



The Inter-American Division

Messenger

World-Wide Evangelism Offering

By R. R. FIGUHR, President of the General Conference

The divine commission that the Lord gave His church is to advance. "Go ye into all the world" was His parting admonition. In harmony with this command, the General Conference, at its 1957 Autumn Council, voted to issue a special appeal to all our people everywhere to provide one million dollars for evangelistic and missionary advance around the world. This is a large sum but it can be raised. We feel certain that our people will want a part in advancing the work of God. This offering will be world-wide. In every land where there are Adventists, funds will be raised to swell the offering. "Everyone as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

A million dollars will do so much in giving renewed impetus to the proclamation of the truth. We look forward with confidence to a wonderful response to this appeal during the General Conference year. In the churches of Inter-America the offering will be received on May 3. This will be supplemented by another special offering on June 21, during the General

Conference Session. We expect these two offerings to be no less than one million dollars.

The times demand something extraordinary. Never before have there been so many calls and so many openings for the message as now, and never before have the times been so critical and ominous. Prophecy is rapidly fulfilling. Soon opportunities for work will close forever. Even today some doors are barely ajar. How soon money and properties will lose their value we do not know. Inflation, depression and other serious financial developments threaten the world. Should we not now put our talents to use? Should not now our gold, our service, our all, be dedicated to the work of God, to be available for His use while there is still opportunity to work? The night is hastening on when no man can work. Let us work while it is day to finish the task assigned us that we may soon hear the words of welcome from our Lord, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The World-Wide Evangelism offering is to be taken up on May 3, 1958. If this issue of the MESSENGER should be received after May 3 and you were not privileged to participate on that date, will you not place your offering in an envelope, mark it "World-Wide Evangelism," and place it in the offering plate or give it to your church treasurer? Let us make this the largest single offering that Seventh-day Adventists have ever given in Inter-America.

Evangelism

IN THE INTER-AMERICAN DIVISION

MEXICAN UNION EVANGELIST IN TACUBAYA

Elder Rodrigo Bustillos, evangelist for the Mexican Union, began a series of meetings in the Tacubaya church, the original mother church of the Mexico City churches. We have seen the blessing of God in a special way during this evangelistic campaign.

on the cards provided. A fine group remained in the baptismal class and, thank God, on the first of February, 44 precious souls were baptized. It was a day of great rejoicing for the church of Tacubaya, and surely it was an occasion of joy in heaven also.



Baptismal candidates in Tacubaya, Mexico City.

Seated in front: Moises Garcia, Pastor Rodrigo Bustillos, Salomon Bustillos and Jesus Ramirez.

Posters announcing the meetings and showing a picture of the speaker were placed in the show windows of stores and business houses. Every Sabbath afternoon a group of adults and children distributed hand bills in a systematic way in the nearby sections of the city. Every night a good prayer band, led by Leonardo Flores the church elder, met in the church and prayed for the success of the meetings. Elder Bustillos was assisted in the organization of the evangelistic series by Moises Garcia, Jesus Ramirez, and Salomon Bustillos, the pastor of the church.

God blessed the efforts of all who were co-operating and answered their prayers, for so many people came to the church that it was necessary to procure extra chairs and even then many had to remain standing. Lawyers, doctors, teachers, businessmen persons who had never entered the church before were with us, and as we shook hands with them after each lecture, we could see that they were satisfied and happy.

Gradually the doctrines of our church were placed before them and as the time for making decisions came, the majority of them signed their names and gave their addresses

We have a fine attendance on Sabbaths and at the regular services now, and we also have a good baptismal class of whom we expect to baptize about 20 very soon. The church is full of enthusiasm and with God's help we will keep this spirit and continue to work, for there is much to be done before Jesus comes.

—Salomon Bustillos

A LAY EVANGELIST JUSTIFIED

Nicanor Alfaro, a lay preacher, was returning from the village of Rovirosa, Tabasco, Mexico, when a band of enemies suddenly appeared with clubs and beat him cruelly. Without arguing with them, he was able to escape from their hands and reach his home in La Victoria.

At dawn the next day the chief of the mounted police came in search of the layman to take him to prison, for he was accused of stealing. When he saw how he was bruised and all black and blue, he took pity on him and allowed him to present himself the next day before the frontier officer. The next day, accompanied by the district pastor, he went. His accuser was already there and outside were several men from Rovirosa, asking

that Brother Alfaro be driven out of their village.

