there were any wicked way in me of which I was unaware.

I would make sure that I had paid my vows to God, that I had not robbed

Him in tithes or offerings. There will be no thieves in heaven. There will be no stingy or selfish citizens in the new earth. I do not want to end my earthly days with the consciousness that I have driven a hard bargain with the Lord in the matter of finance. I am certain that I cannot buy my way into heaven; but I am equally certain that it is possible for me to lose my right to heaven by following a selfish course in the matter of my financial relationships to God.

If I had but this day or this week to live, I would make sure that I spoke some word for my Saviour. Christ said to the apostles, "Ye shall be witnesses unto Me." When I meet my Lord at that last great day, my joy in meeting Him will be in no small degree measured by how faithfully and earnestly I have witnessed for Him here on this earth.

When I was certain that I had made all things right with God, I would turn to the question of whether all things were right between me and my fellow men. I would ask myself whether I had differences with any of my brethren; and if so, whether I had done all within my power to make peace and harmony and fellowship again. I am sure that I would not stand very much on dignity in the matter of striving to heal a wound or cement again a friendship within the circle of the brotherhood.

I would ask myself whether, in my dealings with others, I had handled my business affairs in such a way as to be beyond reproach. Admittedly there are many instances, especially in these depression days, when one finds himself in a position where he is absolutely unable to meet in full a just debt. But in the majority of instances, if there is a keen sense of duty and honor, and some real planning is done in the matter of economies at home, a plan can be worked out that will mean the satisfactory settlement of the account within a reasonable period of time.

If I knew that my days were numbered, I would try also to be more thoughtful and more tender in the home and with friends and brethren in the church. How easily it is to give expression to some severe remark, some criticism that wounds either the one hearing it or some other member in the church.

If I had but today to live surely there would be less place found in my heart for those chronic temptations to pride and to vanity with which the devil assails us. My heart would be fixed on eternal values, and that would give no room for pride or for vanity. All my little achievements and successes would

look pathetically small compared with the standard of perfection and the goal of a rich Christian character that the Scriptures set before me.

If I had but today to live, my conversation surely would be less on worldly things, and more on the things of heaven. What we do today may decide our destiny for all eternity. When the ledger closes tonight, are you willing that that record should stand as the final account for your life?—*F. D. Nichol, in Review and Herald.*

AMONG THE INDIANS OF PANAMA

(Continued from page 6)

The Indian chief in the section where the mission station is located has embraced the message and is a leader among his people now for the truth as well as in his tribal capacity. Best of all, the government has appointed him judge over all the Indians of that part of Panama. This takes in thousands of Indians. He may appoint any day of the week as justice day so that all Indians with matters to be adjudged will come in on that day. He has appointed Sunday as that day. Now, very early Sunday morning the Indians start coming, and this Christian chief sits in judgment all day and into the night, while Brother Chavanz and some of his Indian students spend the day giving the gospel message to those who are waiting their turn at the court. In this way, the gospel is filtering through the entire region. The Indians are obliged to come to our own mission station for legal justice, and they take back with them some knowledge of the Great Judge who is over all. I don't know of any place where we have a more promising opening among the Indians. The Catholics and the Seventh-day Adventists are the only denominations that are permitted to carry on work among them, and since the former have not yet entered that region, we have the whole field to ourselves.

Brother and Sister Chavanz are brave and efficient missionaries, but I am sorry to say that they have been living under such poor conditions that it has told on their health. We are doing all we can to make their living conditions better with what little money we can use for that, but it will fall far short of what it should be. However, they are willing to stay by and carry on the work as long as they can keep going. Brother Chavanz has two young men that are capable of teaching and ready to go now

in answer to some of the many calls that are coming from other Indians at a distance. The expense of these men would be very small in comparison with that of foreign workers, but our budget is strained to the limit and as yet we have not been able to send them out.

THE HOUR OF MIDWEEK PRAYER

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care;
Since after our hymns of praise had risen
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.

