



# THE INTER-AMERICAN MESSENGER

When you give your Sabbath school offerings

## THINK OF THIS

By **DAVID H. BAASCH**  
Secretary, Inter-American Division.



D. H. Baasch

A FEW weeks ago I visited one of the lovely countries of our Division. Needing transportation to meet a church appointment, I stopped a taxi, got in and gave the driver the address. In a moment we were rolling along while the familiar click of the taxi meter counted up the "pesos and centavos." I had just settled back to enjoy the ride when I noticed a neatly printed official notice. It was announcing new taxi rates. Soon I discovered that at the end of my taxi ride I would have to pay not only what the meter recorded, but an additional amount which could vary according to the length of the ride and even the time of the day.

"Why is that?" I asked the driver.

"Cost of transportation is going up," he said.

"Going up? That much?" I sounded surprised — even doubtful.

"Yes. It should be more. Gasoline, tires, repairs, everything's going up — even the food for the driver," he finished laughingly.

When the ride ended in front of the church, I paid what the meter showed — plus. Taxi rides had "gone up" and I was reminded again that almost everything seems to be going the same way: shirts and shoes, bread and beans, cement blocks and wooden beams, books and paper, education and travel, even water and light. We even have a special term for it. We call it the "cost of living", and it is going up.

Do you realize that the "cost of living" is going up for the church,

too? It costs more to build churches, equip schools, purchase supplies, pay postage, send ministers from church to church, broadcast over the radio, hire secretaries, pay the janitor. Today it costs more than yesterday to do the Lord's business, supply the Lord's house, and support the Lord's workers. Did you ever think of this? And did you think of it when you gave your Sabbath school offering last Sabbath?

Now, think of it another way. How does your personal income now compare with your income five or ten years ago? Probably you feel you have never been so short of money as you are now. Yet, is it not true many if not most of us are receiving more now than ever before? Do we not earn more pesos, more bolivares, more pounds, more cordobas, more dollars per day, per week, or per month? The church tithe records show this to be true. We have been faithful in giving the Lord His tithe, and He has blessed us.

But, what about the Sabbath school offerings? To be specific, how long since you increased your weekly Sabbath school offering? Did you give one shilling each week five years ago? What are you giving now? Could it be you are still giving the same?

Paul recognised this problem; so when he wrote to the Corinthian church on the subject of freewill offerings he expressed the thought: "Lay by (give) as God has prospered" (1 Cor. 16:2). He urged that their offerings be in proportion to their income. Offerings were to increase with the income, generosity was to grow with prosperity.

Is it possible that over the years some of us have fallen behind in our Sabbath school giving? Could it

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### HIGH LIGHTS FROM THE 1964 BAPTISMAL REPORT

- 18,274 new members joined the church in the Inter-American Division during 1964.
- For the first time in our history each of the seven unions comprising our Division have baptised over 2000 new members in one year.
- Six local conferences or missions baptised over 1000 new members last year.

(See page 3 for the full report.)

# Evangelism

## Mexican Crusade Yields Fruit

MEXICO CITY, with its six million inhabitants, is one of the largest, most important cities in Inter-America; however, we have only a few churches and institutions there. To give the work a forward thrust three large churches were built last year, and on October 17, 1964, a great evangelistic crusade was launched.

There have been many exceptional aspects of this crusade. Holding three simultaneous efforts in these new churches; gathering together workers from each of the six missions, three teachers from Linda Vista Academy, and nine students from Montemorelos Vocational College; and securing the complete co-operation of the Mexican Union and the Central Mission, all are factors that contributed to the success of the effort. Jose Castrejon, president of the Central Mexican Mission, not only directed the corps of workers, but he also attended almost a hundred interested persons. The three teams were headed by Pastors Samuel Guizar, Xavier Soto Valle, and Jose Corral.

From the very beginning God granted rich blessings. At first almost 2,000 persons attended each night. Before long 2,500 names were obtained, and after a few weeks workers were studying with more than 1,200 persons in their homes.

Also noticeable was the reception given the effort by the press. Newspapers, radio, and television gave full coverage to the principal events of the campaign. Even now they are about to air a taped radio and TV programme in dozens of stations throughout Mexico for only the cost of production. The transmission will cost nothing.

An important phase of the campaign is the abundance of evangelistic material which has been placed in the hands of the hearers. Two volumes were published which include all the lectures and other



Evangelist C. E. Aeschlimann

materials used by the evangelist. Another small booklet was issued with all the press releases, the story of the effort, and the principal lectures which Elder Aeschlimann gave to outside circles. Also a series of 22 Bible studies was prepared by the evangelist, and a recording was made of favourite musical numbers by the chorus and marimba.

Three and a half months of arduous activity have passed, but God has granted an abundant harvest of souls. Five baptisms have been held. Sixty-eight believers have joined the Anahuac church; another 68 members have been added to the Tacubaya church; and 64, to the Portales church. That gives a total of 200 precious souls which have been won.

Among these new members are a former mission president; the wife of an army general; a youth who has won 150 prizes for skill in cycling and who lacks only two years to receive his Doctor of Laws degree; a doctor who is working in Branson Hospital in Canada; an engineer and army general. Hundreds of other

persons continue to prepare for baptism at a future date.

We are now entering the second phase of the crusade, which calls for Elder Aeschlimann's holding concurrent efforts in four different churches. At the same time, other workers will be directing efforts in six other locales. Thus the truth will be proclaimed in ten regions. It is the plan to have baptisms in each of the Mexico City churches every month. We have faith that God will give us a rich harvest of souls.

—Carlos E. Aeschlimann

## A Half Century of Service

On Sabbath, January 9, 1965, a memorable meeting was held in the Tacubaya church in Mexico City. Some 40 workers and more than 600 church members witnessed a fitting tribute to Pastor Antonio E. Torres, who has rendered 50 years of uninterrupted service to the Seventh-day Adventist Church in Mexico.

In his introductory remarks Evangelist C. E. Aeschlimann, of Argentina, pointed out that it was indeed an unforgettable day in that they were privileged to have before them the inspiring example of one who had laboured for a half century in the ministry. He added that Elder Torres's life constitutes a challenge to the youth to take up the torch that he has made to shine in all of Mexico for so many years.