God was present to show His great power and wisdom just as He had done for the three Hebrews in Babylon when they were in the fiery furnace, for Daniel in the den of lions, for Mordecai in the time of Queen Esther. The result was that the officer ordered that the accuser be imprisoned, and as it turned out, he was the thief!

Then the commander with Lay Preacher Alfaro and the men from Rovirosa went to the village. When everyone was gathered in the plaza, the commander said to them, "I have come to put an end for all time to the scandals taking place here." The villagers shouted, "That's fine! Take Alfaro away!" But the commander continued, asking them, "What is it that this man does in your homes." There was silence. The only thing he had done in their homes was to give Bible studies where they were willing to receive him.

Again the commander asked, "What does this man do that is bad? Does he teach you to disobey the authorities? Does he teach you wickedness?" Finally one woman answered, "He goes around teaching a religion that is different from what our fathers taught us and that's why we don't want him to put his foot in our village anymore."

Sternly the commander shouted, "Listen, I have come to put an end to these things. I came to tell you that from today on you be very careful not to bother this man. He has all the guarantees of the law."

The result of the commander's defense of the lay preacher is seen today in the prosperous Adventist work in this region of Tobasco.

—Daniel Cortez

"When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed."—Prophets and Kings, p. 31.

Messages

TO THE CHURCH

LET US HOLD TO THE STANDARDS

By A. V. OLSON

Every properly constituted civil government must have laws and standards by which to govern. Without these it could not long exist. It must have laws defining the relationship of its citizens to the government and to one another. There must be standards of weights and measures, currency standards, et cetera. All these must be enforced by the government authorities. Failure to do so would result in chaos and ultimate ruin.

The same principle holds true in the Christian church. If it is to live and prosper, it must have well-defined laws. There must be standards governing the conduct of its members. This was recognized by Christ, the founder and invisible head of the church. He gave to the church a code of laws that knows no equal. Its Author declares that it is "perfect," "spiritual," "holy and just and good." It is the standard of righteousness by which we are to order our lives here and by which we are to be judged hereafter.

This standard the carnal man cannot reach. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The only way man can ever attain the perfection of this divine standard is through help from above.

Hence, it is evident that to be a real Christian is much more than many take it to be—it is far more than a profession. Christianity is an experience; it is a way of life. A man may become a Democrat, a Republican, a Socialist, or something else by joining the political party of his choice, but he cannot become a true Christian by simply joining a church. The only way he can become a Christian is by being "born again" (John 3:7). He must be completely transformed in heart and mind by the power of God (Rom. 12:2). In other words, he must be converted (Acts

3:19) and must be changed into a new creature in Christ (2 Cor. 5:17).

Having followed his Lord in baptism, this transformed newborn soul comes forth to "walk in newness of life" (Rom. 6:4). He can no longer live as he lived before. He must forsake every practice that is contrary to the will of God as expressed in His Word. "Let him that stole, steal no more" (Eph. 4:28) is the divine admonition. Now that he has accepted Jesus as his Lord and Master he must, through divine grace, follow in His steps.

In the Bible and also in the writings of the Spirit of prophecy, the Lord has laid down principles and set up standards that are to govern the conduct of the members of the church. These high and holy standards found perfect expression in the life and character of Jesus. They cannot be reached in human strength and wisdom, but thank God they can be attained through daily reliance on the mighty power of God. We have been assured that, "living the life of the Life-giver, through faith in Him, everyone can reach the standard held up in His words." — *Testimonies*, vol. 7, p. 270.

Ever since God made known His standards of righteousness to mankind they have been the objects of Satan's constant hatred and bitter attacks. In all ages he has sought to enlist men and women in his warfare against the laws and precepts of God. He has spared no effort to lead the children of men to disregard and to trample in the dust the very rules and regulations given by their Maker to govern their lives.

When Satan approaches the child of God to entice him away from the path of rectitude, he does not propose that the whole moral code be set aside. He knows that with such a method he would never succeed. Instead, he begins by proposing some

slight infraction, some little detour for a moment. Then, step by step, he tries to lead him to lose his regard for the sacredness of the divine precepts.

This was the way he led the children of Adam away from their innocence at the gates of Paradise until the thoughts of their hearts were evil continually. They went so far in giving free rein to their appetites, passions, and lusts that God had to destroy them by a flood. For the same reason also He had to rain fire and brimstone on the cities of Sodom and Gomorrah.

