

THE INTER-AMERICAN DIVISION MESSENGER

VOL. IV

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No. 7

Must Have HELP and Have It Soon

E. E. ANDROSS

After several months' delay in getting started from Georgetown, British Guiana, due to unusually heavy and protracted rains making it impossible for them to travel through the lowlands, Brother and Sister Cott and Brother and Sister Christian left for Mt. Roraima. Letters just received from them, written from Kangaruma, a point on the Potaro River, nineteen miles below Kaieteur Falls, tell of their having left Georgetown, March 10. Thus far they had had a prosperous trip and were expecting to press forward to the end of their journey as rapidly as possible.

They are well equipped for the long, perilous journey through the trackless jungles, over dangerous rapids, and on to the highlands as they approach Mt. Roraima. We solicit the prayers of our people in behalf of these workers that they may succeed in winning the hearts of the Indians to this truth.

It seems like a strange and devious path over which the Lord is leading us in opening our first mission station among the South American Indians of the Inter-American Division. The Arekuna Indians, for whom our brethren are now beginning their labors, live far from the haunts of civilization. It would be difficult to find a more remote spot anywhere in our territory, or one more difficult of access. The expense of reaching this far-away point is very large. If left to ourselves we would never have chosen Mt. Roraima as a suitable place for the beginning of our work among the many tribes of Indians, numbering probably 2,500,00 of the South American Indians within the bounds of our territory.

But we cannot question the providential guidance of the

past, nor the voice of God in the earnest appeals for missionaries to be sent to them, as heard by Brethren Baxter and Sutton upon the occasion of their visit to the "Davis" Indians in October, 1925. The lonely grave of our dear Brother Davis on the slope of Mt. Roraima is a constant appeal for help, and we regard it as a signboard pointing the way to the spiritual conquest of the many tribes and nations within our extensive bounds.

But this great task, which, under the guidance and protection of the One who bids us move onward, we cheerfully undertake "in His name." However, this is only the beginning of the task of carrying the last message of mercy to the 8,000,000 or more aboriginal Indians in our territory. We turn our eyes to the north and west through Central America and Mexico and there we see, awaiting the coming of the messengers of light and truth, more than twice as many of this neglected, enslaved, downtrodden, outcast people, as are to be found to the east and south. This race, more than any other, perhaps, has the right to expect from the sons of our forefathers who enslaved them the message that proclaims "liberty to the captives."

Will you not now help to hasten to answer the call for help from this afflicted people while the angel of mercy still lingers? Like the distress call from a sinking ship with its load of human freight comes the cry for help from every part of our continental territory. If we are obedient to the call of God coming with ever increasing emphasis from this people whom we must soon meet in the judgment, we must have help and we *must have it soon*.

Why Didn't You Tell Us Before?

I own, 'tis a wonderful story,
And it seems most too good to be true!
You tell me a great God above us
Is watching o'er me and o'er you;
And you say that He looks down upon us,
That He knows and calls each one by name;
That He cares not what nation or color,
That He loves every one just the same.

And you always have known the glad story?
O why have you kept it so long?
For we are so weary with waiting,
And we know not the right from the wrong.
Your story is true? You believe it?
Why did you not tell us before?
We saw no light in our darkness;
No balm for the hearts bruised and sore.

The long, dreary days with their sadness,
Passed wearily, slowly away,
While you were withholding the good news
That would change our dark night into day.
Could you, in your God-favored country,
Think how sad without Christ it would be,
I'm sure you'd not wait for tomorrow,
You would hasten to help make us free.

When we stand face to face with the Master,
Think you He your neglect will excuse?
He gave you command: Go and publish
To the ends of the earth, the glad news.
O, what will you say, what make answer,
When you stand at the great judgment throne,
And He asks at your hands for the children,
Neglected, blood-purchased, His own?

—Mrs. W. B. Dingman.

BEST DIVISION MEETING HELD

Our Inter-American Division meetings of the past have all been wonderful gatherings; but the one that has just closed here in Balboa, Canal Zone, is the crown of them all. The spirit of unity that has always marked our gatherings seemed deeper than ever before. There has been a constant drawing together; and a deep stirring of soul was especially felt at this time. Our hearts were intensely moved as we listened to reports showing how hundreds have accepted the truth during the past year, and how other hundreds are either now keeping the Sabbath or are calling for help in Bible study. From every part of the whole division came these reports; and workers are hastening from place to place trying in vain to answer all the earnest calls for instruction.

In the southern portion of Mexico Brother Nelson, who has charge of the Tehuantepec Mission, has been working with the Indians. Today he has more Sabbath keepers than we had in all Mexico four years ago. Then we had 22 Sabbath schools; now he has forty. Then in that whole field there were only eight hundred members, but today that one mission has over a thousand, and prospects of having two thousand Sabbath keepers by the end of this year.

But it is not only in the Tehuantepec Mission that the work is advancing; it is going with great power all over the Mexican Union. Thus far this year we have baptized seventy-five adults and organized three churches and eleven Sabbath schools. Brother Moon reports nine new Sabbath keepers and a large interest among the Maya Indians. Similar reports come from other leaders in our union.

From the other unions in the division came equally good reports. Surely the Spirit is being poured out upon the people, and we are convinced that neither war, famine, nor enemies of God in the church or out of it can stop His work. It goes onward mightily through all difficulties.

In our division meetings broad plans were laid for the future. The plans laid called for advancement in every line and in every field. The division leaders did all within their power to advance means to meet the ever-growing needs. As one man, all joined to make the coming year the best in our history. We know that God will not disappoint us; and we must not disappoint Him.