Jose Castrejon, president of the Central Mexican Mission, presented a short biography of Elder Torres's life. Salient are these facts: Antonio E. Torres was born in 1892, baptised in the year 1913, and entered the work in 1915 under G. W. Caviness, a pioneer Seventh-day Adventist worker in Mexico. After serving as assistant publishing secretary in the territory then known as the Aztec Union, he ministered as pastor-evangelist in Guatemala and El Salvador

for two years. On his return to Mexico he was ordained to the gospel ministry in 1927. He united his life in marriage with that of Rosita Clavel, a Bible instructor. In 1930 he was a delegate to the General Conference session, which convened in San Francisco, and he was an appointed member of the union committee for two terms. He has served as pastor-evangelist in all the principal cities of Mexico. Among his converts are seven active ministers, and hundreds of others rejoice in the knowledge of the truth as fruit of his labours.

The president of the Mexican Union, Alfredo Aeschlimann, delivered a sententious sermon in which he presented the sacredness and high calling of the gospel ministry. Through this means God Himself calls man to discharge sacred duties.

With emotion Pastor Torres thanked his fellow workers for the tribute, and in a brief review of his ministry he left deeply impressed on the minds of his hearers the thought that a true minister is irrevocably loyal to God and to the work, never voluntarily leaving it, since a call is for all of one's life. He testified in moving words, "From Jesus Himself I received the sword of His Word in order to fight for the advancement of God's kingdom. That sword I will never surrender until I deliver it at the feet of my Master when He comes in glory or when He calls me to rest." Then he took a lighted torch and gave it to one of the younger workers saying, "The older generation passes on this torch to you younger workers, praying that you hold it high until the final triumph of the cause."

The young worker answered, "I take this torch and promise to hold it high, not permitting that its light ever be extinguished."

Immediately Pastor Carlos Aeschlimann made a call to the youth who were present, inviting them to come forward and accept the challenge to evangelise Mexico. More than 60 approached the platform indicating their desire to dedicate their lives to the Master's service. Then they with the ministry and members united in a prayer of consecration.

To close the service Efrain Rivera, secretary-treasurer of the Central Mission, offered Pastor Torres a parchment signed by everyone present and a piece of silver in honour

of his 50 years of consecrated service to his church.

Thus the Mexican ministry was accorded the unique privilege of seeing one of its members receive a just homage for his constancy in service.

They were also thrilled to see scores of youth decide to follow the footsteps left by this servant of God, who in turn had followed the footsteps of the Pastor of pastors.

—Carlos E. Aeschlimann

## Statistical Report

Mission/Conference	Baptised To Date	Goal To Date	% of Goal Reached
Dominican	913	900	101
East Cuba	270	300	90
Puerto Rico	831	1000	83
West Cuba	308	300	102
<b>Antillian Union</b>	<b>2322</b>	<b>2500</b>	<b>93</b>
British Guiana	559	1000	56
East Caribbean	718	1000	72
South Caribbean	767	1100	70
Surinam	18	55	33
<b>Caribbean Union</b>	<b>2062</b>	<b>3155</b>	<b>65</b>
British Honduras	166	400	42
Costa Rica	170	867	20
El Salvador	497	600	83
Guatemala	664	925	72
Honduras	188	750	25
Nicaragua	108	535	20
Panama	721	1501	48
<b>Central America</b>	<b>2514</b>	<b>5578</b>	<b>45</b>
Atlantic Colombia	380	500	76
Colombian Islands	26	40	65
East Venezuela	269	350	77
Netherlands Antilles	106	120	88
Pacific Colombia	411	450	91
Upper Magdalena	1294	1500	86
West Venezuela	248	300	83
<b>Colombia-Venezuela</b>	<b>2734</b>	<b>3260</b>	<b>84</b>
French Guiana	26	50	52
French West Indies	451	600	75
North Haiti	1175	1250	94
South Haiti	568	650	87
<b>Franco-Haitian</b>	<b>2220</b>	<b>2550</b>	<b>87</b>
Central Mexican	217	275	79
Inter-Oceanic	302	475	64
North Mexican	249	425	59
Pacific Mexican	213	325	66
South Mexican	1128	1000	113
Southeast Mexican	498	1000	50
<b>Mexican Union</b>	<b>2607</b>	<b>3500</b>	<b>74</b>
Bahamas	62	175	35
Cayman Islands	11	35	31
Central Jamaica	1388	1200	116
East Jamaica	1203	1200	100
West Jamaica	1151	1200	96
<b>West Indies Union</b>	<b>3815</b>	<b>3810</b>	<b>100</b>
<b>Inter-American Division</b>	<b>18274</b>	<b>24353</b>	<b>75</b>

# Tragedy and Triumph

SOME places stand out in history for all time. Invariably such places have witnessed events that have shaped the destiny of nations and even of the world. For instance, Stalingrad, that great Russian citadel, was the breakwater on which the flood tides of Hitler's invading hordes were broken to pieces.

Waterloo and Trafalgar are places that lighted up the pages of British history by decisive events that far transcended the importance of the places where they occurred. And to Americans, Gettysburg, Pearl Harbor, Okinawa, and others, were just names buried in geography books until history lifted them out of obscurity.

Kadesh-Barnea was just such a place in sacred history. This trading centre was on the border between Canaan, the Promised Land, and the sandy stretches of desert through which the children of Israel had travelled after leaving Egypt. God intended it to be only a gateway into the Promised Land. But through disobedience and unbelief the people of God made it a terminal point. God planned that it should be a portal through which His chosen people would march to obtain the inheritance. Instead it became a dwelling place, where lack of faith and rebellion sentenced the people of God to spend 40 years wandering in the wilderness.

Yes, Kadesh-Barnea was the iniquitous place where the mighty power of God, so often manifested during the wilderness journey from Egypt, was entirely forgotten; a place where the Israelites distrusted the hand that had safely guided them; a place where, through cowardice, they limited the power of the Holy One of Israel.

The experience of Israel at Kadesh-Barnea was a great disappointment to God. He intended that His people, poised here on the border of their future inheritance, would take pos-

session of the goodly land with eager expectancy. It was never His plan that Israel should have to turn back into the wilderness. This disappointment is graphically reflected in Numbers 14. In their rebellious attitude, the people exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be answered.

"As I live," declared the Lord, "I am going to deal with you exactly as I had heard you prescribe it. . . . And because of your unfaithfulness your sons will have to wander as shepherds in this wilderness for 40 years until all your corpses lie in the desert. . . . Then you will realise what it means to have Me against you" (Num. 14:28-34, Berkeley).

Commenting upon this frightening event in the history of Israel the messenger of the Lord has written: "God had made it their privilege and their duty to enter the land at the time of His appointment; but through their willful neglect that permission had been withdrawn. . . . They had distrusted the power of God to work with their efforts in gaining possession of Canaan."—Patriarchs and Prophets, p. 392.