We knew His look in our leader's face,
So rapt and glad and free;
We felt His touch when our heads were bowed;
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulders fall;
Each of us dropped the load of care,
And the grief that was like a pall.
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggles and pain and sin,
But the Lord Himself was there.
He came to redeem the pledge He gave,
Wherever His loved ones be
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain
And our hearts had grown so warm
It seemed like the petting of summer flowers,
And not the crash of a storm.
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.

—Margaret E. Sangster.

Nobody ever sees his own face in the glass. What he observes there is a compound, divided into three parts: one part himself as he really is, one part representing what he expects to see, and a third part, what he wishes to behold.—*Richard Burton.*

It was the habit of Immanuel Kant famous German philosopher, to rise in the morning at five o'clock and think for two hours. He had no apparatus; there was nothing in his hands. He sat and thought; he did not just sit.—*William Lyon Phelps.*

"The place of prayer is the throne of the character."

BEAUTIFUL QUISQUEYA OF THE WEST INDIES

(Continued from page 5)

performed by these paintings and images. These only the simple are supposed to believe. But these paintings and images do show that the people are all very religiously inclined.

However, there are greater reasons for their religious inclination. I refer to the Christian churches, schools, and hospitals that are belting this island from east to west and from north to south. While many try to deny the sweet influence of the everlasting gospel, hope is springing eternal in the hearts of many who for years have sat in dark and hopeless Catholicism. Many are the hearts cheered by this precious hope, for they are now keeping the commandments of God and have the faith of Jesus.

The faithful armies of the great King are marching over mountains, through forests and jungles in order to take this last message of love to those who will accept it, and nothing seems to be able to stop its convincing power.

There is a titanic struggle between the everlasting gospel and Catholicism, but in this struggle, many hearts are made glad as the light of the gospel dispels the dense darkness that has held them in fear all these long and weary years. Hundreds are rejoicing in this wonderful message of love. In every province of this island songs of praise arise to Him whose message of love has freed them from the darkness of despair which had held them in slavery.

And now as the gospel message of the Lord's return is sweeping over this beautiful isle like wild-fire, bringing thousands to a saving knowledge of the third angel's message, will you not take an active part in it by giving of your means to help finish the work?

THE SABBATH SCHOOL— A WORLD-WIDE INSTITUTION

(Continued from page 3)

of God. What the heart is to the physical body, the Sabbath school is to the church in spiritual things. The heart is the center of life. From it the blood stream, which contains life, nourishment, and energy, is carried to all parts of the body. If the Sabbath school throbs with the spirit of Bible study, harmony, spirituality, missionary training, and activity, the church will possess the same elements, and these will be reflected in

its members. As the pure blood is distributed to the body, building and strengthening its tissues, so the Sabbath school trains workers, promotes Christian growth, and adds members to the church. A weak, diseased heart means an enfeebled church. Heart disease is a serious organic trouble, and if not remedied, will bring disastrous results. The first symptoms of weakness in the Sabbath school should be carefully noted, and prompt measures taken to effect a cure, that the efficiency of the church be not seriously impaired.

The Relation of the Sabbath School to the Children

While the Sabbath school is designed for and suited to the needs of all, it is particularly adapted to make religion and the Bible lovable from the viewpoint of children and young people. Every generation has a debt to the future—the obligation of training its young. The mother first intrusting her little one away from herself to the Sabbath school, illustrates with nicety the analogy between the Sabbath school and Him who gathered the little ones in His arms.

It is in the Sabbath school that the children and youth find their first confidence to stand before the public to speak, to offer an opinion, and to lose fear of self among those who are sympathetic and not harshly critical. The magnet that holds a soul to God is not a mere theory of God and of the Bible, but love—love that knows God as a father, and erring humanity as His children. What does a child love? He loves what he enjoys, what gives him pleasure. Therefore the Sabbath school must reflect, with other things, what attracts children—brightness, color, sweet sounds, rhythm, free expression, confidence, love.—*Flora L. Plummer, in Sabbath School Worker.*

“Doubt and worry dig more graves than disease.”