D. A. PARSONS.

REMEMBER THE INDIANS
JUNE 25, 1927

MARRIAGE INSTITUTION—NO. 2

7. What instruction did the Lord give to His people anciently in regard to the marriage relation?

Read Deut. 7: 1-6; and Josh. 23: 12, 13.

8. What is the instruction given in the New Testament?

2 Cor. 6: 14-17.

9. What example is given by Nehemiah to show the disastrous results of marrying unbelievers?

Neh. 13: 23-27.

10. What is said in regard to these prohibitions that were given to ancient Israel? Do the same restrictions apply to us now?

"God strictly forbade the intermarrying of His ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolators, and forming connections with heathen families. But the heathen were in a more favorable condition than are the impentent in this age, who, having the light of truth, yet persistently refuse to accept it. The sinner of today is far more guilty than the heathen, because the light of the gospel shines clearly all around him. He violates conscience, and is a deliberate enemy of God. The reason which God assigned for forbidding these marriages was, 'For they will turn away thy son from following Me.'—*'Testimonies,' Vol. IV, p. 508.*

11. If we disregard the prohibitions that God has given, what will be the consequences?

"My sister, dare you disregard these plain and positive directions? (2 Cor. 6: 14-18). As a child of God, a subject of Christ's kingdom, the purchase of His blood, how can you connect yourself with one who does not acknowledge His claims, who is not controlled by His Spirit? The commands I have quoted are not the word of man, but of God. Though the companion of your choice were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of Heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction.—*'Testimonies,' Vol. V, p. 364.*

12. Will God sanction a union of a believer with an unbeliever?

"God's sanction is not given to unions which He has expressly forbidden. . . . Let Christians beware of connecting themselves with unbelievers. God has spoken. All who fear Him will submit to His wise injunctions.—*'Testimonies,' Vol. V, p. 366.*

13. If we go contrary to God's command, what may we expect?

"To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection. Can you afford to have such terrible odds against you in fighting the battle for everlasting life? . . . Remember, you have a heaven to gain, an open path to perdition to shun. God means what He says. When He prohibited our first parents from eating the fruit of the tree of knowledge, their disobedience opened the flood-gates of woe to the whole world. If we walk contrary to God, He will walk contrary to us. Our only safe course is to render obedience to all His requirements, at whatever cost. All are founded in infinite love and wisdom.—*'Testimonies,' Vol. V, p. 365.*

"The greatest danger of God's ancient people

arose from their inclination to disregard His direct requirements and to follow, instead, their own desires. Such is the sin and danger of His people at the present time. The indolence, backsliding and degeneracy in our churches may be traced, in a great degree, to the lax sentiments which have been coming in as a result of conformity to the world. . . . Improper marriages, with their train of evils, have dragged down some of the useful men to apostasy and ruin.—*Watchman, July 12, 1904.*

14. Before entering the marriage relation, how should the matter be studied?

"Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood, they think themselves competent to make their own choice, without the aid of their parents. . . . If there is any subject which should be carefully considered and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life.—*'Patriarchs and Prophets,' p. 175.*

"Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food and clothing.—*'Testimonies,' Vol. II, p. 380.*

15. What is Satan's plan in regard to the marriage institution?

"Satan is constantly busy to hurry inexperienced youth into a marriage alliance.—*'Testimonies,' Vol. II, p. 252.*

16. What success has the enemy in carrying in effect his plans?

"We are living in the last days, when the mania upon the subject of marriage constitutes one of the signs of the near coming of Christ. God is not consulted in these matters. Religion, duty, and principle are sacrificed to carry out the promptings of the unconsecrated heart. There should be no great display and rejoicing over the union of the parties. There is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify Him. The evil consequences of poor marriages are numberless. They are contracted from impulse. A candid review of the matter is scarcely thought of, and consultation with those of experience is considered old-fashioned.

"Impulse and unsanctified passion exist in the place of pure love. Many imperil their own souls, and bring the curse of God upon them, by entering into the marriage relation merely to please the fancy. I have been shown the cases of some who profess to believe the truth, who have made a great mistake by marrying unbelievers. The hope was cherished by them

that the unbelieving party would embrace the truth; but after his object is gained, he is farther from the truth than before. And then begin the subtle workings, the continued efforts, of the enemy to draw away the believing one from the faith.

"Many are now losing their interest and confidence in the truth, because they have taken unbelief into close connection with themselves. They breathe the atmosphere of doubt, of questioning, of infidelity. They see and hear unbelief, and finally they cherish it. Some may have the courage to resist these influences; but in many cases their faith is imperceptibly undermined, and finally destroyed. Satan has then succeeded in his plans. He has worked through his agents so silently that the barriers of faith and truth have been swept away before the believing ones have had any thought of where they were drifting."—*"Testimonies," Vol. IV, p. 503.*

17. If a believer is engaged to an unbeliever, is it right to break the engagement?

"You may say, 'But I have given my promise, and shall I now retract it?' I answer, If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the intimation that led you to make so rash a pledge. Far better take back such a promise, in the fear of God, than keep it, and thereby dishonor your Maker."—*"Testimonies," Vol. V, p. 365.*

"Even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterwards, as many do."—*"Fundamentals of Christian Education," p. 105.*

GUARD YOUR HEALTH NO. 1

(Part of a talk given in the medical meeting during the West Caribbean Conference biennial session.)

We are met this afternoon to study a few of the laws of health in regard to diet, cleanliness and spiritual growth. When we are sick we have doctors to tell us how to get well. That is their business, but how much better it is to know how to take care of our bodies and eat the foods that will prevent illness to a great extent. Adventists have this knowledge and we should feel our responsibility as individuals to teach others the things we know and believe.

In 1 Corinthians 3:16, 17, we read, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God is holy which temple ye are." We have quite a responsibility, do we not? All around us we see many who are defiling this temple by using some of the most poisonous drugs of this day - tobacco and liquor.

