

# INTER-AMERICAN MESSENGER

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## Finding the "Davis Indians"

[In July, 1911, Elder O. E. Davis, who for several months had been laboring for the aboriginal Indians near Mt. Roraima, British Guiana, was taken seriously ill with blackwater fever and in a few days he died. A great interest had been awakened among the Indians, and many pledged their loyal obedience to the whole truth so far as Brother Davis had been able to present the message to them. As he was alone in that remote district, his death left these poor people entirely without leadership, save as chief Jeremiah, who had embraced the truth, continued the services in the chapel they had erected. A few years later he died, leaving them as sheep upon the mountain side, without a shepherd.

More than fourteen years passed before we were able to send anyone to investigate the situation and report upon conditions. The expense involved in such a trip into that remote district, and in the establishment and maintenance of a properly equipped mission was more than we could undertake with our reduced appropriations.

However, the burden for these poor scattered sheep became so heavy that without sufficient money in the treasury for that purpose,—with only enough to defray partially the expense of the first trip of investigation,—it was agreed that Brethren Baxter and Sutton should start on this perilous journey at the beginning of the dry season. The following letter from Brother Baxter, mailed at Georgetown, British Guiana, upon their return, contains a thrilling report of their experiences on the way and of their findings upon their arrival at the place where Brother Davis died.]

Georgetown, British Guiana  
Nov. 23, 1925

Dear Brother Andross:

First of all we can say that we have never before seen such a marked evidence of the leading hand of the Lord. Brother Sutton and I mentioned this many times to each other as we went on our way. Brother Hubbard, our Indian brother from the Bootooba church, who was our interpreter and guide on this trip, came to us one evening soon after starting, and said: "I am so glad I have come on this trip. It gives me more confidence in God than I have ever had before. It is so clear that He is leading us and opening the way for us. I feel sure we will get through without any trouble."

### *The Journey Begins*

We arrived in Georgetown September 21, and began at once to lay plans for the trip. On the 24th we started up the Demerara river to Bootooba to arrange with Brother Hubbard to accompany us. We spent the Sabbath with the church there and early Sunday morning, Sept. 27, we started for a 25 mile paddle down the river to Wismar. There were seven of us in the boat, and we all paddled. As we had the tide against us a part of the time, it took us all day to make the trip to Wismar. (I think you know that the tide runs up the river here for a hun-

dred miles or more.) This paddling helped to break us in to what we had before us, paddling up the streams and over the rapids as we went on our way.

In Wismar we called upon a Mr. Roth, an Englishman, who is Chief Magistrate in this part of Guiana. Mr. Roth had recently returned from a six months' tramp into the wilds of Guiana far to the southeast of Mt. Roraima. We felt he would be able to give us much helpful information. He received us cordially, and gave us an interesting account of his trip. He had lost 47 lbs. while out and said that for a long time he was compelled to eat monkeys to keep from starving. He told us that we should not think of attempting the trip without getting more information than we had, and that we would have to carry more food with us than we had. In fact, he made the matter look as dark as possible. He finished by giving us the name of a gentleman in Georgetown who could tell us what we needed to know.

He wrote a note to this man introducing us to him, and asking him to do for us all that he knew he would do for him. Then, in good English style, he told us to go to Georgetown the next morning and see this man. Well, we felt that the information thus gained would be of little or no use to us, as these men would plan for such an expensive trip that we could not think of

making it. So we started the next day on our way. The first thing was a head-on collision with the train coming from Rockstone. It shook us up quite a bit, but no one was hurt much. It seemed to us that the devil did not want us to go; and that he was trying to destroy us or at least to get us to turn back. It is only 18 miles from that point to the Essequibo River, where we were to take a boat.

### *Up the Essequibo River*

The next morning we took a puffing, wheezing launch up the great Essequibo, which looks to be more than a mile wide above the rapids. We went up this river for 60 miles and then up the Potaro for six miles to Tumatumari Falls, which we reached about 5:30 P. M. There is a rest house at this place. We had a good bed in which to sleep,—the last one we were to see until we again reached this place on our way back. Here we prepared our own food as they do not serve meals. We had cooked our first meal on the launch as we came up the river.

It is only ten miles from here to Potaro landing, to which place we were taken by another launch the next day after we had walked around the falls. This was as far as we could get passage. From this point we had to make our way as best we could. There is a short road of seven miles from here over to Kangaruma and we were able to get an auto truck to take us over this. It was now Thursday afternoon. We arranged to spend the Sabbath here. Kangaruma is a diamond camp, and everything is expensive.

### *Boats Unexpectedly Provided*

Sunday morning, October 4, we were off at 7:30, the diamond miners giving us a ride in their boat for an hour and a half to a place where we were able to get a boat for the use of which we paid \$4.00. We got two men to go with us to bring the boat back and to help us to the top of Kaieteur Falls. It was about 30 miles to the foot of these great falls. We had two small falls to cross on the way. We had expected to carry our boat around the first falls, which

would have made us a heavy task; but the Lord provided a boat above these falls for us.

We reached the second falls just as night was coming on, and found Indians camped there. From them we learned that there was a boat above the falls which they had brought down with them. They told us where it was hidden. This made us very happy, as we had been told we would find no way to get up the river beyond the falls. No one lives in this part; and it is true that we did not know how we should be able to get on; but we felt we must go and that the Lord would open the way; and you can see how He did, for the Indians had brought that boat down the river and had hidden it above the falls a day before.

On the morning of October 5 we came to the landing place at the foot of Kaiteur. We ate dinner and then made the march of six miles to the landing place on the river above the falls. We found the climb a hard one, and we were tired when we finished the upward march of 822 feet. We went over where we could get a good look at the falls, where the Potaro river makes a direct plunge of 742 feet into a great pool of water in the gorge below. In the rainy season the river is 400 feet wide and 20 feet deep as it leaps over the falls; but when we were there, the volume of water going over was greatly reduced; but I can assure you that it was a beautiful sight to see that river go tumbling over a cataract five times the height of Niagara. We rested one day at the top of the falls for we had to send the men back to bring up the rest of our things as they could not get them all up the night before.

#### *Crossing the Brazilian Border*

The morning of the 7th we started up the river, having sent back the men with the boat. It took us a day and a half to make the trip to Chinapow, the first habitation above the falls and the place we were to leave the river for our march. We were fortunate to find a Mr. Johnston there, who had come out of the forest only two days before. This shows again how the Lord was opening the way for us. He gave us a good place to hang our hammocks; and we stayed over the Sabbath with him. He got Indians to carry our goods for the day's march over to Mr. Haynes' diamond camp. The Indian is quite small, although each carries about 80 pounds as a load.

Mr. Haynes received us warmly, and would not hear to our going on the next morning, so we took a day off, and he told us all he could about the "bush," or the forest. He got Indians to take

us over to the Brazilian border, to a Catholic Indian mission called "Iwaipai." It took us almost two days to make this trip; and we reached the above named place at 3 p. m. Thursday, October 15. Iwaipai is some 2,200 feet above the sea and has a splendid climate and rich soil as well as plenty of good water and wood.

#### *Sabbath at a Catholic Mission*

About half an hour before we entered the village the Indians, who were with us, fired two shots to let the villagers know that two white men were coming. Here we had to find Indians to go with us to Mt. Roraima. We found enough willing to go, but they could not leave until they had baked "casava," a kind of bread, to take with them. They said it would take them two days to do this, so we decided to wait there over the Sabbath, as they promised to be ready to go with us Sunday morning. It was now eleven days since we left the last outpost of civilization; and we were getting quite accustomed to the wild life. We had a shed in which to hang our hammocks and were soon at home.

The priest had left some time before; and the Indians, learning that we were missionaries, wanted us to hold a meeting with them. We told them we would do so that evening and while we were getting our meal, one of the Indian women cleaned up the chapel. Then she stood by the altar and rang the small hand bell while the Indians filed into the chapel until about eighty were present. We went in and talked to them of the love of God, while brother Hubbard interpreted for us. They were well pleased; and we kept busy holding meetings for them.

Then they invited us to come and take charge of the mission, promised to do all they could to help us, and said they would all keep the Sabbath. They had heard of Adventists before, and knew something about Elder Davis although he had never visited that part. They enjoyed singing very much, and learned to help us sing our English songs. The Indians seem to be great singers, and are able to learn a tune easily.

Sunday morning we were able to start early. Before we left all gathered in the chapel while we prayed that the Lord would bless us and prosper our journey. Mr. Haynes had told us of a Brazilian bandit who had killed two Americans and an Englishman as well as several servants they had with them. It was quite a bloodcurdling story of how he made the men with him drink the blood of the slain men. He tried to get us not to make the trip, as he feared harm would come to us. But we told him that we did not feel a man would

be so much of a brute as to kill us when we went entirely unarmed. Well we saw nothing of this man or any other on this trip. In about an hour and a half we had crossed the Ireng River and were over in Brazil. We then began a climb to an elevation of some 3,500 feet.