TEN-MINUTE CHURCH MISSIONARY SERVICES

September 5

Topic: Prepare for Harvest Ingathering.

Text: Prov. 25:13.

Suggestions: This day marks the official opening of the 1936 Harvest Ingathering campaign. Goals have been set for every church and also individual goals. These goals can easily be reached if every one starts out early and works faithfully. Take advantage of every opportunity to contact prospects for your Harvest Ingathering. Many reach their goals by soliciting those who come to their homes. Others go to their neighbors early before others approach them.

There are times when we are tempted to pass some humble home by, but don't do it. It may be that this very one is in need of some help that

you can give. The gathering of funds is but one part of the Harvest Ingathering campaign. The calling upon people and telling them of our work opens the way for many missionary opportunities.

Should not every one covenant with God this day that they will not delay but take up this service and finish the church goal as soon as possible? Why not start after the Sabbath this very day.

September 12

Topic: Harvest Ingathering Reports.

Text: Jer. 20:9.

Suggestions: Some will surely have some interesting experiences to relate this day of what God has done as you have gone to those not of our faith and told them of our work. There is power in personal testimony. “Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality.”—“Desire of Ages,” page 347. God gives to every Harvest Ingathering worker distinct experiences, the recital of which will do much to encourage others to take hold of the work. Even if you have not had the greatest success financially, you will have interesting experiences to tell about your approaches to men and women.

The success of the campaign in every church is built upon the following important considerations:

1. Every member an Ingathering worker.
2. Every Ingathering worker observing daily prayer for success.
3. Every Ingathering worker faithfully reporting.

September 19

Topic: Soul-Winning Experiences.

Text: Col. 1:5, 6.

Suggestions: We are now in the midst of the Harvest Ingathering endeavor, and much is heard of the financial results and of experiences in meeting the people. All these reports are interesting and helpful, but today there is a call for experiences of a little more personal nature—the heart-to-heart contact which deals with the needs of the soul. Such experiences are intermingled with all our Ingathering work as we go forth in the name of the Lord. As we go out to meet the public our aim should not only be goals in money but goals in these personal touches with the hearts of men. Could we not be greatly encouraged today by the relation of some of these experiences. Many have good talks with their prospects and some find openings for Bible studies. In the kingdom of God, some of these experiences may be counted of more value than some of the larger sums of money that have been given.

At this meeting encouragement should be given to finish the work early.

September 26

Topic: Harvest Ingathering Reports.

Text: Prov. 8:17,18.

Suggestions: At the beginning of this service ask all to stand who have reached their Ingathering goal or more. Then ask those to stand who have more than one half their goal. Call for a three-minute report of what the Missionary Volunteers have done, and if you have a church school, ask what they have done. Express appreciation for the good work these faithful workers have done, and encourage all to press on until the church goal is reached.

Then throw the meeting open for reports from others that have had good experiences. If your church is working you will not lack for some one to speak, as generally when any one is doing something he is glad to report.

OBITUARIES

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Rev. 14:13.

Ogden.—Mary Bechtel Ogden was born in Indiana, U. S. A., July 9, 1854, and died at the home of her daughter in Seattle, Washington, April 24, 1936. She was married to John R. Ogden July 17, 1873, and in 1886 with her husband and children accepted the advent faith,—just fifty years ago. During this half a century she was ever a faithful member of the church. She greatly loved her church, her God, and her Bible, and was known to be a humble, sincere, devoted Christian mother. Her husband preceded her in death fourteen years.

The deceased is mourned by seven children, one of whom is our Pastor A. R. Ogden of the Antillian Union; by eleven grandchildren and seventeen great grandchildren. She was laid to rest in the Seattle Washelli Cemetery by the side of her husband where they together in the common faith and hope await the triumphant call of the coming of the Life-giver.