It is a common sight these days to see both men and women smoking cigarettes and drinking. These two great evils of the day are Satan's stronghold. Through them he keeps many people in a sort of hypnotized state, and causes them to commit burglaries, thefts and other evils too many to enumerate. Liquor has a quick degenerating effect on the body, while the influence of tobacco is hardly noticeable at first, although it is just as harmful. Many men, and women too, cannot undertake a task without their little smoke. They say "it does soothe my nerves so."

LIFE'S LESSONS

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

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

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

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

—Lutheran Witness.

Yes, that is just the trouble, it not only soothes them, but deadens them. Tobacco excites, then paralyzes the nerves, and people think that it is doing them untold good. Often it affects the nerves more seriously than strong drink does; and often according to scientific men it lays the foundation for the liquor habit.

How sad it is to see very small boys form the tobacco habit. The mental, as well as the physical health, is undermined; the body is dwarfed, the mind is stupefied and the morals are corrupted. If these drugs were good for us do you think they would have these effects upon the body?

Recently a young boy of 18 won a

big prize for performing a swimming feat. When asked for his testimony as to how he could do it, he replied, "I never drink liquor, I never smoke, and I never keep late hours." Every athletic trainer always observes the methods this swimmer had adopted. Why? Because he knows that he cannot be at his best if he goes contrary to these rules. If men will deny themselves to obtain an earthly prize, how much more zealous we should be who have eternal life offered as our reward.

There are other stimulants, while not so noticeable in their effects, are just as harmful and undermine the health slowly. Two of these are tea and coffee. Many people feel that they just must have their cup of tea or coffee in the morning or whenever they need a bit of stimulation. These drinks are a goad to their bodies. They are what a whip is to a tired horse. And it is dangerous to choose this method rather than to take nature's way to rest the nerves.

Have you ever heard people say that tea or coffee cures their headaches? Do you know why they think so? It is because the first effect of these stimulants is exhilarating. The nerves of the stomach are excited and the nerves of the brain are irritated; this imparts momentary energy to the whole body. Fatigue and headache are forgotten, and the strength seems to be increased, while the intellect is awakened and the imagination is more vivid.

Because of these effects many think they are helped by these beverages; but this is a great mistake. There is no nourishment in either, and when the effects have worn away, the same tired feeling returns and with it a craving for another cup of tea or coffee to quiet the nerves again. Thus the habit is formed. The continued use of these stimulants irritates the stomach, causes headache, wakefulness, palpitation, indigestion, trembling, and many other evils which wear away the life forces. Why not go back to pure water, the life-giving fluid God gave to man in the beginning! Drink eight full glasses every day.

MRS. J. A. LELAND, JR.

ANTILLIAN UNION MISSION

Josefina 56, Havana, Cuba

J. A. LELAND - - - Superintendent
 N. L. TAYLOR - - - Secy.-Treas.

GOOD NEWS FROM HAITI

The general meeting was held at Limbe, about seventeen miles from Cape Haitien, headquarters of the Haitien

Mission. Limbe is a quaint old town inhabited by a people who are hospitable and open minded. Here we found a large tent erected to accommodate from four to five hundred people. The attendance, however, every night passed seven hundred, and sometimes reached one thousand. Most of these friends had to stand; but they seemed glad to do it in order to listen to the last message to this world.

Such hospitality as we found in the town of Limbe is rarely seen in a Catholic center. Although warned not to entertain any Adventists, nor attend their services, subject to excommunication from their church, the people opened their doors and their hearts and gladly welcomed gratis any Adventist that came to their homes. Here we remained for ten days and were entertained by the Limbeans.

A small group of workers were entertained in one home. Before leaving the camp, we asked our landlady what she would accept as a token of appreciation for kindness shown. She responded in French, "La Bible" (The Bible). She did not ask for silver nor gold, O no, her soul was hungering and thirsting to find out more of the things which she had heard during the night services. The Word of God was the most precious thing to her soul, and this was sent to her the next day by Brother W. P. Elliott, superintendent of the Haitien Mission.

The report of the superintendent showed that the work in Haiti is progressing and that their present membership is about one thousand. It showed a good increase in tithes and offerings. Facts were presented that proved clearly that this progress was not attained without opposition. Haiti has had her share of trouble; but we were made glad to learn that, although the enemy did triumph for a while, the truth has come forth victorious. Today the light of truth shines brighter than ever in Haiti, and Seventh-day Adventists are thought well of in that republic.

Another interesting report was given by the Educational Department, conducted by Professor Orville Dunn and Sister Herminie Roth. Harmonious development seems to be the motto of Professor Dunn,—not only from the shoulders up but from the shoulders down. They now have about twenty students in the school at Vaudreuil; and in all probability this number will be doubled the coming school year. It is interesting to know that most of the young people in the school and out of the school seem willing and anxious to go out and work for scholarships.

Enthusiasm seems to be the order of the day in the Haitien Mission, when it

comes to the different campaigns. The Harvest Ingathering and Big Week campaigns were led by Brethren Jean de Caenel, Delille Apollon and Antoine Theodore. Brethren Delille Apollon and Theodore visited the principal cities in the southern part of the island in the interest of the Harvest Ingathering work, and the business men and others there were liberal, giving \$462.00. These two live missionaries lost no time in presenting the truth to the people; collecting was a pastime, but their business was to preach the gospel. So in the town of Jeremiah, where they had to stop over one Sabbath, they gathered some people together and preached to them the Third Angel's Message; and before leaving that town they organized a Sabbath school.