#### *A Feast in the Wilderness*

Until we reached Iwaipai we had traveled through the forest, except one or two open places. And such forests as we have come through!—great trees one hundred feet to the first limbs and straight as can be!—timber which has never heard the ring of the woodman's ax, wonderful in their virgin beauty!—forests of trees of wood so hard that they scarcely decay. We saw giants of the forests lie there entirely covered with moss, and it would seem that a hundred years or more have passed since they fell and yet the wood is sound. These trees are most all much heavier than the water, so that when they fall in the river they go to the bottom and lie there like stone.

At Iwaipai we came out upon the open plains, and could see as far as the eye can reach. The air was cool and we were happy to know that we were on our way; and it now seemed that we were sure to reach the object of our trip. Brother Sutton and I were about half an hour ahead of our carriers. We had missed fruit so much on this trip. It seemed impossible to get any. But just there we came to a patch of wild pineapples. We picked 23. They were good; and we thanked the Lord for spreading such a feast for us in the wilderness. We did not stop for any more dinner.

#### *First View of Mt. Roraima*

For the first four days we saw no signs of habitation at all. The fact is we scarcely saw any animal life altho the grass is beautiful and streams of cool sparkling water are abundant. These streams are generally skirted with beautiful forests. The march from Iwaipai to Mt. Roraima took us the greater part of six days; and we arrived at the home of the grandson of Chief Jeremiah about 3 p. m. Friday. The morning of the third day we came all at once into view of Mt. Roraima; and it looked as if it were only a little way off. On the fourth day we met some Indians. These we learned had been followers of Elder Davis, but had quit meeting after the death of Chief Jeremiah, as there was no one to hold the work together. Soon we came to the homes of more Indians and found that all of these had been followers of Elder Davis; but they told the same story. We invited them over to meet with us, and at first they promised to come; then they said they would

not come over there, and wanted us to establish the mission nearer to them. However a large company from that section did come on over and met us Sunday.

We did some very heavy marching the last two days, and are glad to tell you that the Lord gave us the strength to hold up just fine. We were tired when we arrived; but were in good health and felt fine. There were four Indians carrying for us. We had worship with these each morning before breaking camp; and we feel that they were impressed with the truth they learned while we were together. We were unable to get any food on the trip. Even game could not be found, and it seems that the rivers have very little fish in them. But we had enough with us and the Indians were carrying their own food.

#### *Meeting the "Davis Indians"*

When we reached the place where we could see the home of Jeremiah's grandson the Indians fired several shots. Upon arriving we soon learned that none of these Indians were holding meetings and had not since the death of Jeremiah. We were a little disappointed. We were tired and were glad to swing up our hammocks in a shed they showed us.

We laid down to rest, and a young man came into the shed and said in broken English, "I want to be a good man." The look on his face and the earnest way in which he spoke melted our hearts at once and we said, "This is worth all the trip over here." He at once began to sing: "There's not a friend like the lowly Jesus. . . ." The tune was almost as perfect as if it had been struck on an instrument and the words were well pronounced.

We joined in the singing, and in a few moments our shed was filled with Indians. The women crowded in first and then the men until our shed was not only filled but surrounded with Indians and all joined in the singing. Our voices grew husky as they sang "Jesus knows all about our struggles." We said in our hearts "Yes He does, and He will guide also." I wish you could have seen those happy earnest faces. Reading this report is not seeing and hearing what we saw and heard that day.

That song finished, we paused and one of the Indian sisters, (I can't help but call them so altho none have been baptized) began to sing "Shall we gather at the river," in which we all joined. Oh how our hearts thrilled as the words rang out, "Yes, we'll gather at the river." After the singing of the song Brother Sutton and I said to each other, "We are already repaid many times for all the effort we have put forth to reach here. One of the women then began to

say something. I felt she was trying to get us to understand something she was saying in her own language, but soon we heard an English word, then another, then all seemed clear as we heard her repeating word for word the song, "Jesus is coming again." She continued to repeat it word for word until she had repeated a large part of the song. Then we all joined in singing it.

Well, it was a blessed time, as we saw those children of nature anxious to learn more of the truth. We had meetings two or three times a day while we were there, and were visiting all the time.

#### *Spreading the News*

Soon three runners were sent out in different directions to announce the fact that the Davis men had come at last. I wish you could have seen these young men greet us as they came to know who we really were. They stroked our faces, patted our cheeks, took our faces between their hands, put their arms about us, and did all they knew to make us sense the fact that they were glad we had come, then they hurried off to spread the news to others.

On Sabbath, groups of Indians came from three different ways to welcome us, and to ask that a permanent worker be placed among them. One delegation came from the Catholic mission about half a day's journey asking us to visit them. As this was very near the place where Elder Davis is buried, we decided to accept the invitation.

#### *Visiting the Grave of Brother Davis*

Early Sunday morning we were ready to start. All the Indians who had come in said they would go with us and we were quite a company. Then some came and said they had just received word that a chief was expected from the other side of Mt. Roraima from another Catholic mission, and that it would be best for us to defer starting until after he had arrived. He came with about twelve others. I do wish you could have seen his sadly earnest face. He had come with an earnest appeal that we come over and take over the Catholic mission in that part.

"I built the mission," he said, "it is mine. We don't want the Catholics and did not when they came." He wanted us to pass by there on our return trip, and spend a Sabbath with them. He simply would not take no for an answer. "Well," we said, "we are ready to start over to visit this other mission, and the grave of Brother Davis, will you go with us over there?" "Yes, I am ready," he said, so we started on a little after ten.

It was almost 2:00 p. m. when we came to the place where our mission stood in ruins. It is quite a large building.

Perhaps it would seat 200 or 250 people. It is not broken down as yet, but is in a bad condition. Just to the left of the mission building stands the house in which Brother Davis died. It has now fallen down. The man who had buried him was leading the way out across the little creek toward Mt. Roraima. Pausing suddenly, he pointed to the ground. There in the grass we could see distinctly the edges of the grave. It was sunken some six inches and the sides were clearly revealed.

We stood and looked at it for some minutes with a sense of solemnity, as we thought of his having laid down his life there in that obscure corner of the world, and that we were the first of our people to see the spot after almost fifteen years had passed. So far as we could learn only one other white man has ever seen the grave. This was a man from Wismar who had walked out in that part shortly after the death of Elder Davis, had found the grave, and learned the story. He it is who took the picture of the grave which appeared in the *Review* some years ago with Chief Jeremiah standing near holding the umbrella of Elder Davis. The Indians told us that while this man was taking the picture they stood around the grave singing, "Jesus knows all about our struggles."

#### *Brother Davis' Last Message*

On the way over to the grave we were met by the son of Chief Jeremiah, who had been told of our coming and who came in from a day's march to meet us. He at once handed to us a little bundle of papers which he said his father had given him at the time of his death. It proved to be several different pages giving the names of Indians who had promised to obey the truth. There was also a letter which I will copy here just as it is written. We brought the letter but left the other papers with them, as they were of no special value and we felt they should be allowed to keep some of them. The letter follows:

Mt. Roraima, Br. Guiana

July 17, 1911.

"This is to certify that I visited the above mentioned place from June 27 to July 18, and called the Indians from the surrounding towns and presented to them in a clear manner the Gospel of Christ and the doctrines and principles of the Seventh-day Adventist church in which about 130 persons (Aboriginals) professed faith, and solemnly declared their intentions to live true and loyal to the same, whereupon I established a mission station to be known as the Mt. Roraima Seventh-day Adventist Mission of Aborigines; the site for said mission being at the foot of Mts. Roraima and

Enkinem on the South known as Jeremiah's place.

"I also gave names to nearly all who were present, a record of which was made and is lodged for the present in the Conference Office at Georgetown, British Guiana. A record of the establishment of this mission is on file in the aforesaid office.

"The Indians all declared me to be the first and only Missionary or Minister that ever visited them."

Elder O. E. Davis

*President of the British Guiana  
Conference of Seventh-day  
Adventists.*

Most of the papers they had were dated July 18 and the Indians told us he died two days after this time. We searched everything for evidence that he knew something of his death coming soon, but everything seemed to be without any indications of his thinking he was going to die. The above letter is written in a good clear hand. The Indians tell us that he died two days after he wrote the names of the Indians and all these are dated the 18th. However the diary which came down gives it that he died the 31st. I cannot help feeling that the Indians have it right. It is possible that more will be learned as the workers, who go back there, have a chance to learn the ways of the Indians a little more and get them to tell more than they told us. It was the 25th of October that we visited the grave.