## Israel's Faith Undermined

Today modern Israel should carefully ponder why the faith and will power of the ancient Israelites were so easily undermined. What was it that caused them to distrust God's power? What was behind that fateful decision to remain in Kadesh-Barnea when their eyes could see the hills of their promised homeland?

First, let us look briefly at the wilderness journey. More than a year had elapsed since they left Egypt and began their wilderness wandering. The journey had not been a bed of roses, yet it had provided some ease and comfort for the people.

In the desert they did not have to provide food and drink by their own toil. God abundantly supplied

them with manna and water. It came day by day as surely as the sunrise. Their clothing and shoes did not wear out. In the desert they were free from their traditional enemies. The Egyptian host had been overthrown, and the desert isolated them from all their enemies.

Then, too, in the pillar of cloud by day and the pillar of fire by night they enjoyed a sense of companionship, a paternal control by the Lord without much effort on their part.

So by the time they reached Kadesh-Barnea they had begun to take things for granted and had developed an attitude of complacency. They were virtually immobilised by a mental state of inevitability—was not God in the pillar of fire? Had He not promised to give them Canaan?

They were soft and easygoing, instead of being strong and aggressive men of faith and courage, who thought positively of the conquest of Canaan. They were not prepared to pay the price of advance into enemy territory. Perhaps they reasoned something like this: "Who wants to exchange the pleasantries of Kadesh-Barnea for the battlefields of Canaan?"

But Kadesh-Barnea is not merely a name connected with the life and history of ancient Israel; it is a place with meaning for the church today. We need to pause to ask ourselves some searching questions: Has the remnant church arrived at a place called Kadesh-Barnea? Are there evidences that while in sight of the hills of the Promised Land we are delaying to face up to the challenge of the unfinished task? Are we losing our drive, and settling down as have other religious organisations after their initial "big push."

Another question that plagues my conscience: Why are we operating both below our possibilities and God's design for us in this decisive moment in our history? I believe we should

# at Kadesh-Barnea

By RALPH S. WATTS

Vice-President, General Conference.

attempt to answer such questions during this Biennial Autumn Council, for surely this is the time and place to candidly appraise matters pertaining to the work of God.

## Some Hindering Influences

It seems to me that there have gradually developed within our organisation certain influences that are impeding the forward thrust of the movement due at this decisive hour. I hope I will not be misunderstood if I refer to these hindering influences. Fidelity and loyalty to the divine course marked out for us should be our supreme burden and quest. Our adherence to Heaven's appointed schedule should be our greatest concern. The triumphant closing of this final warning message was set by God for this, our day. Now let us look at some of the hindering influences which we detect among us.

As a religious body we have come of age. We are now well established in the religious world's consciousness—sometimes, I must add, not too favourably. Our church organisation and polity are the best, the most unique, and most effective among religious bodies. We have numbers and are growing day by day. Two years ago at a previous Autumn Council our statistical secretary informed us that Seventh-day Adventist density in world population had increased more than six times as fast as the world population during the past 50 years. This is an enviable record. Today, Sabbath-keepers number more than 2 million and the work is well established in strategic points in all the great centres of the world.

We have financial means at our disposal. Appropriations to our world-wide work have more than doubled during the past 12 years. Also during the past three decades the total denominational investment has multiplied more than ten times. We enjoy a full body of faith and

doctrine, hewn from the quarry of Holy Scriptures. Before our work is finished and probation closes, we will become the centre of world discussion, world decision, and concerted world attack. This is inevitable in God's plan for His church. But strange as it may seem, our greatest denominational peril results from our coming of age. There is a definite peril in maturity.

One of the usual evidences that a person has reached the post-youth stage of life is a growing concentration of obesity in already well-established areas of the body. In men much of this obesity is usually concentrated around the waistline. In like manner in our church today we are witnessing a growing concentration of interests in already well-established centres. The increasing colonisation around our institutions and headquarters offices poses a serious problem and has a profound bearing on our plans for a more rapid advancement of the cause of God in all the earth.

## Increasing Dependence Upon Financial Support

Another peril that we face is the increasing tendency to depend upon money rather than on divine power for the speedy finishing of the work. The larger we grow, the more institutions we establish; the greater we expand our mission programme, the greater become the demands for more funds and appropriations.

Psalm 127 plainly reveals the foolishness of thinking we can gauge our success by material things: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (verse 1).

We need to refresh our minds lest we forget and look to material things. Man's power is not evidence that God is with us. We must remember that numbers and material possessions are

not necessarily signs of spiritual power.

We turn now to another retarding influence. It is the subtle spirit of doubt and uncertainty which results in conformity to the world. Sad to say, this spirit has sought entrance into the hearts of many believers in our ranks. This mental attitude is chilling the ardent longing for the speedy coming of the Lord, which should underlie all fervent sacrifice to hasten that day. It is self-evident that confidence in the certainty of the Advent Movement is foundational to any unusual sacrifice in its behalf. As leaders we must remedy the leavening influence of uncertainty and worldly conformity that is neutralising the effective witness of many.

## Prime Purpose of Our Existence

I believe that God is calling us anew to the prime purpose of our existence as an organisation. Far above figures, far above statistics, slogans, and mechanics stands the expectation of God toward the leadership of this remnant church. God expects us to terminate at once our sojourn at twentieth-century Kadesh-Barnea.

I sincerely believe that the remnant church has never before faced such a time as this. Look at the facts as we will, there is but one inescapable conclusion—namely, that for its special mission in this hour our church is in need of special preparation.

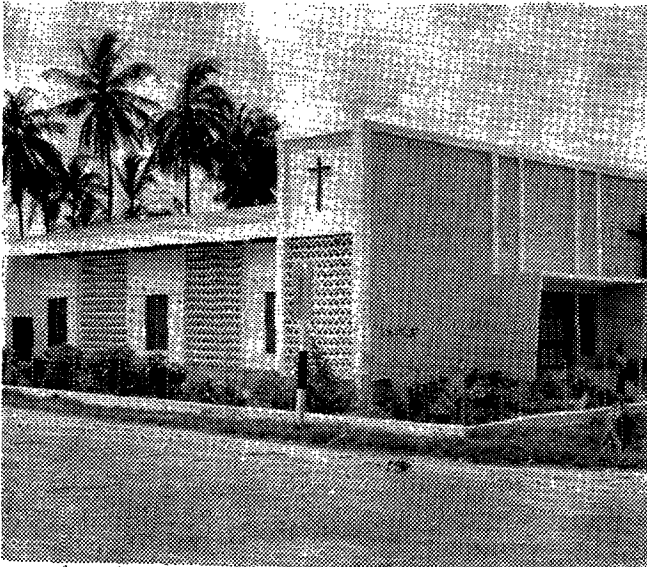
If the church is in need of special preparation in order to reach God's exalted purpose for this climactic hour, then surely it is for us, the leaders in the Advent Movement, to lead out in seeking this preparation.