Faithfulness and fruit bearing is always rewarded so on the last day of our general meeting in Limbe, Brethren Delille Apollon, Antoine Theodore and J. Blot were set apart for the ministry. On

THEY'VE NEVER HEARD

There's a cry in the wind tonight
From the lands where the Lord is unknown,
While the Shepherd above in His tender love,
Intercedes at His Father's throne.

There's a call from the dark tonight,
That haunts the lighted room,
From his "mother sheep" on the border,
At the edge of eternal doom.

There's a pain at my heart tonight
From the heart of God it came,
For I cannot forget that He loves them,
And they've never heard of His name.

There's a sob in my prayer tonight,
When I think of the million homes
Where never a word for the Lord is heard,
Or a message from Jesus comes.

this same day we walked down to the river near Limbe to witness a grand event, and something that many of the town people had never seen before. Pastors E. E. Andross and J. A. Leland stood in the river while thirty-six came forward to be buried with their Lord in baptism, and to arise to a new life in Christ Jesus. It was a wonderful sight, and one long to be remembered.

Before leaving Haiti where the prospects are so bright, we had the privilege of passing one Sabbath in Port au Prince, the capital of Haiti. There we met Pastor D. Dorsinville and wife. Pastor Dorsinville is in charge of a growing church. Our church building there is so crowded that during Sabbath school some have to stand. However, it is planned to start building a larger church.

Bright days are ahead of the work in

Haiti; and it will not be long before every soul will have had the privilege of hearing the truth. Our duty now is to be patient, and "yet a little while and He that shall come, will come. The night of weary waiting, and watching, and mourning is nearly over."

J. A. P. GREEN.

A WELL IN ANSWER TO PRAYER

Some years ago there was a drought here in our Porto Rican school. It lasted for several months, and as a result the public water supply was suddenly discontinued. This left the school in a very serious crisis.

Professor B. A. Wolcott had no way to get water for the school as there was no water around the school property. The student body was called together and the embarrassing situation was laid before them. It was made plain that if no water could be procured the school would have to be closed. Then came an earnest season of prayer. Teachers and students unanimsly united in prayer to Him who in times of old gave water to His people.

After earnestly seeking the Lord's blessing upon the school, the teachers and students divided into bands to go to look for a proper place to dig a well within the limits of the school property. A moist place was found by some of the students and the digging was begun with the result that at a depth of only six feet, water was found in abundance to supply the school through that time of drought *and ever since*. Some neighbors of the school used to call it "the Miraculous Well" because of the way it was found.

Last year the drought lasted six months and all the water supply in the island was exhausted. In all the island water was given by measure at certain hours each day, and Aibonito, our nearby town, was out of water so that it was brought from other parts and sold in town. People came to us begging for water for the well God gave us in answer to prayer was supplying our needs abundantly.

At times the Lord has ways to preserve His cause of which we know nothing; but we can serve as instruments in His hand, for finding those ways if we follow in obedience and in faith.

H. MANGOLD.

BLIND MAN FINDS THE TRUTH

Brother Carabajo is one of our believers who lost his sight five years ago. His home is the hospital for the blind, situated on the south coast of Porto

Rico. For some time he has been studying the truth and will be ready for baptism soon. As the message is taught to him, he in turn gives it to others. He has a Spanish Bible; but you wonder what the blind brother can do with a Bible. All of the little boys in the neighborhood of the hospital love Brother Carabajo very much; and in the evenings after school some of them come to the hospital and read the Bible to him. During the day he teaches the Bible to his companions in the hospital.

One day the jefe (manager of the institution) said to him, "Mr. Carabajo, why do you want to be a Seventh-day Adventist; and why do you love your Bible and keep the seventh day?" Brother Carabajo invited him to come to his room for the answer. The manager took the Bible that was handed to him and read the texts which Brother Carabajo told him to read. After the short Bible study the manager said, "Mr. Carabajo, you know more about the Book than I. Now I give you permission to attend every meeting at the Seventh-day Adventist church."

N. H. KINZER.

ple suggested that we build a meeting house. I told them that we were not in a position to do any building, but that if they would go ahead with the building, we would assist. We took subscriptions for the building fund and when we made our next trip there we found the building finished with only \$75.00 indebtedness. When we held the first meeting, I told the people that we were not going to leave that place until the debt was cleared off. The brethren came forward the same day and paid off that amount with a surplus of \$14.00.

Our next effort was up the river to the Teribi Indians. We told them our message through an interpreter. They were very friendly and flocked around us to hear. To assure us of their friendship they shared with us all they had in the way of food, and contributed to our comfort by giving us nets to sleep under. In those regions one cannot sleep without a net over the bed on account of the many mosquitoes.

The first morning after we arrived there one of the Indians asked me to go up the river with him. When we reached a certain tree he said to me:

"Here was where my forefathers tied the priest and cut out the palms of his hands and the soles of his feet. And while trying to get away in that condition another relative of mine stood on that bluff over there and shot an arrow through his body and killed him instantly. But you see the change that has now come. Our forefathers received the priests with arrows and we receive you now with our hands and our hearts. We give you plantains and chocolate. We give you nets to sleep under, and whatever we have is yours until you shall go from here. *But we can scarcely believe that you are the man that our forefathers told us about that should come with the Book, because he said that when the man with the Book comes he was going to stay among us to teach us; and you say that you are not staying.*"

When we were about to leave many of the Indians came to the river bank. About thirty women with kerchiefs in their hands waved us good-bye as our boat swung around the bend of the river. We could hear them saying in their native tongue, "Patego, patego enshiti?" (Good-bye, good-bye till when?) That was the question that now confronted us. I answered, "Till God shall clear the way."

Since then another brother went to see them, and he reports that they told him that they had gone to their chief and told him about the man with the Book and their desire for a school. They have secured his consent to build a

school in their territory. They also promise that they will build a house for the teacher to live in if only we will furnish the teacher.