#### *Two More Catholic Missions Visited*

We went on over to the Catholic Mission just across the river from our old mission and the grave of Elder Davis. They say this is the line between Venezuela and British Guiana. We held meetings both night and morning with the Indians there, and then went back to the grave of Brother Davis. We spent several hours fixing it up and left the place well marked. We then marched back to the grandsons of Jeremiah, and stayed until the morning of the 29th.

The Indian chief from the other side of Mt. Roraima would not leave us until we had promised definitely that we would be there to spend the next Sabbath with him and the company at the Catholic mission. Getting our promise he returned to gather the Indians together to meet us.

During these days, before we left to make this visit the morning of the 29th, we were constantly with the Indians, holding meetings with them and visiting with them. I wish you could have seen them voting to ask us to send the missionary to them and to carry their love and regards to the brethren and sisters. When Brother Hubbard translated to them our desire to have

all hold up their hands who would promise to keep the Sabbath and be true followers of right, who would welcome the missionary and who wished to send regards to you, the entire company held up both hands and jumped up and down calling for the missionary to come.

It was Friday noon, October 30, when we reached the camp of the Indian chief who had come to call us. We had a heavy day and a half march to reach his place. As we came up he had the company all arranged in a row so that we could pass by and shake the hands of all. There were fifty or more of them and they gave us the best welcome they knew how. We held meetings with them several times on Sabbath as well as Friday night and Sunday morning. We found that the chief gathered the company together at daylight and taught them to pray.

He is a very earnest man and Brother Hubbard told us for what he was praying. A large portion of his prayer was for us, asking that the Lord would guide us, and thanking the Lord for sending us. Then he prayed that the Lord would soon send the missionary to live among them. He prayed this way both mornings that we were there. All of this company voted in the same enthusiastic way to call the missionary and send regards to the brethren and sisters.

#### *The Farewell*

I should tell of our leaving the home of the grandson of Chief Jeremiah. Two of the young men one on either side of Brother Sutton took his arm and started off with him and two in the same manner with me. We stopped three times and said good-bye to them before they turned back, and even then it was only about an hour until they caught up with us again, this time with their hammocks and food for the trip. They came eight days' march with us.

The fact is there was a company of twenty-one Indians who came with us that far. Four came on down with Brother Hubbard. He will have them work with him for a time to learn what they can of meetings at our church at Bootooba and perhaps get some of the English language.

I must not go more in detail as there would almost be no place to stop. The Lord blessed us at every turn. Even the natives noticed that almost every night we were under shelter it rained, but the nights we slept in the open, as we did most of the time, it did not rain.

When we got back to Iwaipai, the Indians there were more friendly than ever and urged us to come and take charge of that mission. In a meeting they spoke openly of our coming and teaching them how to be better, to build

better homes and plant more things to eat. "We want you to come and show us how to build a good mission." They said they would all keep the Sabbath if we would come.

I can not tell you, Brother Andross, how it thrilled me to learn from your letter of the way money has been provided to open this mission. The thing which impressed me so much is that the money must have been placed in the General Conference treasury about the time we left on this trip. As soon as we stepped out by faith the Lord provided the means.

Yours in Christ,  
W. E. BAXTER.

#### MORAL AND SPIRITUAL STANDARDS

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1.

Repeatedly the Scriptures designate the last days as being full of danger. However, the danger, the perils, that distinguish the last days will be recognized only by those who are familiar with the Word of God, and who "dwell in the secret place of the Most High."

"We need not say, the perils of the last days are soon to come upon us. Already they have come. We need the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions."—*"Testimonies,"* Vol. 8, p. 315.

Recently the President of the United States, in an address to a religious convention, is reported to have used the following significant words:

"With the extension of knowledge and science, with the new powers that these have conferred, there are a multitude of ways and opportunities for committing crime, for doing wrongs which result in personal and property injury to others, and for perverting that which ought to minister to our well-being to the service of evil ends which in former days did not exist. Temptations have been both multiplied and intensified. The perils both to the individual and to society have in numerous ways been increased many-fold."

Membership in the church does not guarantee freedom from the multiplied and intensified temptations of this hour of extreme peril. Constant watchfulness and increasing vigilance in our spiritual warfare is the only possible means of salvation now. We must keep our eyes fixed on the goal while we press onward, upward, and heavenward.

Conscious of the dangers that surround the church of God in this hour of trial and, with a deep sense of responsibility as watchmen upon the walls of

Zion, the representatives of this worldwide work in Autumn Council assembled, adopted the report that follows.

E. E. ANDROSS.

REPORT BY THE AUTUMN COUNCIL COMMITTEE ON MORAL AND SPIRITUAL STANDARDS

We have reached the days of peril foretold by the Scriptures. Spiritual declension and moral degeneracy exist on every side. The days typified by the times of Noah and Lot are but masquerades under the guise of Christian names and ethics, and find ready entrance to the hearts of many professed Christians. Moral impurity is threatening the lives of thousands. The marriage relation, instituted by a wise Creator for the protection of the home, as a bulwark of society, and as a barrier against license, has become the target of special attack by the enemy of all righteousness. Divorce oftentimes based upon the most trivial excuses, is alarmingly on the increase. Modern styles of dress, the influence of which destroys modesty and ministers to unholy propensities, worldly amusements with their suggestive portrayal of sin and crime, pernicious literature with its insinuating appeal to infidelity and impurity,—these unholy influences are honeycombing society, destroying the home, and weakening the State. The church of Christ, surrounded by these evil influences, must stand in the purity and integrity of her high and holy calling, loyal to the truth and to the principles of simplicity, modesty and dignity which characterize the followers of the pure and holy Saviour.

In view of these conditions, and the dangers which confront the church, we sound the following solemn warning to our brethren and sisters throughout the world:

ON MORAL INTEGRITY

Recognizing that the true objective of this movement is to prepare a people for translation into the presence of a pure and holy God, and that this calls for a ministry whose leadership is deeply spiritual and pure, and above every taint of moral corruption prevailing in this evil age; therefore,—

*Resolved*, That this General Conference Council, speaking for the Seventh-day Adventist denomination, hereby declares in unqualified terms against everything that in thought, word, or act tends toward that which is immoral, and also places itself on record as requiring of all conference and institutional workers careful attention to those principles that make for clean thinking and living, in order that our church and institutions may be under the leadership of men whose lives are above reproach.

*We also recommend*, 1. That as a means of maintaining the integrity of the ministry, where a conference committee is obliged to deal with a worker on account of improper conduct, a written statement of this be made to the officers of the union involved, and also to the General Conference officers.

2. That our churches use great care in maintaining the highest standard of moral conduct in the lives of its members, giving attention to the proper instruction of our young people in

an endeavor to shield them from the evil influences of this age.

3. That diligence in church discipline be used in maintaining the highest moral standards in the church.

4. We recommend to our workers the careful consideration and acceptance of the instruction contained in the Spirit of Prophecy, in the chapter, "Avoiding the Appearance of Evil," (Vol. 5).

ON MARRIAGE

*Whereas*, Our experience has taught us that disregard of the plain counsel of the Word of God respecting the marriage of our people with unbelievers or those not of our faith often leads to sorrow, disappointment and shipwreck of faith; therefore

*Resolved*, That we urge our workers of experience to give counsel and instruction on the subject of marriage to our young people at appropriate times and places, emphasizing the sacredness of the marriage covenant and the need of divine guidance in taking any step vitally affecting their future happiness and usefulness, as well as warning against the danger of marriage with unbelievers or those of a different faith; and further,—

*Resolved*, That in the marriage ceremony, simplicity be observed, and that some such simple formula as that in "Manual for Ministers" be used; also that we look with disfavor upon the ring ceremony, and upon our ministers officiating at marriages of believers with unbelievers or with those not of our faith.

ON DIVORCE

In view of the alarming increase in the number of divorces in the world, and of the growing disregard for the sacred vows of marriage, many seemingly considering marriage only a temporary social adventure, to be entered into lightly and abandoned at will; and,—

*Whereas*, There is constant danger of our people being drawn away by the spirit of the times and looking with complaisance upon that which the Word of God condemns; therefore be it—

*Resolved*, That we greatly deplore the evil of divorce and place our emphatic disapproval upon any legal action for the separation of those once married on any ground other than that given in Matthew 5:32.

ON LITERATURE

*Whereas*, The reading of books and magazines containing sensational stories, whether true or false, and many of which contain immoral sentiments and indecent pictures, is one of the cunning devices of Satan to deceive and lead away our people, to consume the time and lessen the spirituality of workers and laymen, destroying interest in the Bible, unfitting the mind for usefulness and disqualifying for spiritual exercise,—

*Resolved*, That we therefore place our unqualified disapproval upon the reading of such literature.