Jones.—Lydia R. Jones was born in the island of Grand Cayman, B. W. I. September 14, 1865, and died at her home in French Harbor, Roatan, Honduras, April 16, 1936. She was married to Christopher Jones in 1885 and to this union were born ten children, of whom five sons and two daughters remain today. The eldest son, R. Gideon Jones, is now in Santo Domingo serving as pastor of the church in that city. She leaves besides her children two brothers, two sisters, several grandchildren and a host of friends to mourn.

Sister Jones, her husband, the writer, and several others accepted the present truth under the labors of Elder H. C. Goodrich and were baptized by him in 1903. Her husband died in February, 1920. EDDIE S. ELWIN.

Page.—Amanda Page was born in French Harbor, Roatan, Honduras, April 1, 1866, and died at her home in French Harbor, March 17, 1936. She was married to Robert A. Page 54 years ago. Her husband preceded her in death twenty-seven years. To them were born ten children, of whom one son and four daughters remain to mourn. Sister Page accepted the third angel's message under the labors of Elder H. C. Goodrich and was baptized by him in 1905. She remained faithful to her convictions until her days on earth ended. Words of comfort were spoken by the writer. E. S. ELWIN.

Rock.—William Rock was born in 1848 at Barbados, B. W. I., and died May 23, 1936 in Panama, at the ripe age of eighty-eight years. He accepted the advent message and was baptized in 1903 at Trinidad, where two children by his first wife still reside. Brother Rock fell asleep in full assurance of seeing his Saviour in the first resurrection. Words of comfort were spoken by the writer.

CLINTON WOODLAND.

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IN PASSING

On Friday, July 10, 1936, Pastor and Mrs. W. A. Bergherm and Helen landed in Balboa from the S. S. "Tai Yang," the first to return from the General Conference. It will be good to see the compound houses gradually filled with our workers again.

Recently there have come to our attention papers from two of our schools in the division. These are the *Eco Estudiantil* from our school in Costa Rica, and *The College Echo* from our school in Jamaica. We like the looks of these student journals, and wish the students success as they edit and circulate them.

Friends of Pastors C. P. Crager and L. V. Cleaves will be pleased to know that they are recuperating nicely, the former from his operation in California, and the latter from his recent serious illness in San Jose, Costa Rica. Also word has been received that Pastor A. G. Parfitt of the Tehuantepec Mission in Mexico has successfully recovered from an operation, and that Brother M. E. Lowry in Medellin, Colombia had his tonsils removed.

The S. S. "Pennsylvania" leaving Cristobal for New York June 30 took Mr. J. L. Jones as a passenger en route to his home in Mountain View, California. Mr. Jones has been temporary manager of the Pacific Press branch in Cristobal in the absence of Mr. Cone, who is on furlough.

En route to Bolivia where he will be connected with the Chulumani hospital, Dr. H. Lloyd Dixon passed through the Panama Canal on Friday, July 3, accompanied by his wife and small son Travis.

"Brother and Sister Serge Jean-Elie are happy to announce an addition in our colporteur army by the birth of our little sister Noema Eunice Jean-Elie on Sabbath, June 6."—*La Voix des Moissonneurs*. Brother Jean-Elie is colporteur director in the French West Indian Mission.

The Academia Adventista Hispano-americana, Tres Rios, Costa Rica was made happy recently by the addition to their faculty of Mr. and Mrs. Herman Miller, who have come from the States. We welcome them to the Inter-American Division, and wish them much happiness as they take up work in this section of the Lord's vineyard.

Mrs. H. M. Colburn of the Inca Union in South America, and Brother Eugenio Plata of Colombia, arrived in Balboa aboard the S. S. "Pennsylvania" on June 29 and reembarked on July 5 for their respective fields.

Mr. J. C. Foster, who has been erecting some buildings on the school property in Costa Rica, recently passed through Cristobal on his way to Cuba, and the States.