When I made my last visit there I told them that I was going to attend the West Caribbean Conference. One of the men from that tribe came as far as Almirante to meet me as I passed through. But he missed me. So he sent along with another man \$2.00 gold to help defray my expenses to this conference that I might tell our brethren that they need a teacher.

ISHMAEL MAXWELL.

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AN ACTIVE MISSIONARY VOLUNTEER

Jorge Escandon is a young man only sixteen years old; but he has heeded the admonition to be ready always to give an answer. Almost every week he has remarkable experiences in soul-winning work, and his testimonies in the missionary meeting are worth listening to. They stir our hearts.

Recently Brother Jorge had two encouraging experiences. He was sitting in an autobus beside a priest, and began to read "El Camino a Cristo" ("Steps to Christ"). The priest asked to see the book and then said it was not approved by the church. Jorge replied that there were many good books circulating which did not have the approval of the church, and that this was one of them. The priest asked the price, and bought the book.

Last year Jorge solicited a *Centineña* subscription from a man who threatened him with a stick and told him that if he did not get out of the shop immediately he would use a knife on him. Not long ago this same man called him into his shop, took a subscription, asked some questions, and Jorge gave him a Bible reading on a point in question. The man was much pleased and said he would come to meeting some day.

E. W. THURBER.

WORDS OF CHEER

We are made glad to welcome to the Atlantic Colombia Mission Brother Foster Babcock who will lead out in the literature work.

The new school in Carillo has started off well with more students than were first expected.

Brother Moisés Valdés has been send-

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TERIBI INDIANS

Together with other lay members of the church, I made my first trip up the Teribi River in Panama. The people we visited were Catholics and looked upon us as heretics. But by the assistance of Rhoda Diaz, who sings, we were able to gain admission into the homes of the people.

On one occasion we went to a home and were met by the head of the family. We saluted him and told him we had come to deliver a message for his home. He did not invite us in but told us to "say on" from where we were. We told him that the message was a little lengthy and that we would like to come in. He insisted that we "say on" from where we were. Just then it began to rain. Sister Diaz had an umbrella so we were sheltered while we stood on the steps and sang a song. Finally the daughter of the home called us in and we delivered our message. Today we have the pleasure of seeing this family in the truth.

We made three trips to this place up the river. On our third trip the peo-

ing in excellent reports of his colporteur work in Sincelajo.

Brother Zepherin recently visited the town of San Juan de Cesar, where an attempt was made a little over a year ago to kill Brother Redondo. The people had been warned by the priest not to take any books of him. We believe that some day these people will see that we have not come to do them harm and will welcome our workers.

E. W. THURBER.

EAST CARIBBEAN UNION CONFERENCE

Box 221, Port of Spain, Trinidad

M. A. HOLLISTER - - - - President
ETHEL EDMED - - - - Secy.-Treas.

THE GOVERNOR'S VISIT

In the April issue of the MESSENGER, I told you of the excellent meetings we had during the first general gathering in the Leeward Islands Conference, and of the splendid plans laid for still stronger work in that field of scattered islands.

Another interesting feature of the conference session was the visit of the Governor of the colony on February 10. The large cinema building where the meetings were held had been tastefully decorated for the conference, and presented a pleasing appearance as the Governor and his suite stepped upon the platform to receive the address of welcome and loyalty. We were pleased to learn from the Governor's own speech that he greatly appreciated the work of Seventh-day Adventists in his colony. He said that he had received many addresses but had never heard reference to devotion and loyalty to the King expressed in better terms than in this address. He also stated that it had the ring of sincerity and said that he would have a copy of the address sent to the Secretary of State for the colonies to be forwarded to His Majesty the King.

The Governor also made another significant remark. In referring to the work of one of our brethren who is employed by the government, he said: "If you have any more Seventh-day Adventists of this character, we shall be glad to give them employment in government service." Character and faithfulness in service will be recognized today as truly as it was in the days of Joseph and Daniel, if Seventh-day Adventists will rightly represent the truth in their lives. This is the most forceful and effective way of presenting the truth for this time.

C. E. Wood.

MEXICAN UNION MISSION

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

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

THROUGH TEHUANTEPEC

For some time it has been dangerous to travel in this republic, especially in the southern part. We therefore knew that we were going on a hazardous journey; but we also felt that our Father could and would watch over us if we committed our ways to Him. For some weeks before starting we made this a subject of prayer, and the Lord certainly was with us on the journey.

We visited eleven companies, holding conventions and giving instruction at each place. We found the Indians anxious to learn, as we brought out the different points, the daily study of the Sabbath school lesson, the Standard of Attainment, the Bible Year, the Reading Course, etc. They showed more than ordinary interest and a real desire to understand.

I have felt burdened for a long time about the mission offerings in some of these places, thinking that if I could only visit these believers and talk over the needs in the great foreign fields, they would perhaps do better. Well, I had that opportunity. But, I marveled at what my eyes saw. Never before have I seen such poverty. They have only the poorest, and the most simple of this world's goods.

Their homes are made of mud and palm branches; they have no furniture unless it be a table or a bench; they sleep on the floor, have a stove made of stones and sometimes a piece of sheet iron; they wear very few clothes; some having only a loin-cloth, and almost all the children are naked.

Some have a small piece of land where they grow beans, corn, and perhaps some bananas. To get their sugar and salt, they trade some corn or beans. Money is very scarce and in some parts but little thought of. When my husband offered nickels to the children they would not take them, and if forced to do so by their parents, they would throw them on the ground. Many live miles from a store or market and the children know nothing about candy.

We tried to show these poor souls that they could bring their offering in beans or corn and it could be sold to get money for the Sabbath school.