ON MOVING PICTURES

Recognizing the need of lifting up a standard against every influence that threatens the life and well being of the church; and,—

*Whereas*, The moving picture or other theaters are becoming more and more a menace to morality and destructive of spirituality, in many cases leading to a false and lowered standard of life; therefore,—

*Resolved*, That this Council declares its emphatic disapproval of attending moving picture theaters and other questionable places of amusement, and calls upon our workers, church officers, and lay members, young and old, to refrain from this evil practice.

ON COMMERCIALIZED AMUSEMENTS

Realizing that we are living in the last days, when men are "lovers of pleasure more than lovers of God,"—

*Resolved*, That we warn our people against

the spirit of this pleasure-loving age, and the commercialized amusements so prevalent.

ON DRESS

One of the great safeguards of social purity as well as of spirituality, is modesty, simplicity, and propriety in dress. It is very essential that the high standards set forth in the Bible and the Spirit of Prophecy should be maintained, first by the workers and their families, and also by all our people.

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—"Education," p. 248.

It is very apparent that many prevailing fashions and fads in dress are productive of great harm to our people. We are told that—"Fashion is deteriorating the intellect and eating out the spirituality of our people," and that "obedience to fashion is doing more than any other power to separate our people from God."—Vol. 4, p. 647.

The exhibition of pride and vanity, or immodesty in dress or the slavish following of fashions which tend to obliterate the distinction between the world and God's peculiar people by either men or women, have a decided influence upon their moral and spiritual life.

In view of these dangers, we earnestly urge all our workers, with their families, to resist the encroachments of the world, thus setting an example for the flock, and educating all to maintain standards in dress consistent with the solemn message committed to us.

We also urge that not only field laborers, but conference, office, publishing house, and sanitarium employees, and all other workers, unite with our training schools in maintaining true Christian standards in this matter.

*In conclusion*, Your committee wishes to express its profound conviction that the foregoing resolutions will fail of accomplishing their desired purpose unless accompanied by a deep spiritual experience that will cause a reformation of life.

We therefore urge all our people to unite with our workers in a renewed consecration of body, soul and spirit to the finishing of our task.



ANTILLIAN UNION MISSION

Corrales 2-A, Havana, Cuba

J. A. LELAND . . . . . Superintendent  
A. P. CHRISTIANSEN . . . . . Secy.-Treas.

A VISIT TO CAMAGUEY

The writer spent a few days with Brother Manuel Avila in Camaguey. We visited some of the places where interests have been developed. On Sabbath the ordinances of the Lord's house were celebrated after the baptism of six believers in a beautiful stream near the city.

Years ago these new believers had their attention called to the message by a colporteur. Last year Julian Hernandez, one of our colporteurs, sold them another book, and began to give them a few Bible studies. As they manifested a deep interest, he encouraged Brother Avila to make them a visit. As a result we have six new earnest members.

In Camaguey there are at present about eighteen Jamaicans, who are assisting in the Sabbath services. Some of these have come there recently to find

work in that city. A very good spirit is manifested by them. They are earnestly trying to place themselves in right relationship with God and this movement.

We also visited Vertientes, a large sugar center, where about twenty Jamaicans are keeping the Sabbath. Some of these accepted the message before they left Jamaica, while others have recently given their hearts to the Lord. We found them of good courage, and earnestly trying to hold up the light. They have put up a neat little chapel where they can conduct their Sabbath services. Brother H. S. Llewellyn, who acts as leader of the company, has about thirty years of experience in this message and his faithfulness and earnestness is a great inspiration to the company. They are endeavoring to do some missionary work. Eleven are waiting for baptism; and we hope that many in that place, who are still groping in darkness, will be persuaded to come to the glorious light of heaven.

The Lord has put His hand to the work of gathering out a people for His name. We earnestly pray that this work may go forward with greater power in all parts of this island. The few moments that are left should be devoted to rescuing the lost and seeking the Lord for greater efficiency in soul-winning.

C. V. ACHENBACH.

#### WORK IN GRAND CAYMAN

The following is a report from Brother H. P. Lawson in the island of Grand Cayman:

"We are still at the firing line. The devil is against us bitterly. We had to rescue one of the new converts, as her husband threatened to kill her. The last three converts are suffering real persecution, just as those we read about in some other places. One young woman from the — church was not out yesterday; her mother was determined to hold her by force if she attempted to go out; and has promised her all the dresses she wants if she will not come back to the church. These certainly need our prayers.

"I concluded the study of the Third Angel's Message this morning with a family. The wife has signified her intention to unite with God's people and to keep His Sabbath. The husband believes, but did not state his intention. I believe he will be coming soon.

"The work is apparently going slowly, but by the grace of God and with His help, there is going to be a harvest of souls from Grand Cayman."

In June 1924, during our last conference session, Brother and Sister Law-

son were asked to take up work in Grand Cayman, and they have been doing faithful work over there. They do not have the conveniences that we have in some other fields, but they are giving their lives for the establishment of the truth in those neglected places. Let us pray earnestly for them that they may have health and souls for their hire. Workers located in such places get lonely, and they do need our prayers and words of encouragement. We feel sure that those in this great Inter-American Division will be glad to know that the truth is taking firmer footing in such places.

J. G. PETTEY.

#### BELIEVERS IN SAGUA

Recently I answered a call to one of the towns in northern Cuba, near Sagua, a place twice the size of Santo Domingo, where we have never entered, except that some girls have sold papers there. I went there because of several urgent calls from one of the paper workers, and now she writes me thus: "You do not know the joy I have. The second service you held here affected a woman so much, that she said she would never again work on the Sabbath."

Several have started to keep the Sabbath and are pleading with us to return to hold more meetings. They have purchased Bibles and quarterlies and are studying their Sabbath school lessons. One Sabbath, as soon as I arrived in the home of one of our believers there, the brother-in-law came in with his Bible. Soon his wife and children followed, and several neighbors came also.

After explaining our world-wide message, and how God made the Sabbath at creation, and wished us to keep it holy, we had prayer. All knelt and joined me in repeating the Lord's prayer. That evening about 100 attended our meetings. They were respectful and listened with interest, and are calling for us to return.

C. J. FOSTER.

#### SANTO DOMINGO

Recently I visited our little church at Barahona and found all the members enthusiastic in the work of saving souls. Seven were baptized; a good class was organized; and we hope that a baptismal service can be held each quarter. Since the death of Brother Martinez the only church officers were a deaconess, and a church clerk. Brother Brito is to spend a little time there preparing other new believers for baptism.

WILLIAM STEELE.

#### AZTEC UNION MISSION

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

D. A. PARSONS

Superintendent

C. V. WILLIAMS

Secy.-Treas.

#### BOOK WORK IN THE AZTEC UNION

On a recent trip through one part of Mexico, I was deeply impressed with the results of the book work. I am convinced, as never before, that the publishing work is bringing a knowledge of truth to many who would not otherwise hear it.

I have just visited a family consisting of nine persons. One of our colporteurs had come to that home. He found that, for some time, they had been in possession of a Bible, but had not looked at it. He taught them its value, and ended up by convincing them of the truth. All except the two boys working in government offices have decided to keep the Sabbath now, and they are looking forward to doing the same very soon.

Another colporteur writes me of the interests he has raised up in four towns in the state of Morelos. I have visited one of these towns; and surely the people did plead for someone to come to teach them the truth. There is no one to send. That is the sad part of each story.

Four sisters have been working in Veracruz with "Our Day." They have not only sold many books in the homes and offices, but have found persons willing to study the truth with them. They were going to some homes to give Bible readings as well as giving studies three times a week to a class of 20 to 25 interested people.

Besides the 40 or more colporteurs, working in Mexico, we have four in Guatemala. And now the tract society there is on a better footing; and the men have never had better success than at the present time. A little is being done in Salvador, but not a tithe of what can be accomplished in so fertile a field. Honduras for a long time has done her share with both English and Spanish books, but more is being done with the latter now; and there are prospects of fruitful returns in the near future.

"How long, Oh Lord, how long!" must we let interested people cry in vain for help in learning all the message, so as to obey it and be ready for Jesus when He comes! How many more might be brought into the church were there funds enough to get the workers to instruct these people pleading for help! Would that those who have more than they need would recognize their

opportunity NOW, and help by being more liberal in their gifts that something may be done to alleviate this situation.

H. A. B. ROBINSON.

### VICTORIES IN HONDURAS

Most of our work in this field has been for the English speaking population in the Bay Islands and the north coast. We, therefore, are encouraging the work among the Spanish people. Brother De la Cerda of Guatemala has come and is now located at La Ceiba. We are sure that he will be able to do good work on the north coast of our republic, as many have asked for a worker, and there seems to be a good interest in different places.