Our own generation is fast sinking to the same depths of corruption and degradation. This is exactly what Jesus foretold. Speaking of the last days, the days in which we are living, He declared that as it was in the days of Noah and in the days of Lot, so also it would be in the days of the coming of the Son of man.

It is hard to believe that the moral picture could have been any darker in the time of the antediluvians or in the time of Sodom than it is today. Alarming, indeed, are the reports that come to us daily through the newspapers and over the air, telling of the tremendous increase in crime and moral pollution. Without shame or restraint old and young are plunging deeper and deeper into the miry pit of sin. Christian standards are being ignored and, with altogether too many, religion is becoming a mere formality, a profession rather than an experience with God.

This is a striking fulfillment of Paul's prediction as recorded in his second epistle to Timothy. He describes the people living in the last perilous days of this world's tragic history as "having a form of godliness, but denying the power thereof" (ch. 3:5).

In His good providence God has raised up the Advent Movement for

just such a time as this. He has raised it up to "build the old waste places," to "raise up the foundations of many generations," to be "the repairer of the breach, the restorer of paths to dwell in" (see Isa. 58:12). He has established this movement to lift up His downtrodden standard and to invite men and women everywhere to rally around His banner. By voice and by pen we must lift up Christ as the One who can both save us from sin and keep us from falling. By bringing our own lives into harmony with the divine ideal, we must demonstrate what it means to be a Christian.

The threefold message of Revelation 14, which Seventh-day Adventists have been commissioned to carry to the world, is a message of reform. It is a message to turn men and women back to the everlasting gospel of Jesus Christ. Higher criticism, modernism, and science falsely so called have robbed the gospel of its divine Saviour. We are to proclaim to the world a gospel that restores Christ to His rightful place as the One—the only One—who can and who does save every trusting, believing soul from sin and death; a gospel that leads men and women back into harmony with God and His righteous law; a gospel that transforms sinners into saints, the children of darkness and wrath into the children of light.

While this reformatory message is to be proclaimed by voice and pen, it must by all means be proclaimed by the consistent daily lives of its adherents. We must never forget that a kind, courteous Christian is the most powerful argument in favour of Christianity. "Let us remember," writes the servant of the Lord, "that a Christian life is the most powerful argument that can be advanced in favour of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives."—*Ibid.*, vol. 9, p. 21.

Seventh-day Adventists must stand forth as living exponents of the transforming and keeping power of the gospel they preach. Their lives must be in harmony with their pro-

fession. They must be honest, truthful, humble, sincere, kind, good, crystal pure, and filled with love for God and man. In addition to these milder virtues they must also possess the sterner Christian qualities of courage, energy, and zeal.

"The ring of true gold in character is wanting. Christian life is more than they take it to be. It does not consist in mere gentleness, patience, meekness, and kindness. These graces are essential; but there is need of courage, force, energy, and perseverance also."—*Ibid.*, vol. 5, p. 404.

To be a true Christian means to be different in many respects from the world. This calls for courage and a sterling character. It took courage for Daniel to kneel down by his window to pray when he knew that by so doing he would be cast into the lions' den. Likewise, it took courage for Shadrach, Meshach, and Abednego, standing as they did in the presence of all the rulers and the wise men of the provinces of Babylon to refuse to bow down at the command of the haughty king. It took courage not to worship the golden image when they knew that their refusal to do so meant that they would be cast alive into the burning, fiery furnace.

Early in their experience these four worthies had decided that by the grace of God they would be true to their Lord, that they would stand for principle, that they would conform their lives to the God-given standards of righteousness, whatever the cost. Of this we have a striking and glorious example in their refusal, before all their young student comrades, to eat of the forbidden foods or to drink of the intoxicating wines that loaded the king's table. As a result of their loyalty to the principles of right, these four captives exerted an influence for good that has been felt down through the centuries and that is still being felt today.

This is the kind of character that God wants every Seventh-day Adventist to develop through His help and grace—a character that will be true to principle at all times and under all circumstances, a character that will shine forth in the little things as well as in the great. A man possessing such a character will manifest it in his eating, in his drink-

ing, and in whatsoever he does. He will be true to the injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Many professed Christians seem to believe that the way they eat and drink is of no concern to God. They indulge their perverted appetites, seemingly oblivious of the fact that there is a day coming soon when they shall have to give an account to God for their actions. In His Word the Lord has made it plain that if we harm or destroy our bodies, He will destroy us. Through Moses He made it known that certain foods are unclean and should not be used for human consumption. Strong drink, which destroys body, mind, and soul, is prohibited in the Bible. Drunkards, we are told, shall not inherit the kingdom of God.