In some places it was necessary to go far out into the country among the hills and the trees to hold our meetings, because the danger was too great in the

little towns. In many of these places they had never seen a white woman, so I was a subject of great curiosity. The children were afraid of me and the babies in arms would scream when I came near them. The men and women also watched me very carefully. Those who spoke Spanish were delighted when I would talk with them in that language, but many could speak only the Indian tongue.

I was much interested in visiting the Huisachal company where Brother Marchisio, our pioneer in Mexico, who died several months ago, was taken care of by Indians during the revolution of 1923. I had often wondered where he was during that time of trial when it was necessary for him to hide from the rebels for four months. We have a fine company of loyal believers in that place now. The good instruction given by Brother Marchisio is bearing fruit to the glory of God.

In some of the places we illustrated a model Sabbath school, stressing the point punctuality in all things, but afterwards I found that whole villages have no clock or watch so they do their best by the sun, sometimes arriving an hour or two late. What is time to these Indians!

The discomfort and unpleasantness and repeated dangers of the journey were entirely covered with the pleasure of meeting and talking with these dear people, who journeyed miles in some places to hear the instruction we had for them. They seemed to think we could talk all day and away into the night hours without being weary—they showed no sign of fatigue.

We organized one church of twenty-four new converts and baptized a number of believers. This mission is growing wonderfully; everywhere people are ready for the message. Brethren Nelson and Barrett are working hard to bring up to the highest mark every phase of our work, and God is certainly blessing their labors. MRS. D. A. PARSONS.

Missionary Volunteer Department
Mrs. E. E. ANDROSS - - Secretary

THE PRAYER BAND

"Last conference I was a prayer band leader. My band decided to meet at twelve each day. We met under a shady tree. There we read a Psalm and prayed earnestly to God for strength to live the life that counts and for power to win our relatives and friends

for Jesus. In a signal way, God has answered the call of His dear children. Through the ministry of two of our workers, Elder Wood and Brother Wiseman, these souls were won for Jesus. Some way, somehow, I look with keen interest to the work of the little band of praying ones."

These words come from Sister Dorothy Morales of the South Caribbean Conference.

—*—
 "NOT A WASTED MOMENT"

Dear Missionary Volunteer:

Are you one of those faithful members who will not disappoint? May we count on your drawing a Bible Year certificate this year? A Reading Course certificate? A Standard of Attainment certificate, or seal? Shall we see you marching in the front lines of our growing King's Pocket League? Did you talk to somebody today about Jesus? Do you meet us each day in the Morning Watch circle around the throne of grace?

"O, I never can do all that," did you say?

Many others do ten times more than that in one year.

Guard the moments. Plan carefully your program for each day. Before your good-night prayer look back over the day and see how you might have filled the minutes better. Improve your program accordingly.

—*—
 SABBATH SCHOOL DEPT.
 MRS. E. E. ANDROSS - Secretary

IMPROVING OUR SCHOOL

(For Rally Day, July 16, 1927)

SCENE: Have about twelve, a few more than otherwise take part, seated on the platform from which you conduct your Sabbath school, arranged as in a committee. Those doing most of the talking should sit so as to face the audience. Let all have pencils and notebooks. See that all speak loud and clear enough to be heard in all parts of the room.

Brother White: "This is the first meeting of officers and teachers in the new year. I feel very anxious that our Sabbath school should reach a higher standard. Last year, as you will remember, I was assistant superintendent; so I sense quite keenly not only my own responsibility as superintendent of this school but also the heavy duties resting upon each one of you as officers and teachers in the school. I trust you all have studied the leaflets and are ready today to give us some helpful suggestions for our work. The Spirit of Prophecy tells us that 'the Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth'; and again 'the Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and

should be.' Somehow I feel that those last words apply to our school and I for one mean to do my utmost to improve it in every possible way."

Sister Wright: "So do I; and I wish to confess that when I accepted the office of secretary, I did not realize what I could do and should do to make the school a success. But I have studied the leaflets on 'The Sabbath School Secretary' very carefully, and I believe it will help me to be a more efficient worker."

Sister George: "I do not see much in your work—just writing the report and taking care of the class envelopes."

Brother White: "That is only a small part of the duties of a secretary. However, the report is a very important part of every Sabbath school program. If the report is uninteresting and almost exactly the same each week, or if it is not read clearly and distinctly, a spirit of restlessness comes in. People do not enjoy trying to listen to a report they cannot hear or one they have learned by heart except the slight changes in figures from week to week. Every week the secretary must study hard to bring in variety and make her report so good that all will look forward to it as one of the most interesting parts of the general exercises."

Sister Wright: "And I have resolved to work hard to give you better reports than I have ever written before. But speaking of other duties, I find several that I had not dreamed belonged to the secretary. And since we have no Home Department in our school, I mean to start by getting old Sister Brower to join since she cannot leave home."

Brother Eldridge: "I'm interested. Maybe my invalid sister could become a Home Department member. How do you organize it?"

Sister Wright: (Get brief answer from Sabbath school Leaflet No. 4, page 20, and No. 5, pages 3-7.)

Sister George: "Well, well, I am surely surprised to see how much is expected of the secretary."

Sister Wright: "So was I, Sister George, but I am glad that the church has provided such a faithful assistant. Together, with the help of the Lord, we mean to do our full part in improving our school."

Sister Grant: "I have not yet spoken; but my silence has not been for lack of interest. I have been sitting here thinking very hard. Somehow the Sabbath school work never did seem so wonderful to me. As your assistant, Brother White, I want to promise you and these other fellow workers, and most of all, my Saviour, to give my very best efforts for making this school God's mighty agency for training workers and saving lost ones. I believe it would do us all good to read what some of our leading workers have confessed that the Sabbath school has been to them. Brother White, with your consent I'll pass these slips around on which I have written these testimonials." (Select such as you desire from Sabbath school Leaflet No. 2, pages 29-32. Write on slip and number consecutively. Persons read slip in order of numbers.)