About a year ago a native lawyer in La Ceiba accepted the truth. Last May he was appointed judge in the city of Trujillo; and being very devoted, he went immediately to work to get others interested in the truth. When I visited Trujillo lately, I was surprised to find a Sabbath school of about twenty members.

Among those who were studying their Bibles were two other native lawyers, the post-master, and several business men of that locality. They had already laid plans to build a church and the city had donated a well-located lot for that purpose. Funds were on hand to warrant the building of this church and just a few days ago, we received news to the effect that the edifice was almost completed. There is no other Protestant denomination in that town and it is needless to say that the Catholic priest strenuously objects to our entering that territory.

A letter received three days ago states that several are ready for baptism in Juticalpa in the interior, where Brother Almendarez is holding up the torch of truth. We have no worker for the capital now but expect to have someone shortly for that important place.

Brother Connolly is working in the Bay Islands, Elder Overstreet is in Belize and Brother Cary looks after the work in Tela and Puerto Cortez. We are of good courage and solicit the prayers of God's people for the work and workers of Honduras.

E. J. LORNTZ.

### TWO SCHOOLS IN HONDURAS

With a feeling of joy tinged with sadness, Brother Kissendal and I bade farewell to relatives and friends as our good ship bound for the shores of British Honduras, glided out of Kingston harbor. Trusting in our heavenly Father's

care, we resigned ourselves to His will.

Elder and Sister Overstreet welcomed us to our new field, when we reached Belize. Brother Kissendal remained with them for school work; while I, in a two-masted schooner, sailed on to Spanish Honduras to enter a school room at La Ceiba.

I found a school with an enrolment of 38 already in progress. Soon I got into the routine and now I am endeavoring by God's help to do the work He has assigned to me.

Aside from my school work, Brother Neblett, the church leader, and I are holding a series of meetings. The interest is good.

As leader of the Missionary Volunteer society here, I am pleased to say that our young people are endeavoring to keep abreast of others. Standard of Attainment lessons are given, two are taking the reading course, and a good interest is shown in the study of the Morning Watch texts. Besides scattering other literature, we are endeavoring to distribute systematically eighty of the Bible Truth Series each week.

E. S. RIETTIE.

### MORE GOOD NEWS FROM SALVADOR

We are glad to report advancement during the past quarter in our work in Salvador. There have been added to our membership by baptism during this time twenty-eight; and many more are preparing for baptism. In new places where we have never done any real work there are excellent openings. In one place there are eight families waiting to hear more of the truth. We are definitely planning on several series of public meetings; and are sure the Lord will bless in these efforts. Please remember us in your prayers as we undertake this work.

As I scan the daily papers these days and see how the clouds are thickening over in the East, I am more and more impressed with the shortness of time left in which to work, and with the necessity of carrying out plans which will bring results. Soon the conflagration will break all over the world, so what we do, must be done without delay. We have yet a great work to do, and we cannot do it in the ordinary way. We must have a greater endowment of the Holy Spirit, a consecration such as we have never known before. We must let the Lord use us to carry out His plans. I know the work is going to be finished on time, and that will be very soon.

Truly the faithful colporteurs have a great part in this closing work. Four young men, just baptized, have been

traveling afoot throughout the country, rain or shine, selling our small books. I have found that those little books always awaken an interest in the truth. A number of persons have already become interested as a result of this work.

In our churches, I long to see every member a missionary. When that is made the first business, the church will grow and the work will soon be finished; and we rejoice that we have some real home missionaries here in Salvador, and that the number is growing.

A few weeks ago a number in the San Salvador young people's society took the Bible doctrines examination. We hope that other churches in this field will follow their example. We also are about to begin the study of denominational history, and before the end of the year a number can pass in this also; and thus become members of attainment.

ELLIS P. HOWARD.

### PRAY FOR TEHUANTEPEC

Brother W. F. Mayers, who for more than fifteen years has been laboring as a colporteur evangelist in Mexico, recently visited believers in several places in the Tehuantepec district while enroute to Guatemala. These visits were a mutual pleasure to Brother Mayers and our believers, as he labored in this district ten years ago. Now Brother Mayers goes to take charge of the colporteur work in Salvador and Honduras.

Brother I. D. Sanchez writes that he has organized a Sabbath school where he is laboring. Our work is growing fast.

A Sabbath school and young people's Missionary Volunteer society has just been organized at Orizaba. We have here only nine baptized members but there is a regular attendance of about thirty, most of whom are candidates for baptism in the near future. This city is the present headquarters of the Tehuantepec mission.

Throughout the Tehuantepec mission from our companies, isolated believers, and interested individuals, calls are coming for workers to take care of the growing interest in our message. The lack of workers prevents us from answering these calls as we should. Only God can help us in this great need for money and workers to finish the work. We need the prayers of all our believers for this divine help.

J. B. NELSON.

### TELA, HONDURAS

It is nearly two months since my family and I were asked to locate in Tela to engage in evangelistic work.

With the blessing of God I can report

progress. One home has been opened for us and there we are conducting meetings Sunday and Wednesday nights.

We have an English Sabbath school of between six and eleven members in the house where we live; and we also have started a Spanish Sabbath school that promises to be as large or larger than the English.

By getting acquainted with the people, by house to house visits, I have been able to sell over 100 books, papers, and Bibles; and I have sent in ten subscriptions to our truth-filled papers. Hundreds have received papers and tracts free, and thus the seed is sown.

Only a beginning has been made so far; and we solicit your prayers that a substantial work may be built up here, and souls be won for the heavenly garner.

F. E. CARY.

### AZTEC NEWS NOTES

Alterations, to be made in the Quere-taro office building, will provide a beautiful church building for Mexico City in the best section of this great city. The new structure will be roofed with a concrete dome and will seat two hundred people.

Brother C. V. Williams, the secretary-treasurer of the union, will spend some time in Tampico, in behalf of the Harvest Ingathering. Tampico is in a rich oil district, and Brother Williams is acquainted with the oil men. He will take with him a letter from the minister of China, encouraging the Chinese of Mexico to give to our work.

Elder Winter, superintendent of the Central Mexican mission, is out among his churches. He expects to baptize a goodly number before he returns. He will lead the people out in their Harvest Ingathering.

Elder C. E. Moon, superintendent of the Sonora mission, is making a tour through the famous Yaqui Indian country, planning to open up work among that tribe. He is expecting new workers soon from the States to help him in his medical evangelistic work for those people.

Elder Parsons, superintendent of the union, is now out among the churches of North Mexico and will help the mission leaders of the northern missions in their Harvest Ingathering work. Later he plans to visit the southern part of the field, helping the leaders there and assisting in an evangelistic effort in the Bay Islands.

New recruits are expected in Guatemala to open the Indian work in that

country. They will use the entering wedge—the medical evangelistic work—to establish the truth; and great results are expected.

Brother Nelson, superintendent of the Tehuantepec mission, reports more than one hundred calling for baptism in his field. He is arranging his work so that these may be baptized within the next few months. This week he has opened a new school with one of our Aztec Union Training School girls as teacher.

We have a flourishing church school here for Spanish speaking children; and are planning to open an English church school next year in Mexico City for the children of our workers.

Elder C. P. Martin reports progress all along the line in the Gulf Mission. Many, who are calling for baptism, we are planning to baptize early in the new year.

Greatly encouraged by the national peace that prevails in these war torn republics and with the unity and harmony that exists throughout the whole field among all our people, our workers are looking forward to a rich harvest of souls during the coming months.

The educational features of our work in this field have been greatly strengthened by the extended visit of Prof. Irwin among our schools. The book work and the educational and medical work form the very foundation of our cause in these countries. Brethren Robinson and Mayers are being richly blessed by the Lord as they lead out their army of faithful literature workers in this union, and the fruit of their labors is constantly coming to our attention.

D. A. PARSONS.

### CARIBBEAN UNION MISSION

General Delivery, Willemstad, Curacao, D. W. I.

W. E. BAXTER - - - Superintendent  
C. E. KNIGHT - - - Secy.-Treasurer

### BOCAS DEL TORO

At a meeting of the union committee and committee of the West Caribbean Conference, it was voted to invite Elder J. A. Reid and me to change places,—he to go to the Leeward Islands mission and I to the West Caribbean conference. Early in June I reached Colon; and soon began work in Bocas del Toro, where I received a hearty welcome from Elder and Sister J. A. Reid. He arranged to help me to get acquainted with the different parts of the field, before he and Sister Reid left for the Leeward Islands Mission.

Scarcely had I finished the holding of ordinances with the churches here

when the Harvest Ingathering campaign opened. We experienced a little difficulty in getting our magazines, as the government demanded 35 per cent duty on them. Through the intercession of Elder Pohle with the authorities in Panama, however, we were spared this expense. Owing to the financial drop in business affairs in Bocas del Toro, the outlook for the Harvest Ingathering campaign here this year is poor, but our dear people are trying the uplook, and we do not believe the Lord will disappoint us.