The greatest of all underlying hindrances is the lack of the Holy Spirit in our lives. The outpouring of the Spirit of God upon the church and in our lives is our great need. This

(Continued on page 9)

# 1964 Church Dedications i

By M.



## NEW AMSTERDAM

The history of the New Amsterdam church dates back to the 19th century when the believers in this second city of British Guiana worshipped in several homes before they erected their first church home in 1894 on a site purchased by Phillip Giddings.

The membership grew rapidly, but the building deteriorated. Then a larger church was built in 1922. Twenty-nine years later it was impossible for this building to accommodate the believers, and plans were laid for the building of a new church. MV's set to work making concrete blocks, and each member contributed time and labour in the building of this temple.

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## ADELPHI

In 1951 a group of Advent believers in Adelphi, British Guiana, were organised into a church. For many years they worshipped in an unfinished building, which also needed to be enlarged to accommodate the growing congregation.

On Sunday morning, September 13, 1964, George W. Brown, MV secretary of the Caribbean Union, preached the dedicatory sermon in the enlarged and completed church building. M. E. Nebblett led out in the Act of Dedication, and J. G. Fulfer offered the prayer.

C. C. Nebblett, pastor of the church, and A. Byass, the local church elder, worked untiringly to complete the house of worship.

## KAITUMA

District Commissioner C. McA. Ashley, of the Northwest district of British Guiana, addressed a group of Adventist believers and friends on the afternoon of August 2, 1964, at the dedication service of the Kaituma Seventh-day Adventist church. This is the first church of any faith to be built in this area.

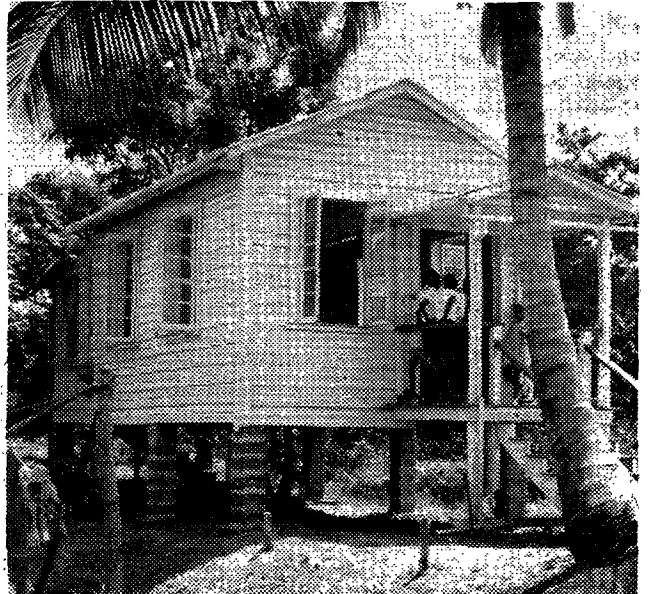
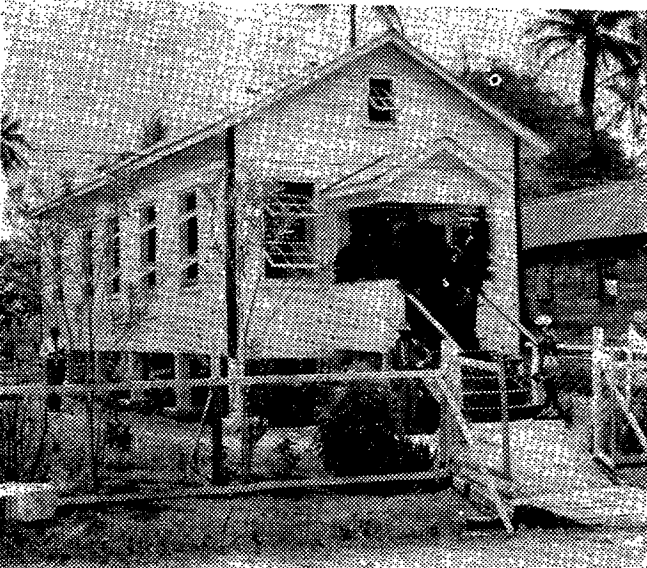
The building was declared open by Mrs. M. E. Nebblett. Pastor Fulfer presented the sermon of the day. Paul Rambharose led the congregation in the Act of Dedication, and the dedicatory prayer was offered by M. E. Nebblett.

Joseph Burton, the district pastor, has laboured untiringly in raising up four groups of believers in this New Regions area.

## BAGOTVILLE

Twenty years ago an isolated Seventh-day Adventist started a branch Sabbath school in his home in Bagotville, British Guiana. Twenty souls were baptised, and the company increased in membership until a church was organised.

On April 5, 1964, these believers witnessed the dedication of their new church building. J. G. Fulfer delivered the dedicatory sermon, and M. E. Nebblett led in the Act of Dedication. C. L. Powers offered the dedicatory prayer.





# The British Guiana Mission

NEBBLETT

## POUDEROYNE

A young man impressed in a dream to help the work of the Seventh-day Adventist church in his district, gave a parcel of land on which the Pouderoyne church was built. On April 5, 1964, this church was set apart for holy worship. C. L. Powers, president of the Inter-American Division, preached the dedicatory sermon, and J. G. Fulfer, president of the Caribbean Union, led the congregation in the Act of Dedication. W. W. Weithers, publishing secretary of the Caribbean Union, offered the dedicatory prayer.

## TAKAMA

Eighty miles by speedboat up the Demerara River, 80 miles farther by jeep across to the Berbice River, then another 80 miles by river and we are at Takama, on the Upper Berbice River, British Guiana.

The Takama church is the first to be built on the Berbice River in more than 30 years. Work was started by a group of laymen who held a series of meetings and reaped a large harvest of souls. With no place to worship they united their efforts in cutting lumber and constructing the church.

Mrs. C. C. Nebblett, wife of the district pastor, declared the building open by cutting the ribbon across the door. The dedicatory sermon was given by J. G. Fulfer. C. C. Nebblett led the congregation in the Act of Dedication, and M. E. Nebblett offered the dedicatory prayer.