There are many other articles which, though not specifically mentioned in the Bible, are today known to be very injurious to the human system and therefore cannot be used without sinning against God. Tobacco is killing thousands. The incidence of cancer, for instance, reliable statistics reveal, is ten times greater among cigarette smokers than among non-smokers. Tea and coffee contain poisons that are especially damaging to the heart and the nervous system. Because of their injurious effects upon the human body, the Lord has warned us not to use these beverages. In language that cannot be misunderstood He has told us through His inspired servant that "tea and coffee drinking is a sin."—*Counsels on Diet and Foods*, p. 425.

In the writings of the Spirit of prophecy the Lord has given Seventh-day Adventists much valuable instruction on the subject of diet and foods. It is our duty to study this and put it into practice. We must, with the help and guidance of God, reach the standard He has set for us. There is need of reform in this matter if we are to occupy the place God has marked out for us in His program.

Dress is another important item in the Christian experience. It can wield a tremendous influence for weal or woe. It can encourage meekness, modesty, simplicity, cleanliness, neatness, purity, and

other traits that make up the Christian character. On the other hand, it can lead to pride, haughtiness, worldliness, sensuality, and crime. Yes, dress can turn souls toward heaven or toward hell. How essential, therefore, that Seventh-day Adventists exercise great care in the way they dress.

Every true, sincere Seventh-day Adventist who loves his Lord will want to measure up to the divine standard in dress. He will refuse to wear anything that will displease his Lord or that will turn a soul into the downward way.

Another thing of vital importance in the development of a Christian character is the matter of personal thought control. God declares, "As he thinketh in his heart, so is he." Whether we like it or not, whether we believe it or not, it is so. It is an eternal, unchangeable fact that a man's thinking molds his character and shapes his life. If he harbours thoughts about things that are sordid, immoral and debasing, his life will in time be corrupted. On the contrary, if his mind dwells on things that are pure, noble and true, he will develop a noble and lovable character.

In his letter to the Philippians the apostle Paul has given us an excellent and helpful thought pattern. He says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (Phil. 4:8).

Many today seem greatly surprised over the stupendous increase in juvenile delinquency and crime of all kinds. There is really nothing surprising about it. What we see is simply the natural outworking of the law of cause and effect. As long as the press, the radio, the television, the theatre, and other places of amusement continue to feed the young people and adults on a mental diet that corrupts the morals and incites to every sin in the catalog of evil, we can expect nothing else.

"Many of the popular publications of the day are filled with sensational

stories that are educating the youth in wickedness and leading them in the path of perdition. Mere children in years are old in a knowledge of crime. They are incited to evil by the tales they read. . . . Through such influences as these, society is becoming demoralized. The seeds of lawlessness are sown broadcast. None need marvel that a harvest of crime is the result." —*The Ministry of Healing*, pp. 444, 445.

To old and young the Lord says: "Suffer not yourselves to open the lids of a book that is questionable. . . . In reading them [infidel books], you are inhaling the miasmas of hell. They will be to your soul like a corrupt stream of water, defiling the mind, keeping it in the mazes of skepticism, and making it earthly and sensual." —*Fundamentals of Christian Education*, p. 93.

What is true of the evil influence

Consecration

By Anna Mae Lovingood

*I meet my Lord in the morning
When dawn is breaking anew,
To ask His help and His guidance,
In everything that I do.*

*My work seems so much lighter;
My mind rests easier too,
As I feel His presence near me,
With His grace my strength to
renew.*

*In this tortured, sin-cursed world,
Satan has established his throne.
Knowing his time is short,
He seeks to make all his own.*

*But thanks to our heavenly Father,
In order to save us from his snare,
He has commanded His Mighty angels,
To keep us safe in their care.*

of the wrong kind of reading matter is also true of the demoralizing influence of the theatre. "Among the most dangerous resorts for pleasure is the theater. . . . There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theat-

rical amusements. . . . The only safe course is to shun the theater, the circus, and every other questionable place of amusement." —*Testimonies*, vol. 4, pp. 652, 653.

Now that the influence of the theater is being projected into the home by means of radio and television, the danger is multiplied manyfold. It behooves parents, church officers and, in fact, every member to be on guard against all these evils.