Homer O. Stilson, older son of Mr. and Mrs. C. L. Stilson, and Mildred Ruby Craine were married July 5 in Santa Barbara, California. The former Miss Craine is a graduate dietitian and Mr. Stilson is entering the third year of medicine in the College of Medical Evangelists. Their many friends wish them happiness, prosperity and success as they unitedly serve the Lord.

COMPARATIVE REPORT OF MISSION FUNDS

First four months of 1935 and 1936

Name of field	1935	1936
Bahamas Mission	418.13	257.12
Cayman Isls. Mission	29.97	32.07
Cuba Conference	1,582.90	2,211.27
Haiti Mission	888.16	820.09
Jamaica Conference	1,843.25	1,764.45
Puerto Rico Mission	879.03	2,068.21
Santo Domingo Miss.	1,272.37	1,271.03
Antillian Union	6,913.81	8,424.24
French West I. Miss.	145.01	196.34
Guiana Conference	458.74	574.20
Leeward Isls. Conf.	1,633.14	675.46
South Caribbean Conf.	2,476.19	3,180.27
Caribbean Union	4,713.08	4,626.27
British Honduras Miss.	652.10	198.88
Costa Rica Mission	327.66	241.63
Guatemala Mission	200.32	152.72
Honduras Mission	264.27	392.66
Nicaragua Mission	199.01	156.60
Panama Conference	1,231.18	1,195.43
Salvador Mission	109.46	134.54
Central Amer. Union	2,984.00	2,472.46
Atlantic Colombia Miss.	193.30	264.97
Central Colombia Miss.	252.72	321.43
Curacao Mission	120.54	175.20
Pacific Colombia Miss.	192.82	156.76
Upper Magdalena Miss.	141.38	88.00
Venezuela Mission	408.90	334.52
Colombia-Ven. Union	1,309.66	1,340.88
Central Mexico Miss.	418.55	361.36
Gulf Mission	329.05	359.31
Lake Mission	90.54	146.10
Tehuantepec Mission	655.23	988.51
Mexican Union	1,493.37	1,855.28
Division Totals	17,413.92	18,719.13
GAIN		\$1,305.21

ALWAYS MORE, NEVER LESS

By C. L. Stilson

How do you like the looks of our comparative report of mission funds for 1935 and 1936? It is much better, isn't it? If Colombia-Venezuela Union were not included our loss would only be \$35.67, and now with that space filled, our gain is \$1,305.21 in spite of the fact that two of our union totals show loss. This time we have fourteen fields showing gains. These are distributed three

to each union except Central America, which has only two. Of the fields making gains, one goes as high as 135 per cent, another above 60 per cent, another just above 50 per cent, two between 40 and 50 per cent, three between 30 and 40 per cent, and four between 20 and 30 per cent. We are sure that the Caribbean Union would have shown a good gain had their report been complete, for with one of their largest reports missing they have less than \$90.00 loss. The matter of prompt reports from each of the organizations makes so much difference in these records that we are sure each will do his best to avoid blank columns in any of the reports from month to month.

Again let us bring it to the attention of all that the factor which is most important and which contributes most to the success of every phase of our work throughout the whole field, is the faithfulness of each individual member. This with God's blessing on our efforts can make our future work even better than the present.

TIME IS SHORT

The end of all things is at hand. The Lord is soon coming. Already His judgments are abroad in our land. We are not only to talk of Christ's coming, but in every action, we are to reveal the fact that He is soon to be manifested in the clouds of heaven with power and great glory.

Have we the wedding garment on? Have we personal piety? Have we cooperated with divine agencies in a wholehearted, unreserved manner, in weaving into our life's practices the divine principles of God's holy law? It is one thing to talk the law, and it is another thing entirely to practice it. It is the doers of the law that shall be justified before God; for those who do the law represent the character of God, and lie not against the truth.

The Lord is coming. O, the time is short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted, and unholy and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late.—Mrs. E. G. White.

"It takes a little courage
And a little self control
And some grim determination
If you want to reach the goal."