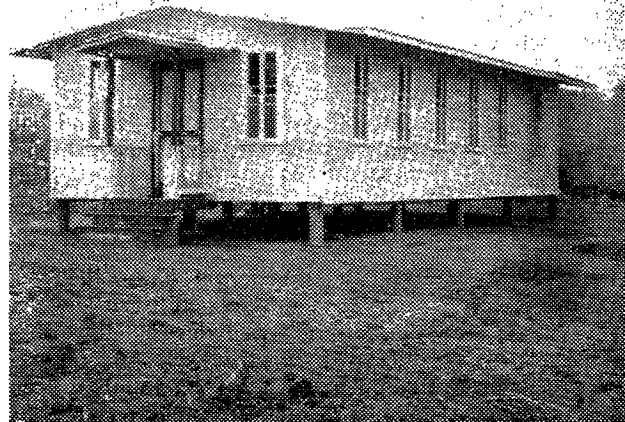
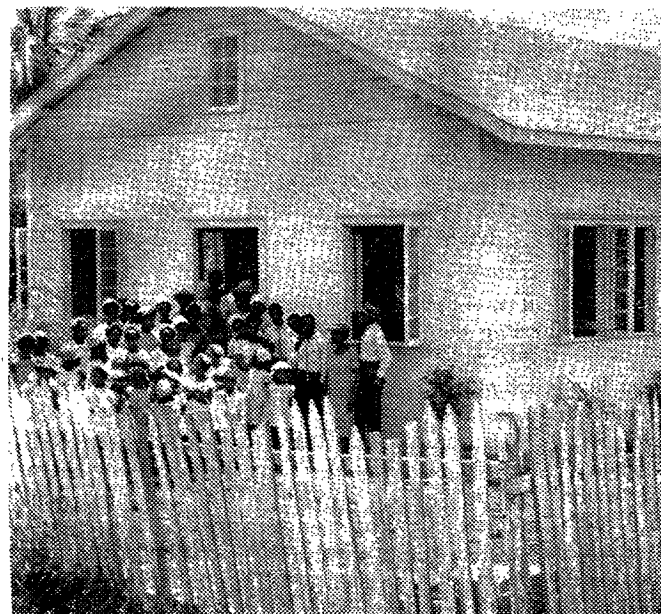
## VERGENOEGEN

Vergenoegen is situated on the East Coast of Essequibo, British Guiana. On Sabbath afternoon, April 4, 1964, a large group of members and believers gathered to dedicate the beautiful church that had been erected through the sacrifice and hard work of the members. W. W. Weithers, who raised up the church 20 years ago, preached the dedicatory sermon. M. E. Nebblett led the congregation in the Act of Dedication, and C. L. Powers offered the dedicatory prayer.

## KAKO

The Kako church is a gift to missions donated in memory of Brother and Sister Adan Tracer by their relatives. Kako is a small Amerindian village deep in the jungle of British Guiana. A party of workers, including division, union, and mission personnel and their wives, travelled most of one day to reach this lonely outpost of the gospel. Because of several delays it was dark when they arrived at Kako.

C. L. Powers preached the dedicatory sermon without aid of a light. K. W. Whitney led out in the Act of Dedication by torchlight, and J. G. Fulfer needed no light to invoke God's blessing on the church and its programme.



# With the Departments

## Sabbath School

### Branch Schools Grow in the Franco-Haitian Union

I bring you Christian greetings from 297 Sabbath schools and 3,017 branch schools in the Franco-Haitian Union. Here branch schools spring up like mushrooms, but they continue to grow and bear fruit like great trees.

When Joseph Charles, a district pastor in Haiti, visited the Paillette church, he instructed them in branch Sabbath school evangelism. On fire to finish the work of God in their territory, this church soon had 27 branch schools functioning, and after only a few months ten souls were baptised as the first fruits. Now there is a goodly number of new believers preparing for baptism.

The Cape Haitian district has more than 200 branch Sabbath schools, and the pastor told me that with young people and adults working so effectively, he hopes to go well over his baptismal goal of 100 souls for the year.

Jose Mercier has already baptised 15 persons as a direct result of branch Sabbath schools, and he expects to have an even larger harvest of souls during December.

In February, 1964, I initiated branch Sabbath school evangelism in Cayenne, the capital of French Guiana, and in St. Laurent, the second city of that country. With great enthusiasm the churches accepted the programme and set high goals to achieve by 1966. I am happy to report that they have already reached about half of their goal.

For several months the Warrens, a humble farming couple in St. Laurent, were impressed that they should go as lay missionaries to a region of French Guiana where the gospel had never been preached. Mrs. Warren reported that twice in a dream God had invited her to go with her husband, who is about 60 years of age. After attending the branch Sabbath school rally, they decided to settle in St. Georges de l'Oyapoc, a town

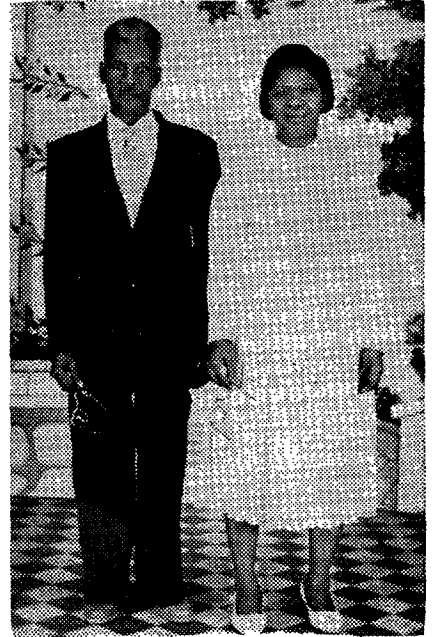
some 250 miles from St. Laurent. Although friends told them that they should not go so far, they felt that God had called them.

They sold their chickens, their thatched cottage, their little farm where they grew corn, green beans, and other vegetables. They sold everything else they possessed. Then on March 16, they left to go to a city they did not know. After a bus trip from St. Laurent to Cayenne, they took a small boat for a 17-day voyage over a rough sea, and finally they arrived in St. Georges.

Immediately these two laymen began going from home to home. Soon they started a branch Sabbath school which grew in spite of opposition from the local priest. The Warrens faithfully studied all the points of doctrine with the interested persons. Four months later, on August 15, Eugene Berle, president of the French Guiana Mission, visited them and found two persons ready for baptism. He also organised a Sabbath school with 17 members.