Brother White: "Don't you think it would be worth our best efforts if we could make our school as great a blessing to its members? And truly we cannot aim higher nor can we aim lower and be true to our trust. Now what are some of the points that you feel need strengthening? Elder Johnson, I am glad that you could meet with us; and I should like to know what suggestions you have for improving our school."

Elder Johnson: "Well, my wife tells me that you have already agreed to hold teachers' meetings regularly and also that you have enrolled all the officers, all the teachers, and several others in the Training Course. I am very glad for this, for I fully believe that you cannot work together successfully for the improvement

of our school without the teachers' meetings. I cannot think of a Sabbath school that does not have teachers' meetings as being fully organized. Some one said that 'the object of the Sabbath school work centers around the teacher,' and I think that is quite true. Surely we need strong centers. That's why I'm glad to see you take hold of the Training Course with such earnestness, for careful study of such books as we have this year in our course, 'Victory in Christ,' and 'Learning and Teaching' cannot fail to make better teachers."

Brother White: "Some of you have not said anything yet, but I am sure this does not mean that you have not been thinking."

Brother Nield: "That is right, Brother White. I have been thinking about the five goals for which the Sabbath school is always striving. As a teacher I am trying to have a 100% Sabbath school class."

Sister Gambier: "What do you mean by a 100% Sabbath school class?"

Brother Nield: "O, to have a 100% Sabbath school class every member must be present and on time every Sabbath with a mission offering and with a lesson studied every day of the week."

Brother White: "That is a splendid goal. How many of you teachers and officers will join Brother Nield in working hard to have 100% classes? (Put up hands) I see all hands are up. I feel sure we shall see rapid improvement."

Brother Nield: "But I did not finish my story. Our class is also pledged to work for a 100% school. We consider ourselves a sort of committee to hunt for missing members and to pray earnestly and to work quietly for the unconverted—for you know all in my class are Christians. We felt sure every teacher would welcome this co-operation."

Sister Wright: "Perhaps you would like to know that the officers have all started an investment fund. I hope by next week every teacher, whose class has not already started this plan, will be able to report new recruits in the rapidly growing firm—if I may call it such. As you know, I can have no garden. But I sell twelve *Youth's Instructors* every week and the profits go into the Investment Fund. I greatly enjoy this work and find in it a rare opportunity for helping others to find Jesus. I'm really brimming over with enthusiasm in the Investment Fund plan, and really I think this and faithfulness in making Birthday offerings—especially now since these gifts are devoted to new mission work—should be an integral part of a 100% Sabbath school."

Brother White: "You are not mistaken in that I am sure, Sister Wright. Now I think we shall have to close and leave the other important problems for our next meeting. Let us not forget to strengthen the weak points in every class and that will transform the entire school. With your permission I should like to drop another thought or two before we disperse that you may study them prayerfully and endeavor to bring good suggestive solutions to our next meeting. First, I have noticed that there is a tendency to straggle in late and the room is not always perfectly quiet before the bell taps for silent prayer. I feel that every late comer detracts from the success of our school and so does also all unnecessary moving around the room and whispering. I feel personally that the Sabbath school is my appointment with Jesus and if I am tardy I keep Him waiting; and as I enter the room where His school meets I feel that I am in His house, and I must step softly. Think over these things. Let us all learn the lessons of promptness and reverence as we struggle for greater efficiency ourselves that by God's help we may improve our school and that it may become a 100% school for training members for the great Sabbath school in the earth made new.

WILL YOU HELP THEM NOW?

In Guatemala, up in the highlands from six to eight thousand feet, lives a hardy race of Indians,—a million two hundred thousand strong. They speak their own native language, though many understand also Spanish. Other denominations have attempted some work for these people but their labors have been confined to the cities and towns and have taken in mostly the mixed class. The large majority of these Indians live in the country and I think I am safe in saying that real missionary work for these Indians by any denomination has not yet really begun. Seventh-day Adventists have done nothing for them; but the field is open to us as yet and now by the help of the Lord we must begin work for them in earnest.

In beginning Indian work here, as in almost any country, many difficulties stand in the way. The majority here own their own land and in the sections where they are least mixed, they will not sell a foot of land to a white man. The majority are addicted to drinking and smoking, though there are three large sections of pure-blooded Indians where they will not allow one of their tribe to drink without severe punishment.

But, dear friends, light is breaking through darkness and the Lord will surely help us to overcome all these difficulties and many more which may apparently stand in the way. The advance of God's cause cannot be detained and from the greatest trials will come the greatest blessings and the greatest triumph of God's cause. The darkest hour is generally just before the dawn.

It is not a matter of sentimentalism with us. It is a great, practical, and real work which we have to do for this people. We cannot neglect it and expect a finished work in the world. We cannot do it in our own strength nor can we do it without means and workers. We are so glad that Brother and Sister Boehme have arrived and trust that soon they may acquire a sufficient working knowledge of the Spanish so that they can enter upon their labors among these neglected people.

I wish to relate what I saw while on a visit to the town of Chichicastenango—which is about the center of the largest Indian population. One Sabbath and Sunday thousands of Indians came with their clay incense burners. With lighted incense they waved these vessels in the air while on bended knee on the many steps of the Catholic church they offered their prayers,—not to Jesus, or even to Mary, but to the spirits of their ancestors. At the foot of these same steps there is a permanent stone altar upon which incense is offered, and thousands are the prayers which ascend every month from the lips of these deluded Indians. How could you or I, as Seventh-day Adventists with a great message to bear to all peoples, stand long before such a scene without crying to God for help to reach these precious souls?