A new mission station has been established at Talamanca on the Costa Rican coast. I baptized three candidates there, and two more have been baptized at Bethel.

The pastoral work keeps the conference worker so busy that there seems to be absolutely no time for aggressive evangelical work. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

JOHN J. SMITH.

### OUR HONORED DEAD

When the voice of God shall call from their graves the righteous dead, many will expectantly wait for and greet the missionaries, who after blazing the trail into Trinidad through much suffering, laid down their lives in this field.

Believing we should respect the resting place of each honored, faithful worker, we have instituted an investigation to learn the name of each, date of death, and location of grave. Thus far the following names have been obtained:

Elder A. E. Flowers.  
Sister E. W. Webster.  
Mabel Webster (child).  
Elder William Crowther.  
Brother Charles Enoch.  
Brother Robert L. Price.  
Sister Stella Colvin Briggs.  
Lindsay Briggs (child).  
Sister Sutton.  
Sister Ann Edmed.

Yellow fever claimed as a toll the first five-named missionaries. Sister Webster and child died while on a visit to Jamaica. Sister Sutton died the next day after her arrival, about seven years ago. Most of these are resting only a few blocks from the conference office. They have paid the supreme price but their works do follow them, and their memories are most sacredly cherished by those who knew them best.

Thankfulness should fill our hearts, and be expressed, that yellow fever is not now making its inroads as heretofore, neither here nor in any portion of the tropics.

D. D. FRICH.



### BARRANQUILLA

Last week we started in the Harvest Ingathering work and received \$136.00. Then yesterday we went up to see a Mr. William Ladd, who owns a small tract of land that is in the very best part of the residential section of this city, and at the present time he is selling it off by lots at about \$900.00 per lot.

He is very friendly toward educational work, etc., but is not so interested in religious work, although he is an Episcopalian. He has given the Presbyterians a lot, and is thinking of giving them another; he has inferred that he will give us a couple of lots, and sell us the rest of the block at a very reasonable rate, if we can give him some definite plans of what can be done on the land to improve it and also make his land sell better. F. A. BROWER.

We have distributed thousands of tracts, and have given the people this message by word of mouth. The field is really ripe for the harvest.

Our present membership at La Concepcion is 56. We thank the Lord for our past experiences. Our record shows that we have increased our offerings and nearly doubled our tithes during the first nine months of this year over the same period last year. We study at four different places every Sabbath. We are planning to rebuild our little chapel which is too small.

Surely, we have not done all that we should have done but we trust that in the near future, we (the only Spanish church in our conference) will prove ourselves worthy of "the high calling in Christ Jesus." ISMAEL ELLIS.

### EXPERIENCES IN CAMAGUAN

About four years ago when living in Caracas, Venezuela, Mr. Greenidge and I were asked to go to Camaguan, in the interior of that great country. Feeling that the call was from God, we gladly went, being confident that the Lord would fulfil His promise, "Lo, I am with you alway."

Two days after receiving the call, we were on our way in the mission auto; and we hoped to reach our destination in three days. But on the third day our machine broke down. There were eight of us in it. We got out and pushed it to the nearest shade tree. There we waited the remaining portion of the day, hoping that some one would pass, even out there in that desolate region, who could help us in our situation.

But our waiting was vain, so we made ready for the night. Our beds consisted of dry banana leaves covered with blankets. There we lay down with the starry heavens as our roof. We spent a pleasant night, but little did we think that we would spend four nights there along that desert road.

The next morning Brother Baxter started out on foot to the nearest town. Late that evening he returned with a small piece of iron that was to be filed into the shape of a hook. The next day was Sabbath, and we rested. Sunday morning the job of making the hook was begun, and that lasted till about three o'clock Monday afternoon.

Water is very scarce along these roads; and all we were able to obtain where camped was from a nearby mud hole where passing animals quenched their thirst. However, we were fortunate in finding a lime tree not far away; and by squeezing lime juice into the water it was made quite palatable to our dry mouths.

Monday afternoon after the car was fixed we drove as far as LaFey, where Brother Baxter obtained the needed iron. Here we spent another night out of doors. About noon the next day we reached Camaguan and received a hearty welcome from the believers and others there.

We were neither surprised nor disappointed; for we found things as they had been described to us before. The town is not large; most of the houses have thatched roofs, and mud floors. We were fortunate, however, in getting a house with brick floors. After a time we were obliged to move. The house into which we then moved had a bad roof. When it rained, we had to be careful or everything would get wet.

Camaguan gets its water supply from a very muddy river. Most of the people use it in this condition; but we filtered and boiled ours. The cheapest foods that could be obtained there were corn, meat, beans, peas, yucca, and to-pocho, something like our plantain. Rice was also used. Owing to the great heat, fruit lasts but a very short time; usually there was none.

There are just two seasons in Camaguan—the wet and the dry. During the dry season the heat is intense, water is scarce, and vegetation scanty. The cattle, on the surrounding plains, suffer very much from the lack of food and water. Being thirsty for a long time, many of them drink themselves to death when taken to a river.

During the rainy season, which begins in May and lasts through November, mosquitoes abound; and animals from the nearby savanahs seek refuge by crowding into certain streets in Camaguan about sunset. There they spend the night and then go back to the savanahs in the day. During the wet season as well as the dry many cattle are lost. Sometimes animals get isolated and have to stand in water for a long time. This causes their hoofs to loosen and drop off. Others get stuck in the mud and die if not rescued soon.

Camaguan is usually isolated as long as the rains continue. This makes it necessary to go to other places by canoes.

This pictures briefly the place in which we began our school in February 1922. We opened school with two pupils; but by December 1924 we had an enrollment of about seventy. God richly blessed our efforts among the needy peoples of those regions. MRS. R. E. GREENIDGE.

### THE MESSAGE IN LA CONCEPCION

It was in 1916 that I accepted this blessed truth. As station agent here in La Concepcion I had time to study; and well do I remember those blessed hours, when, after dispatching the trains, I would sit down and study the Scriptures and read all the books and papers I could get on this present truth. Without knowing it, I found myself telling the people of what I was learning and found to my surprise that some wanted to hear more.

In about a year and a half, when Elder Kneeland visited us, he found six ready for baptism. We were baptized; and the priests started a campaign against us. During those first days, the priest from a place called David was preaching against our mode of baptism. A French man, who is still one of our best friends, and who has been excommunicated for sending his children to our school, got up and said: "Well, Padre, was Christ baptized in a bucket?" The question worked like magic, he said no more about baptism.

I spoke to our late Dr. Henriquez, about our needs for a church building and he gave us \$100.00. A lot was secured; and we began to get ready for our little building. In 1919, when Elder Kneeland visited us the second time, he baptized four more and laid the corner stone for our building.

Since then other workers have visited us. The Lord has blessed us through them, and we are thankful. Colporteurs have helped us to sow the good seed all around us. Both our large and small books have found their way into the homes of many in David and La Concepcion, as well as several other towns.

"Indulged appetite is the greatest hindrance to mental improvement and soul sanctification." "Testimonies," Vol. IX, page 156.

## PUBLISHING HOUSE SECTION

Conducted by H. C. Kephart, Mgr. Central American Branch,  
Pacific Press Publishing Association  
Devoted to the Interests of the Publishing Department

## OUR FIELD LEADERS

ANTILLIAN UNION	G. D. Raff ( <i>on furlough</i> )
Cuba, R. E. Stewart	Dominicana, F. E. Brito
Jamaica, O. P. Reid	Porto Rico, Leo Odum
AZTEC UNION	H. A. B. Robinson
Guatemala, Honduras, and Salvador,	W. F. Mayers
CARIBBEAN UNION	C. B. Sutton
Colombia, F. A. Brower	Guiana, C. H. Carter
Leeward Islands, George	Rickard
South Caribbean, P. E. Shakespeare	Venezuela, F. W. Steeves

## LATEST NEWS FROM VENEZUELA

(There isn't room to use Brother F. W. Steeves' latest letter entire, but we wish to pass on several paragraphs from it, telling of the success of the colporteur work in that field.)

When I went to the eastern part of the field, my colporteur was away in the interior, and sent word to me that he would not be able to meet me very soon. He was just starting to make a delivery. I went to work in the port of Carúpano, and took over fifty orders there and in a neighboring town. As I did not have books with me, I went back home, and was there just two days when I left to make my delivery of the health book in Valencia. Then I came back a little out of the road and spent a week with a canvasser that was arriving from the llanos. We were blessed with 1300 bolivars' worth of orders.