Pastor Berle reported that during the time he was in St. Georges, four Indian chiefs from the Wassa, the Couipi, the Commant-Commant, and the Oukawa tribes came to ask that the Warrens be sent to teach their people. After travelling for three days and three nights by canoe, the chief of the Oukawa tribe, with a delegation of 15 persons, arrived in front of the Warrens' small home to present his request.

In St. Georges the Warrens live in one room, which serves as bedroom, parlour, dining room, and worship room. There they gave the Indians something to eat, and then Brother Warren took them to the yard where he had some benches which he had made. He hung up a picture roll and began to explain the Word of God. The faces of those Indians reflected joy and hope during the



Brother and Sister Warren

study, and with one accord they manifested their desire to prepare to be with Jesus when He comes to take His children home.

The mission committee has decided to send the Paul Josephs with a motor canoe to bind up the interest which has been started by these two faithful lay workers among the townspeople and among the primitive tribes.

In the Franco-Haitian Union we know that branch Sabbath schools are a powerful and successful means of winning souls.

—S. B. Jean-Elie

► Dr. Kenneth Burden informs us that the Bella Vista church and Sabbath school now has seven branch Sabbath schools functioning. They also hold several meetings during the week.

► After Hurricane Flora the food canteens were obliged to curtail activities to help the devastated regions. Recently, however, the 30 organised canteens have reopened and are feeding some 12,000 children daily.



## Dominican Conference Holds "121 Congress"

Remembering that this is the 121st year since our High Priest entered the Most Holy Place, the Dominican Conference held the "121 Congress" from Thursday, December 31, to Sunday, January 4. R. F. Mattison, MV secretary of the Antillian Union, opened the congress with his keynote address Thursday evening.

During devotional hours Elders B. L. Roberts and J. W. Taylor, teachers in the Department of Religion at Antillian College, presented lessons drawn from the sanctuary services and furnishings. A scale model of the ancient sanctuary, which Professor Hector Rodriguez, of Dominican Academy, had made, helped to make the lessons more vivid. When Elder Roberts made a call for consecration after the Sabbath morning service, 35 young people and adults approached the altar signifying their desire for baptism. District pastors will follow up these interests.

Highlighting the congress was a demonstration of Pathfinder activities on Sunday. A drill team from the La Paz church presented an outstanding programme which everyone heartily applauded. This programme was followed by an Investiture service.

Juan Rodriguez, MV secretary of the Dominican Conference, reported that a total of 300 had been invested during 1964, and TARGET 3000 activities resulted in 500 baptisms. Dominican MV's are doing their best to hasten the coming of Jesus.

In his final sermon Pastor Roberts spoke on sanctification and the need to prepare for the trials of the last days. God's Spirit moved mightily on the hearts of all, and everyone present determined to be ready to meet the Lord when He appears. The male quartet from Antillian College contributed to the beauty of the service.

Emphasising the seriousness of the times in which we live was a motto on the wall of the stage which read "Time Shall Be No Longer." At one end of the motto was an enormous hourglass sifting out the very last grains of sand.

A special programme of sacred music, an hour dealing with Christian

education, and another hour with Juan Rodriguez on TARGET 3000 and PROJECT 1965, all added up to a successful retreat with God.

## TRAGEDY AND TRIUMPH . . .

(Continued from page 5)

is the one means indispensable for reaching the hearts of men everywhere. This is the only means that will prepare the church for the "loud cry" of the message—and yet how appallingly apathetic we are about it! To have this lack supplied should be our greatest burden. This is the one thing that stands between us and the consummation of our commission. If the church is to be filled with the Holy Spirit, this Gift must come upon men and women individually, who comprise the church. In view of the decisive hour that faces the world today, I am sure it is not the will of God that the coming of Christ shall be longer delayed.

We have noted that God did not design that ancient Israel should wander 40 years in the wilderness. He promised to lead them directly to the land of Canaan from Kadesh-Barnea. But we are told that they went not in "because of unbelief." And the frightening part is that the same sins are delaying the entrance of modern Israel into the heavenly Canaan today.

Remember, my fellow workers, the timetable of last-day events which usher in the finishing of the work depends not upon numbers and budgets, but upon the readiness of the remnant people of God to bring their lives and activities into conformity with the will of God. When the church is what it should be, God can speedily finish His work upon earth.

—Review and Herald

## NEW AMSTERDAM . . .

(Continued from page 6)

Because everyone rallied to the project, the church was completed by 1963, and the next year it was cleared of debt. On September 13, 1964, J. G. Fulfer, president of the Caribbean Union, preached the dedicatory sermon, and G. W. Brown, union MV secretary, dedicated the building to the glory of God in prayer. C. C. Nebblett, the church pastor, led out in the Act of Dedication.

## Publishing

### A. R. Mazat Heads PPPA Periodical Department

Arthur R. Mazat, formerly of the Southwestern Union Conference, is the new chief in the Pacific Press Periodical Department. He succeeds D. L. Olsen, who accepted a call to the Southern California Conference.

A graduate of Union College, class of '40, Elder Mazat brings to his new responsibilities a background of fifteen years' missionary work in China (where he was captured and held hostage by the communists in 1943-1944), plus nearly three years in the Middle East, two years in the Texico Conference, and seven in the Southwestern Union. In the last two fields he served as home missionary, Sabbath school, and radio-TV secretary.

In his new post at the Pacific Press, Elder Mazat will direct sales and promotion of *Signs of the Times*, now in its 91st year of soul-winning success; *Listen*, the colourful temperance journal; *Primary Treasure*; *Our Little Friend*; *Sabbath School Quarterly*, and other periodicals.

As the years pass and the end draws nearer, God's truth in printed form must be more widely distributed than ever before. We are confident that this will be the case with *Signs of the Times* and our other publications, under Elder Mazat's energetic, dedicated leadership.

—Richard H. Utt

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"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song . . . Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world." *EVANGELISM*, pages 185, 188.

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# Around the Unions

## Colombia-Venezuela

### Greater Possibilities Ahead

Certainly the year 1964 has been the greatest in the history of the Seventh-day Adventist Church in Colombia-Venezuela! We have witnessed God's powerful arm directing in all its activities. As final reports arrive, we have only words of gratitude and praise for our Heavenly Father.

We have set a new record in baptisms. As I write these lines, Luis Florez, president of the Upper Magdalena Mission, called to announce that they baptised 1,311 souls during the year. The Pacific Mission passed the 400-mark. Baptisms reported by East Venezuela workers total 269. All indications point to the passing of our goal of 3,000 baptisms which was set for 1964, thanks to the faithful work of our ministers and laymen.