It is a great reality which stares us in the face, and God will hold us responsible. Oh, how I wish you could see with your own eyes! There would be little hesitation as to where our means would go, and our prayers would have a definite object and a definite fulfillment. We do appreciate the loyalty of our people; it is wonderful how the means are flowing into the treasury. But let us examine ourselves to see if we have really made any sacrifice yet.

There are as fine Indians here as I have seen anywhere in South America and they are worth our best efforts. We have no means for a translator when we do start our work and do not know yet from whence the means will come; but we are going ahead by faith. We shall also have to rob another important center in the Spanish work in order to supply a helper. Then, too, we have only \$1,500 with which to buy a piece of land, build a house, dispensary,

school, and church. Many would say: "It is impossible to do so much on so little where materials are so high in price." But with the blessing of God we shall make a beginning and go as far as possible. And I am sure that our loyal people will not fail us. This responsibility of ours is yours also; and some day God will justly divide the spoils. Remember the great Indian field in Guatemala when the Thirteenth Sabbath offering is taken for this quarter. And above all we solicit your most earnest prayers that the little may be as leaven and the gospel spread rapidly here with great power.

ELLIS P. HOWARD.

THE JOY OF SERVICE

Some mention the monotony that attends the life of a missionary, but my experience has been different, for during the whole seven years spent in the Lake Titicaca Mission I have led anything but a monotonous existence. As I endeavored to fill my own special niche the years of service drew to an end, and the time came to embark for a period in the homeland. It was with regret that I left my post of duty among the Indians around Lake Titicaca, for there is such a dearth of workers in that great field. Seven mission stations that previously

"GIVE UNTO US ALSO THE BREAD OF LIFE!" This is the cry today of the Indians of Inter-America, where, according to the best statistics available, are twice as many Indians as are to be found in all other parts of the western hemisphere. As yet to only a few of these has the gospel been preached. The multiplied millions sit in absolute heathen darkness. Many are still in a state of savagery, while some are said to be cannibals. Robbed of their country, despoiled, enslaved, their spirits crushed, their hearts broken by those who came to them under the guise of Christianity—these, now as a last hope, stretch out their hands appealingly to us for help. HOW MANY OF THESE WILL RECEIVE THE BREAD OF LIFE BECAUSE OF YOUR OFFERINGS ON JUNE 25?

had foreign direction are now without leaders, leaving some four thousand members and over forty schools without the local direction that they ought to have. Surely, these dear native brethren need our prayers that they may remain faithful to their teachings and first love until help arrives.

Marvelously the work has grown. The good Lord has protected and guided His work and workers through the years. Let us remember the needs of this great mission field in our daily petitions, along with the calls in other parts of God's vineyard. The need of the hour is that of consecrated workers to go into these dark corners of the earth to preach the gospel. The work is hard and trying, but the compensation at the end is full and ample. There are difficulties to be overcome, but, if we place our dependence upon the great Leader, He will give us abundant help and ultimate success.

May the good Lord give us who have been in the mission fields the health and the desire to return, and may many others be led to give their lives in loving service for the down-trodden and needy of earth. Dear friends, the award that awaits us is worth all the sacrifice that may come to us in this earth. And, can we even call it a personal sacrifice? My experience says, "No."

H. M. COLBURN.

AROUND THE WORLD

The latter part of April, Sister Calista Emmenegger, with her little girl, called at the division office on her way back to South America. About the same time Brother and Sister G. A. Schwerin came to the office while their boat docked in Balboa. They were on their way to America for a much needed rest. Early in May we had a glimpse of Brother and Sister Ennis V. Moore and their two children. These friends were also on their way to the homeland for a well-earned furlough. We appreciate these touches with our fellow missionaries from other parts of our Father's great harvest field.

It was also in April that the division office was favored with a visit from Brother and Sister Colburn and their two boys, Brother and Sister Clark and their four children, and Sister Field, the mother of Sisters Clark and Colburn. Their hearts were burdened for the welfare of the Indians they had so recently left up around Lake Titicaca; but they needed a change after seven years in the high altitude. We sincerely hope and pray that God will greatly bless all these earnest workers during their stay in the homeland, and soon bring them back to the field that they love so dearly and that needs them so sorely.

On May 9 we welcomed Pastor O. Montgomery and Professor W. E. Howell who came from South America to attend our division council before returning to the general office in Washington, D. C. Shortly before their arrival we had the pleasure of greeting leaders from different parts of the Inter-American Division. Pastor M. A. Hollister and Professor C. J. Boyd, from the East Caribbean Union, were first to arrive. Then came Pastor and Sister J. A. Leland and Brother N. L. Taylor from the Antillian Union, Pastor D. A. Parsons from the Mexican Union, and Pastor W. E. Baxter from the Central American Union. The days for prayer and study went quickly but the influence of that important meeting will never cease, I think, to be a blessing to the work unto the extreme boundaries of the Inter-American Division.

Not long ago a report came of a man who loves this message. Leaving the city of Harbin in Manchuria, he loaded his horse and camel with soul-winning literature, and bravely started out on a thousand mile tour into the interior of Mongolia, to carry to the people there the last message of mercy.

"On the whole," writes Brother Ellis P. Howard, of Guatemala-Salvador, "the prospects are most excellent for this year. Never have our people been more faithful in tithe paying than now, and also in offerings. It seems that we shall have to organize five new churches this year. Scores of people are turning toward the truth, Never was this field more ripe for the harvest. O that God would give us more laborers! But I thank God that He is leading and blessing. We shall conduct the greatest soul-saving campaign the rest of this year that this mission has ever known. Pray for us."

INTER-AMERICAN DIVISION MESSENGER

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