Limitation of space prevents reference to proper Sabbath observance, social functions, and other divine standards that must be recognized by every true Christian.

As already mentioned in this article the church, the same as the civil government, must have rules and regulations for the transactions of its duties, and laws and standards to regulate the conduct of its members. "The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order." —*Ibid.*, vol. 5, p. 274.

"If there were no church discipline and government, the church would go to fragments; it could not hold together as a body." —*Ibid.*, vol. 3, p. 428.

It becomes the duty of the church to faithfully uphold the divine standard. From the pen of inspiration we read: "God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins." —*Ibid.*, vol. 3, p. 269.

In closing let me repeat; Christianity is more than a profession. It is an experience. It is a life lived through the transforming and vitalizing power of God in harmony with the divine standard of righteousness.

—*Review and Herald*.

"As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back to secure earthly treasures." —*Patriarchs and Prophets*, page 167.

Adventist Youth

THE PRIVILEGE OF FAILURE

By MIRIAM BROWN WOOD

"Anna's basic trouble is that she was never allowed the privilege of failure at the proper time," remarked the teacher, as she shook her head sadly.

We had been discussing a young girl, a mutual friend, who seemed unable to steer a straight course down life's highway.

I asked Mrs. Mason to clarify her remark.

"Well when Anna was a little girl she didn't do very well in her schoolwork. She was inattentive and uncooperative. Consequently she got a very poor foundation. Several times her teachers recommended that she repeat a grade. But her parents acted as if the suggestion was an insult of some kind. They wouldn't hear of such a thing."

I interrupted, "But if she had failed, how could she be promoted?"

Mrs. Mason's eyes were thoughtful. "That's just it, you see. She was a border-line case—not a clear-cut failure. If she had been completely below grade standard, there would have been no question. She should have had to repeat the grade, no matter how her parents felt. But she managed to be in that 'never-never land' of in-between."

For a moment we were silent. Then Mrs. Mason summed it up. "If her parents had allowed her to fail, she would undoubtedly have obtained the solid factual knowledge that she so much needed. But she moved along from grade to grade, albeit uncertainly. When she got to high school, she could hardly read well enough to manage her subjects. And her lack of skill in mathematics was positively shocking. All this created such a frustration that you know what has been happening ever since. And all because she was denied the privilege of failure."

I don't know what will eventually happen to Anna, but the thought of failure as a "privilege" was new to me. And yet—why should it be?

A young man whom I know quite well always managed to "succeed" in his high school years on the strength of his pleasing personality. He also had certain "political" connections that made teachers a bit reluctant to give him the grades he deserved — in most cases, very unfavourable grades. He studied very little and prided himself on the fact. One particular subject gave him all manner of trouble and he failed flatly; but the teacher, from a mistaken sense of kindness and "hoping that he would buckle down in college," passed him.

He didn't learn a thing from all this kindness. When he got into college he felt that he had been so "successful" thus far in his methods of evading study, why should he change? And so the inevitable happened—he bumped up against a professor who just wouldn't settle for a magnetic smile and a warm bit of conversation. Now he is lacking about six college hours, owing to an F.

Failure would have been a real privilege for this young man when he was still in high school. It wouldn't have been disastrous then. He could have made up in summer school the credit he lacked, and he would have been prepared to face the inalienable facts of college life.

Sometimes young people are so eager to climb the success ladder, they want to skip as many rungs as possible, and by "influence" and "pull" and other deplorable devices, they manage to land in positions for which they simply are not ready.

A young minister comes to my mind as an example of this. He was outstandingly talented—so much so that it seemed a shame, said his admirers, for him to follow the established routines of experience, gaining the precious maturity that comes only by experience. By "pull" and "influence" he was given a large church, long before he was ready,

and things didn't go well at all. Five years later it would doubtless have been a different story.

However, his admirers just weren't satisfied to accept the judgment of certain other more seasoned individuals, and he was transferred to another position of great responsibility. Chaos followed.

A mature administrator, as he discussed the matter, said, "If Alex had just been told, firmly but kindly, after his unhappy debacle in his first large pastorate, that he wasn't quite ready for such large responsibilities, that he was still immature, in a few years he would have developed into an outstanding worker. There was nothing wrong, really—"

Nothing wrong, except he had been denied the privilege of failure!