I told you that the young man who had worked in Maracaibo with "Our Day" was going to start with "Home Physician" in the districts around Caracas. He had a goal of 100 books. He took 170 orders in a little over a month and has already delivered 100 books. He is now the richest man in the mission.

The man over in the Andes is having good success. He has had some great difficulties to meet in that very fanatical stronghold, but nevertheless he writes very encouraging letters, and is doing a wonderful work in that part. I am calling him home for the institute, and am planning on sending him back with the medical book after the institute. I think I shall send him away over to the Colombian border, with about 400 books. I also want to send a man to the Maracaibo district with another 400. You can see why we have sent in the order for the twenty cases.

The thing I was most happy about in your last "Promoter" is the news in regard to "Ministry of Healing," Spanish. This book will prove a wonderful blessing in these Spanish countries. I just read it through again on my last trip. It is a wonderful book. As soon as we get our medical book about sold you can count on us wanting some. We will also want a large quantity of "Contagious and Tropical Diseases."

In closing, I will say that the work is growing here in Caracas. Many new people are coming out to the meetings. Two weeks ago Brother Barrowdale baptized fifteen people here in Caracas. Already they have another class started. The prospects look good for a much larger membership here in the very near future.

F. W. STEEVES.

## PUBLISHING DEPARTMENT ACTIVITIES

The changes during the past several years in the organization now known as the Inter-American Division are too numerous to be named. The good old days of the West Indian Union Conference are now almost completely forgotten. Without doubt, all our workers, and especially those connected with any part of this field in earlier days, rejoice over the permanent form of organization finally developed.

Not many years ago Brother J. A. P. Green was hopping around over this vast territory as the general field leader. He must have had occasion for many disappointments and discouragements. Later, Brother G. D. Raff relieved him of part of the territory. Since then the Division has been organized, and each of the three unions now has a field missionary leader in charge.

Just now Brother Green is on his way back to this field. He has been asked to head up the publishing interests for the Division. Writing us just as he was about to leave Europe, where he has been laboring for several years, he tells us that it made both Mrs. Green and himself feel very happy to learn that they are soon to be "at home again."

As Brother Green again connects with the work in this part of the world as now organized we feel that the publishing interests have a brighter future before them than ever before. Brother Green brings many years of experience with him into the work; and each of the union men, and all the local men will have, we trust, the fullest co-operation of the directors in their respective fields, as the department pushes forward with its important work. God is blessing in the manning of the fields, and He is blessing in the work of scattering the message in printed form. The following reports tell only a small part of the story. When at last we cross the Jordan and can visit together in the New Jerusalem, we shall better understand how much has been accomplished by the distribution of the many thousands upon thousands of books and tracts being circulated annually.

The value of books and tracts sold to the various societies in Inter-America during the nine years of the existence of the Central American Branch is only slightly under a million dollars (the exact total being \$944,619.95). The yearly totals are as follows:

DIVISION YEARLY TOTALS, ALL CLASSES			
<i>(For entire period of existence of Central American Branch)</i>			
1917	52,349.40	1922	101,443.30
1918	73,057.65	1923	129,711.25
1919	87,599.80	1924	93,641.75
1920	193,015.85	1925	117,629.65
1921	96,171.30	Total 9 years	944,619.95

The value of the different classes of literature sold to each union (as now organized) during the past five years, 1921-1925, is also shown. The sales to the Aztec Union represent 43.2% of the whole; to the Antillian, 35.4%; and to the Caribbean, 21.4%.

CLASSIFIED SALES OF BOOKS AND TRACTS WITHIN THE INTER-AMERICAN DIVISION, FOR PERIOD OF FIVE YEARS, 1921-1925				
Class of Literature	Antillian Union	Aztec Union	Caribbean Union	Division Totals
Subscription	171,720.25	221,074.00	99,448.65	492,242.90
Trade	14,129.70	9,724.05	11,232.55	35,086.30
Educational	2,489.55	856.10	3,353.25	6,698.90
Tracts	2,019.85	1,233.85	1,315.45	4,569.15
<i>Totals</i>	190,359.35	232,888.00	115,349.90	538,597.25

To those interested in sales reports, such tables as these will prove interesting. Still more interesting, however would be a more detailed report, showing the sales of the several classes of literature to each union, year by year; while of even greater interest would be such a report for each field. But space for such extended reports is not available.

The year's report (1925) of literature sales is also presented in this issue. It is interesting to note that this past year has been one of the best years for the distribution of our literature, over \$117,000 worth of books and tracts having been sent to the sixteen local fields listed. To make such figures, large quantities of literature must be handled. One of the prominent fields in 1925 sales is Honduras. Though standing fifth in the Division for value of books and tracts secured, the figure of \$10,719.35 is a high-water mark for that mission. The same could be said for Venezuela, if we were to overlook the record of 1921. There are many items of interest in the report, and our readers will be glad to study in carefully.

**A CAUSE THAT NEEDS ASSISTANCE**

Beginning with the first issue of 1926 *El Centinela* starts on a new career. Published in more convenient sized sheet, and with new and neater trimmings, it is now to be handled at the popular price of 10 cents a copy, and \$1.00 a year. We make no attempt to cover up our object in bringing about such changes. The time has come to greatly augment the circulation of this valuable Spanish magazine. Having given every possible inducement to the workers and lay members to unite in the task of circulating *El Centinela* in proper quantities, we wish here to ask a very definite favor from all. We want you to do what you can and what your share should be to bring a gross circulation of at least 25,000 copies a month, such a goal to be attained by the middle of the year.

In the circulation for the January issue is included a suggested goal for each union. There has hardly been time for the fields to get to work on such a schedule, so it is not surprising that the average monthly increase of 3,057 copies has not been entirely met. Yet the first month's increase is perhaps the easiest of all to reach, so there will have to be some most energetic effort put forth all along the line. Later, perhaps, we can have the goals for the several unions apportioned to each Spanish field. But the most important thing is to adopt plans in each field that will increase the number handling the magazine. We most earnestly solicit the cooperation of all our readers in the effort to reach the suggested goals.

**"EL CENTINELA" CIRCULATION**

	Circulation Goal	January 1st Mo. Circulation	Over	Short
Cuba		3,997		
Porto Rico		1,535		
Santo Domingo		400		
<i>Antillian Union</i>	9,000	5,465	5,932	467
Guatemala		204		
Honduras		250		
Mexico		2,041		
Salvador		140		
<i>Astec Union</i>	10,00	4,040	2,635	1,405
Colombia		807		
Venezuela		259		
West Caribbean		255		
<i>Caribbean Union</i>	5,000	1,736	1,321	415
INTER-AMERICA	24,000	11,241	9,888	(net) 1,353
Arizona		23		
California		6		
Central California		27		
Southern California		140		
Southeastern California		32		
<i>Pacific Union</i>	2,000	630	228	402
South Texas		92		
North Texas		50		
<i>Southwestern Union</i>	1,000	310	142	168
Miscellaneous States	500	191	104	87
Philippines		30		
Misc. Foreign		51		
<i>Other Miscellaneous</i>	250	97	81	16
Total January, 1926	27,750	12,469	10,443	2,026
January, 1925			9,877	
Increase			566	

**SALES REPORT BY UNIONS, DECEMBER, 1925  
CENTRAL AMERICAN BRANCH, PACIFIC PRESS PUBLISHING ASSN.**

	Subscription	Trade	Educational	Tracts	Total
Antillian Union	2,059.75	286.60	46.80	7.95	2,401.10
Astec Union	425.00	50.00	46.80	11.15	532.95
Caribbean Union	2,443.50	209.35	.90	12.30	2,666.05
Inter-America	4,928.25	545.95	94.50	31.40	5,600.10
Total, December, 1925	4,928.65	583.35	94.50	33.00	5,639.50
Total, December, 1924	17,584.05	682.00	7.60	166.15	18,439.80
Decrease	12,655.40	98.35		133.15	12,800.30
Increase			86.90		