Luis Camacho, the union treasurer, has been anxiously awaiting the arrival of the tithe and mission offering reports for December. This morning he informed us that the Pacific Mission has had a large increase not only in tithe but also in freewill offerings. The West Venezuela Mission designated December as the month to square accounts with God, and tithe income reached the sum of Bs 40,000 for that month.

MV activities, spurred on by TARGET 3000 goals, have exceeded all expectations. Our self-denying colporteurs have entered into orbit and are approaching their goal of three million pesos in deliveries. The '64 Ingathering campaign was an example of combined enthusiastic missionary endeavour. Nearly 1,500 new branch schools have been organised. Many new churches have been constructed.

In 1964 the Nirgua school project was initiated in Venezuela. Union-wide, the churches and their leaders

have supported the great project by gathering funds. The new school plant, under the able direction of C. E. Schmidt, is already taking form. On January 5, E. A. Escobar, president of the West Venezuela Mission, wrote: "If you could see how the grounds look now, perhaps you would not recognise them."

Our college has just completed an excellent year, but all indications promise an even better year in 1965. On January 6, Guillermo Krieghoff, the new president, informed the college board that 292 students had already matriculated for secondary and college classes.

But, my dear brethren, the best days for Adventism are still before us. Let us lift our sights with faith and optimism. We have complete confidence in our Saviour's promise: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" John 14:12.

Personally I hope to see the day when the Colombia-Venezuela Union will baptise 5,000 souls in one year, as in Pentecost. The Spirit of Prophecy says, "But the latter rain will be more abundant."—Evangelism, page 701. I am confident that soon our union will have 30,000 members, and that its tithe will pass five million pesos yearly. Where we have one minister today, soon there will be ten; and where today there is one colporteur, we will have 20.

Let us be of good courage, for there are even greater challenges, greater possibilities in store for 1965.

—A. H. Riffel

THINK OF THIS . . .

(Continued from page 1)

be that we are actually giving less in proportion to what God is giving us?

Increased costs and increased needs? Yes, but also increased blessings and increased prosperity! The result should be increased giving!

## Antillian

### Puerto Rico Holds Ninth Biennial Session

The Ninth Biennial Session of the Puerto Rico Conference was held December 3-6, 1964, on the campus of Antillian College, Mayaguez, Puerto Rico.

Two hundred thirty-two delegates, representing 88 church organisations and a membership of 6,801, were present for this session. J. C. Kozel, assistant treasurer of the General Conference, A. R. Norcliffe and T. C. Sample, president and treasurer respectively of the Antillian Union, and the writer were present.

Session business was conducted with dispatch. R. R. Drachenberg and J. H. Figueroa were re-elected president and secretary-treasurer respectively for the ensuing biennium. All departmental secretaries were also re-elected. In addition to the business sessions, spiritual meetings were conducted several times a day.

On Friday evening three young men were ordained to the gospel ministry. They were Daniel Lopez, chaplain of the Bella Vista Hospital; Ramon Mercado, district pastor of the Puerto Rico Conference; and J. Wesley Taylor, assistant Bible professor of Antillian College.

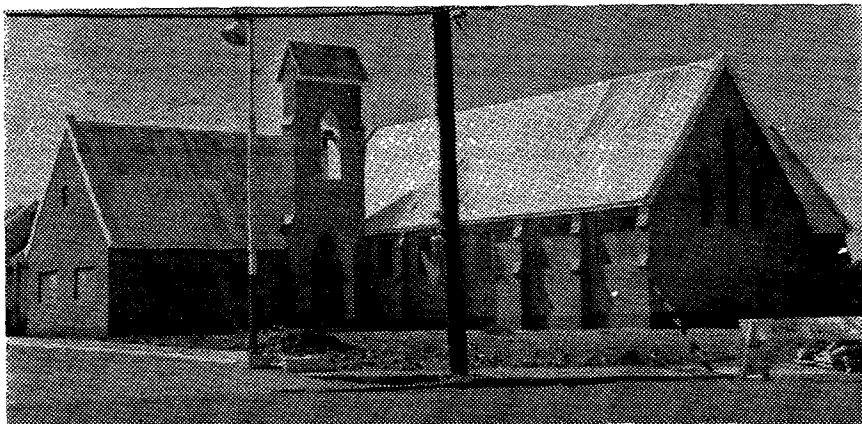
On Sabbath a general meeting was held in a rented auditorium in the city of Mayaguez. More than twelve hundred church members and visitors were present for the special Sabbath school and church services. Elder Kozel presented the sermon at divine worship. A special offering for conference evangelism amounted to more than \$3,000 in cash and pledges.

The reports of the president and other conference staff members all breathed a spirit of rapid growth and evangelistic zeal. These are a few of the high lights: During the last biennium nine new churches

were organised, 1,208 new members were baptised, 22 new workers were added, colporteur sales soared to more than a quarter million dollars, six new churches were dedicated, tithes totaled more than \$830,000, and Ingathering reached more than \$80,000.

We were impressed by the full compliment of departmental activities, all of which are well organised and co-ordinated to contribute to the strength and growth of our church in Puerto Rico. The results are seen in a happy, united constituency which is outstanding for its missionary spirit.

—David H. Baasch



The new Fredricksted, St. Croix, church

## Dedication of the Fredericksted Church

The Fredricksted, St. Croix, church was dedicated November 29, 1964. This church congregation was organized many years ago by D. C. Babcock and C. G. Van Putten, pioneer missionaries. The lot used for the new building was acquired in 1924. Elder Van Putten, now retired, developed the plans and directed the construction of the new building, which seats 250 and has ample room for children's departments and related church facilities.

Participating in the service were D. H. Baasch, secretary of the Inter-American Division, who delivered the dedication sermon; J. C. Koziel, assistant treasurer of the General Conference, who offered the dedicatory prayer; and E. J. Murray, secretary-treasurer-elect of the Caribbean Union who led the congregation in the Act of Dedication.

Other visitors included Roy Hoyte, a former pastor; M. C. Van Putten, treasurer of the Lake Region Conference; and many friends from St. Croix and the neighbouring islands of St. Thomas and Antigua.

The Advent ministry welcomes Brother Murray to its challenges and responsibilities. May his ministry be productive of the highest good in his continued effort to advance the kingdom of God.

—George W. Brown

### CORRECTION:

#### New Belize Church Dedicated

In the December, 1964, MESSENGER the title of the article stated that the new Belize church was dedicated. This church has not been dedicated; the service was a special opening programme.—EDITOR.