A very talented young girl, always the natural leader of her group, was heaped with honours through her school years. Just before she graduated, however, she failed to receive an honour that everyone thought was hers by right. For a brief while she was hurt, bewildered, and confused. Then she rallied, and her sweet, strong character was more attractive than ever. I asked her about it recently, feeling that sufficient time had elapsed so that it was not untactful to discuss the incident.

"I learned a lot more by that failure than I did by success," she answered cheerfully. "Up until that time I hadn't known what kind of person I really was. I'd had it pretty easy. When that disappointment came, for a little while I thought maybe there was nothing to me but just a shell, and I was horrified. But when I was able to make the best of things, I got more satisfaction out of it than all the honours I'd had before."

The development of character is a steady progression of success and failures — with the former finally far outweighing the latter. It is best to accept failure cheerfully, try to look for the lesson to be learned, and go on to greater glories, including eternal life!

—Review and Herald

MESSENGER

In Other Lands

"They are coming, Mother. They are coming. Listen to their war song. It means destruction to our home and every one of us," said frightened little Abie as he looked into the calm face of his mother.

The story starts back in the days when J. R. Campbell and D. R. Simons brought the living message of Jesus' love to my wife and me. We rejoiced in our new-found faith and wished to share it with the relatives, who unfortunately thought us to be foolish and ridiculous. "Who ever heard of keeping Saturday for Sunday?" they asked.

Life was not going to be easy for us. Even our baptism was opposed. The people said we could not be baptized in the local stream. This difficulty was overcome after much talking and delay. The pastors pointed out to the people that the stream actually belonged to the God we were trying to follow.

Our children were of school age, but the little farm school where we lived operated irregularly, so we moved near a state school.

One might expect that where there are no telephones news would travel slowly. It was not so here, however. We had hardly arrived in this new locality when everybody knew about us. The Christians in that area were not going to let us live among them. Though the chief was a heathen, the Christians had not failed to inform him about us and our "strange" belief. Hence he was not willing to have us among his people.

"There's a place not very far away from my kraal," the chief said. "None of my people will risk staying there; neither will the Christians, as the spot is enchanted. If you left no graves of loved ones where you came from you will surely do so if you live in this particular spot."

I had heard that God calls for Christian families to go into the darkest places of the earth and work wisely and perseveringly for those who are enshrouded in spiritual gloom. I knew that self-sacrifice was required to answer such calls, but I did not say so to the chief. I only said, "Show me the place."

THE POWERS OF DARKNESS

By J. N. KOOPEDI

As told to KATIE PEARL KOOPEDI

There were outstanding evidences that people had once lived in this area, but I said, "I will build my house right here." The chief was astonished.

The people out here are very superstitious. For instance, if only baby boys are born in a family, the day a girl is born the parents give it a boy's name and dress it like the rest of the boys. Doing otherwise would mean sure death to the child, they claim. One girl who had been dressed in this fashion did not leave it until the day of her marriage; she still bears a boy's name, Lucas. . .

It was in such surroundings that we settled. In fact, the heathen expected us to call their best witch doctors to fortify our home against the evil that they were sure would come upon us. Would the Lord protect us or would the evil one win?

One of the happiest events that came to our lives was the birth of twins, a boy and a girl. At first they grew well and fast under the care of a Christian mother. The people suggested that we get a nurse to help us, as the children were very lively and heavy. But this proved unnecessary, for ere long both twins died.

It was at the community well that the women who came to fetch water passed the word around. "Well, what would you expect when there were no tufts of hair left on the twins' heads to show that a protector had been engaged?"

Eventually someone asked, "Where are they going to be buried?"

"Surely not in our cemetery," said the Christians. So in the heathen cemetery we laid our little ones, there to await Jesus' trumpet call.

Satan seemingly triumphed, and in his victory wanted to see our flickering light go out altogether.

All subjects are required to plow, hoe, and reap the chief's fields. Since all worked in their own fields during the week, the Sabbath was an ideal

day to attend to the chief's demands. This was a real problem to my wife, since it is the women who do most of the work. If one fails to comply, all the other women when returning from duty have the right to break down the walls and floors of the offender's house.

If you could see the beautiful floors and walls and the work of art done by our women, you would understand how a woman's pride is hurt after hoes, picks, axes, crowbars, and stones have gone through her home.

Our home had experienced this vandalism before, and when destroyers were coming the third time, more angry than ever, do you wonder that one of our children thought it was our end? No wonder he emitted the cry given at the beginning of this article.