**SALES REPORT, JANUARY TO DECEMBER, 1925**

Bahamas	673.75	277.50	13.10	2.50	966.85
Cuba	20,479.80	1,110.30	68.60	101.85	21,760.55
Dominicana	1,094.00	156.35	200.65	59.60	1,510.60
Haiti	46.15	151.85	....	10.70	208.70
Jamaica	1,515.10	1,020.85	294.80	26.90	2,857.65
Porto Rico	2,404.50	345.75	27.85	67.35	2,845.45
<i>Antillian Union</i>	26,213.30	3,062.60	597.05	276.85	30,149.80
Guatemala	5,641.50	115.45	....	69.50	5,826.45
Honduras	9,585.35	866.95	198.50	68.55	10,719.35
Mexico	29,120.35	1,162.00	2.35	105.30	30,390.00
Salvador	1,270.00	102.35	.40	11.00	1,383.75
<i>Astec Union</i>	45,617.20	2,246.75	201.25	254.35	48,319.55
Colombia	1,044.40	127.05	12.75	18.90	1,203.10
Guiana	2,627.75	268.15	39.55	41.85	2,977.30
Leeward Islands	3,255.50	539.00	....	36.05	3,830.55
South Caribbean	8,088.00	564.45	35.85	14.75	8,703.05
Venezuela	11,158.30	91.60	7.00	....	11,256.90
West Caribbean	9,519.40	1,151.70	439.25	79.05	11,189.40
<i>Caribbean Union</i>	35,693.35	2,741.95	533.70	191.30	39,160.30
INTER-AMERICA	107,523.85	8,051.30	1,332.00	722.50	117,629.65
P. P. Branches	1,283.10	1.00	....	10.50	1,294.60
Other S D A Houses	4.80	21.60	....	1.00	27.40
Miscellaneous	42.00	256.10	19.40	2.10	319.60
GRAND TOTAL	108,853.75	8,330.00	1,351.40	736.10	119,271.25
Jan. to Dec. 1924	85,111.35	7,483.20	718.95	810.25	94,123.75
Increase	23,742.40	846.80	632.45	....	25,147.50
Decrease				74.15	

## SPECIAL NOTICE

We have recently received from the Review and Herald Publishing Association, information to the effect that during the next General Conference session, which is May 27 to June 14, there will not be issued a daily bulletin; but the daily reports will be published in the church paper, *The Review and Herald*. There will be published three *Reviews* a week during the time of the General Conference which will give a great deal of interesting information regarding the news and spirit of the General Conference.

We believe that every family in the Inter-American Division, who can read the English, should avail itself of the opportunity of subscribing for the *Review and Herald* during the early part of 1926. It is really impossible to keep up with the progress of the advent message unless you are a reader of the *Review*.

There will be no special price offered on the *Review* for this year, but in addition to the regular fifty-two numbers, there will be the extra issues giving the report of the General Conference. The price of the *Review* for a year is \$2.75. Place the order with your tract society office. F. L. HARRISON.

## My Dear MESSENGER:

You have been making regular visits to our home for several months, and I want to tell you how much we appreciate your coming. When it is time for you to come, we watch with interest until you arrive.

As I place the map before me and study your field, I can see you have a very interesting part of the world field to work. As I note the names of those who report to your columns, and who are carrying out the plans and instructions you are giving, I can see a power must attend the efforts you are making.

I well remember, years ago, when we had no regular laborers in that field, but through missionary efforts with the printed page, people became interested; and calls were made for some one to be sent to teach them the truth, and now you with others have the privilege of doing that work.

I call to mind with interest the names of those who pioneered the work there until out of a small beginning, conferences and mission fields have been organized. Churches have been raised up, schools have been opened to educate young men and young women to engage in this sacred work of carrying the last message of mercy this world will ever hear.

What consecration, what devotion, and what heartfelt prayers it will take to meet the great demands that now rest upon those called to such sacred work! And you dear MESSENGER have been placed in the field to carry light, hope and good cheer to those upon whom the Lord has placed great responsibilities.

I read the reports with deep interest, watching each worker and the success he is having. These reports bring good cheer and confidence; thus the work is being built up! Soon the Lord will come, and you, dear worker, with others who have sacrificed their lives for the Master's cause will hear the glad words: "Come ye Blessed." A. J. BREED.

[The MESSENGER is very grateful for these kind words of cheer and courage from Elder Breed, one of our ministers whose hair has turned white in the service of his Master.]

## FUNDS FOR THE "DAVIS INDIANS" WORK

Frequently since the organization of the Inter-American Division has our attention been called to the earnest appeal for help brought to our brethren at Bootooba on the Demarara River in British Guiana, by one of the Indians from Mount Roraima. At the division committee meeting in 1924 this call for help rested very heavily upon our hearts; but it seemed impossible to make provision in our budget for the opening of that work. However, before the

meeting closed the workers present pledged themselves, with the help of God, to find some way of answering that call before another year should pass.

Later special contributions from friends whose hearts had been touched by the appeal from the "Davis Indians," to the amount of \$270.00 led us to believe that the time had come for action, and that God would in some way provide the funds necessary for responding fully to the call from those Indians who had been waiting more than fourteen years for the fulfillment of the promise made by Brother Davis as he was dying. It seemed that those special contributions were the "five loaves and two small fishes" which in the hands bearing the nail prints would be multiplied till in that far away wilderness the multitudes would be fed.

Accordingly, it was arranged for Brethren Baxter and Sutton to make the trip described in this paper. On my way to the Autumn Council I visited the General Conference office in Washington, and there I was told that a short time before a brother had walked into the treasury department and deposited securities

our brethren bearing the good news from these waiting but scattered sheep.

We also wish to express our deep appreciation to those who made the smaller gifts that encouraged our weak faith; and to the other faithful steward of the Lord's goods for his generous gift which will bring joy to many hearts both now and in the eternal kingdom.

E. E. ANDROSS.

## OUR FELLOW-WORKERS

On December 7 our division office was favored with a call from some of our missionaries from South America. We were glad to see these fellow-workers; but sorry to learn that they had been compelled to leave their posts of service by impaired health. All sailed up the west coast of California together. Sister Mann, with her little daughter, hoped to be able to return to the mission field soon, where Brother Mann is struggling along alone; and Brother and Sister Mohr also looked forward hopefully to enter service again before long. We pray that all these earnest workers may have a full and speedy recovery.

On December 9, we were made glad to welcome Pastor C. E. Knight back to the Canal Zone. He came to audit the books of the conference office and the training school. All will rejoice to learn that he brings a very good report from Cucapao, the Caribbean Union headquarters, where Brother and Sister Knight have recently located. Many welcome our workers there. Sister Knight who left the Canal Zone last October after lifting nobly in the Harvest Ingathering campaign here, is now holding Bible studies and cottage meetings with the interested people in Curacao.

Word has come that Brother J. A. P. Green, who has been called to connect with the Inter-American Division to serve as its field missionary secretary, is making preparation to come soon. A hearty welcome awaits him.

Pastor E. R. Johnson, editor of *El Centinela*, has gone for a much-needed and well earned vacation. He and his family sailed for Costa Rica, December 9. We trust that a rest in that bracing climate will enable them all to return much benefited soon. A few days before they sailed, Brother Johnson's father, Pastor H. R. Johnson, who had been visiting in the Canal Zone, returned to the States.

Our friends at the West Caribbean Training School were very busy during vacation doing all they could to lay a foundation for another successful year. All were glad to welcome the new music teacher, Miss Leona Seibold, who arrived the latter part of November. On December 30 school opened again.

We were made sad recently to learn that Pastor and Sister Elliott, who are in charge of the work in Haiti, lost their infant daughter last November.

## WE BEG YOUR PARDON

By mistake the dateline on the *Caribbean Union Special* of this paper was not changed. We are very sorry. It should have been dated "December."

## INTER-AMERICAN MESSENGER

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## DIVISION OFFICERS

E. E. Andross Chairman  
F. L. Harrison Secretary-Treasurer

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## AT THE PASSING OF THE OLD YEAR

At the coming of the New Year  
Angel hands will give to thee  
A great book, as white as heaven's  
For the things that is to be.  
Take it joyfully and humbly,  
Take it with a prayer sincere,  
That your God may help you write it  
Full of light this glad New Year.

At the coming of the New Year  
Landscapes glorious will unfold;  
Through the future's untrod meadows,  
Under skies of rose and gold,  
There'll be paths that reach the holy,  
There'll be thoughts that flash and shine,  
There'll be ladders reaching heaven,  
Opportunities divine.

Ere I tread your holy meadows,  
I would turn aside and pray,—  
Father, help me to walk humbly  
Through these meadows every day.  
Let the angels walk here with me,  
Let me turn my soul astray,  
Let me leave no fruit ungathered,  
Help to make straight paths, my pray.

Oh! how solemn is the Old Year,  
With its memories of woe!  
Oh! how solemn is the New Year,  
Where such faltering feet must go!  
But I thank Thee, loving Father,  
That we need not doubt and fear;  
Thou wilt guide the humble-hearted  
Through the paths of this New Year.

—Selected.

amounting to \$20,000.00, saying that this gift was made first of all for the purpose of establishing one or two missions among the Indians for whom Brother Davis gave his life; and that the balance be used in other ways specified.

When I heard this, I knew that God had answered the prayers of His servants in behalf of the "Davis Indians." About the time that we stepped out by faith, and the brethren started on the journey to Mount Roraima, the money was provided.

Truly, "our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet." *Desire of Ages*, p. 330.

We thank God for the help that makes possible the establishment of a mission among the "Davis Indians," and for the safe return of