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## Caribbean

### Ordination Service Highlights Retreat

A large congregation of Adventists from all of Barbados witnessed the ordination of Eric John Murray to the gospel ministry at the Government Hill church, December 19, 1964. The service was scheduled to coincide with the annual workers' retreat, December 17-20.

The ordination service was an impressive occasion as 47 fellow workers from the East Caribbean Conference witnessed the laying on of hands on Brother Murray, who for more than six years has rendered valuable service as secretary-treasurer of that conference. Brother Murray has given 14 years of service in the treasury department in British Guiana, the Bahamas, the Caribbean Union, and the East Caribbean Conference.

The ordination sermon was given by G. W. Brown, MV secretary of the Caribbean Union. S. L. Gadsby, Lay Activities secretary, offered the ordination prayer, and J. G. Fulfer, president of the Caribbean Union, delivered the charge. The welcome to the ministry was extended by G. R. Thompson, newly elected president of the East Caribbean Conference. Other officiating ministers were R. L. Hoyte, W. W. Weithers, J. C. Shillingford, K. W. Whitney, and N. A. Premdas.

### Greener Pastures

By THURMAN PETTY, Jr.

The grass is greener where he went,  
But I don't mind, I am content.  
As long as God is by my side  
I'll stay right here where I abide.

Some folks fore'er go here and there  
In search of greener pastures fair;  
But God has given me this place  
To show to me His loving grace.

So here I'll stay and do His work  
Though others all around me shirk.  
The greenest grass that I can see  
Is that which God has given me.

—Review and Herald

# A CODE for HAPPINESS

By K. H. WOOD, Jr.

Associate Editor, REVIEW AND HERALD.

A YOUNG man, now a senior in college, wrote to his father recently for counsel. He said that although he had read extensively in the writings of the great philosophers, he had not found a simple guideline for conduct that would eliminate all moral and ethical problems. He wanted his father to suggest a code by which to live.

The father's rather extended reply was published in the October 19, 1964, *National Observer*. Before setting forth his own simple but practical rules of conduct, the father asked: "Do you want a code that permits you to behave in any way your whims or your passions dictate, justifying in some magic way whatever you want to do? . . . I am sorry, but that is no code at all; it is, rather, a total lack of a code, the same outlook you would have had if it had never occurred to you to begin your search in the first place."

The father went on: "Nor will your search ever end if you are looking for a philosophy that . . . [will] forever banish all decisions about right and wrong. You don't like to be tempted, and you would like some ironclad set of mind that would somehow protect you from temptation? You will never find this either."

"Have you ever, in your reading or in any discussions, heard of a human being who was never tempted, who never found himself in a predicament where desire pulled him one way and his sense of morality pulled him the other? Do you imagine that the founder of Christianity never knew temptation? Or that the mature adults you know, who seem to live proper lives, somehow have passed through the age of temptation and are no longer troubled by it? If you think that you are mistaken."

Having told his son that no acceptable code either permits immoral, irresponsible conduct or eliminates temptation, the father suggested two ways he had found helpful in leading an upright life.

First, he said, "Do what any prudent man would do: Wherever possible, avoid situations that you know are likely to produce unnecessary temptations. Some of these are stock situations, and you know before you get into them—or you soon learn—what moral risks they carry. There's no use in taking on the devil 20 times a day if you can cut the number of bouts to 5 or 10."

Next the father states that he has become convinced that "what other people do affects my happiness. What I do affects the happiness of other people. Even if I didn't like it, my life is somehow intertwined with the lives of a number of other persons—my parents, my wife, my children, my brothers and sisters, my immediate circle of friends, even business associates. . . . [I] believe that I am obligated, to the extent that my will power and discipline permit, to do nothing in the pursuit of my own pleasure that will mar the lives or wither the happiness of the people whose lives are intimately linked with mine. . . . When temptations arise, I must consider whether the course of conduct I contemplate could have the effect of severely saddening the people I am associated with, or blighting their lives."

The father offers as his reason for following this course: "What it gets me is a sense of satisfaction that is a bit too personal for me to try to describe in detail, even to you. I might say, though, that even after the occasional convention or out-of-town meetings that I

must attend, . . . I can come home, look across the room at your mother, and enjoy the feeling that even if she knew every detail of what I did, there is nothing there that would disturb the happiness of our evening, or of the 10,000 more evenings together I hope we still have.

"Nor is there anything that would similarly blight your happiness or your brother's, because I do not feel that I have the right to be reckless, or to seek my own pleasure or my own material success, at your expense, or at the risk of your futures."

## LOVE THY NEIGHBOUR

. . . readers will recognise that this code is, in effect, simply a modern restatement and application of Christ's command, "Thou shalt love thy neighbour as thyself." It is a condensed version of the last six commandments of the Decalogue. As such it carries more weight than merely good advice from a father; it is a command from the Father above, whose wisdom is infinite. No one, be he young or old, rich or poor, male or female, has a right to live an unprincipled life, and thus bring unhappiness to those with whose his life is entwined. Before doing anything that may have an effect on the lives of others he will ask, "Will this hurt or help them? Will it disappoint them or make them proud of me? Am I acting selfishly or unselfishly? Am I forfeiting the honour and respect of my peers, or am I proving myself worthy of their love and confidence?" By choosing the "better way" under these circumstances, one will not necessarily show that he loves God or that his heart has been transformed by divine grace, but he will reveal an understanding of life's true values, and he will show his determination to live above the animal level in his pursuit of happiness.

Here let us note a puzzling aspect of this father-son exchange. Not once does either party make reference to the ten commandments. Not once does either report that in his reading he has discovered this perfect code of ethics and morality. Not once does either suggest that man has not been left to experiment blindly and develop his own standards. Not once does either point out that God has revealed His will to man, and that by conformity to this will man finds happiness and escapes many sorrows.

Surely this is a sad commentary on the work of the churches. So completely silent on the law are today's pulpits that millions of people are scarcely aware that the moral law exists; much less do they know that happiness accompanies obedience. When the churches gradually gave up preaching about the law because the fourth commandment provoked too many embarrassing questions, they doomed multitudes to wander in moral darkness and fell heir to a large share of the blame for the world's sagging morals and rising crime. How tragic!

Here is a mighty challenge to the remnant church. As no other people on earth we are in a position to spread a knowledge of God's law. We can press home its claims upon every soul. We can help people see that true happiness comes by strict adherence to the divine precepts. Best of all, we can introduce men and women to the Power needed for obedience—Jesus Christ, the Power that gives victory in the hour of temptation to all who sincerely desire it.

—REVIEW AND HERALD