The deafening song of the women was close by. The chief's wife took the lead this time. In front of the house all halted as her commanding voice rang out, "Job Koopedi, we want the blood of your wife today. We want her to know that Sabbath is nothing to us. Let her come out to us."

"You may go on with your work of destruction, but I will not let you touch my wife," was my answer to the chief's wife.

God did not prevent the enemy from destroying our home. When all was over we kept a light burning into the small hours of the morning trying to repair the damage done by both the heathen and the Christians. We were thankful for the power that is near to deliver from physical harm and distress and is also able to change hardened hearts.

I then left to work in the city of Johannesburg in order to keep my children at Bethel Training College, one of our Seventh-day Adventist schools. It was while I was here that the city police woke me up one night to give me a telegram which

(Continued on page 11)

For all the Family

"AS LONG AS YOU BOTH SHALL LIVE"

By W. A. FAGAL

Very early in the Bible is one of the most beautiful stories on marriage to be found anywhere in the sacred pages. Isaac had grown to young manhood, and it was now time for him to marry and set up a home of his own. However, he lived in the midst of a people who did not serve God. It was unthinkable to either Isaac or the members of his family that he should marry a Canaanite, so arrangements were made to obtain a wife for him from among his father's own people.

Genesis 24, records the story of devotion to God, and the prayer offered that God would select the one who would be right for Isaac, revealing His choice through a sign. Rebekah met the specifications and seemed, therefore, to be the answer to their united prayers. A trusted servant explained the matter to the girl's family, and the record says, "They called Rebekah; and said unto her, Wilt thou go with this man? And she said, I will go." (Verse 58).

Although the customs followed were ancient ones that have long since passed away, the principles that guided Isaac in the selection of his wife are eternal. These principles are: (1) Marry only one who shares your religious and social outlooks. (2) Ask God for His direction in the finding of a life companion. (3) Seek and consider the counsel and guidance of God-fearing parents and others whose experience will prove helpful in avoiding mistakes. Let us consider these three principles.

How eternally important it is that Christians do not marry non-Christians! The Bible counsels are strong on this point! "Be ye not unequally yoked together with unbelievers." Every man who has dedicated his life to God probably has no difficulty in believing that God is interested in guiding his life. Surely, then, God's interest and guidance would include such an important decision as that of a life companion, for the wrong choice here may seriously limit or

even end a person's usefulness to Heaven.

Of Isaac the Spirit of the Lord has revealed: "The young man's affections were strong, and he was gentle and yielding in disposition. If united with one who did not fear God, he would be in danger of sacrificing principle for the sake of harmony." —*Patriarchs and Prophets*, p. 171. Marriage to one who did not know God might well have led Isaac and his children into the idolatry of the times, and thus have thwarted God's purpose for his life.

Every person, therefore, who contemplates marriage has not only the right but also the duty to bring this matter to God in prayer. Ask for divine guidance and reaffirm your desire to make a choice that will make it possible for both you and your wife or husband to contribute the greatest amount to the work of God.

The servant of the Lord has said: "What a contrast between the course of Isaac and that pursued by the youth of our times, even among professed Christians! 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. A few years of married life are usually sufficient to show them their error, but often too late to prevent its baleful results. For the same lack of wisdom and self-control that dictated the hasty choice is permitted to aggravate the evil, until the marriage relation becomes a galling yoke. Many have thus wrecked their happiness in this life, and their hope of the life to come. 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." —*Ibid.*, p. 175.

If marriage is entered into sensibly, and if one finds the life companion God has chosen for him, marriage is the happiest and closest relationship on earth. A recent survey asked this question of a good cross section of husbands and wives: "Which of these things, if you had to choose one, would you choose: an interesting job, an independent income of \$100 a week, or a happy family and home life?" Eighty per cent of the people questioned chose the happy family and home life. Nine per cent indicated a preference for the interesting job, seven per cent indicated a preference for the independent income and four per cent were uncertain what they would choose. Thus it becomes evident that despite the rather large number of unhappy marriages we constantly hear about, an overwhelming percentage of married couples still believe in marriage enough to desire it in its successful form more than either an interesting job or an independent income.

Another recent study further verifies this fact. Two University of Chicago professors, Burgess and Cottrell, who wrote *Predicting Success or Failure in Marriage*, made a study of 526 married couples selected at random. They asked these couples a great many questions about themselves and their lives together. One question was, "Do you consider that your marriage has been on the whole very happy or very unhappy?" Five times as many reported that their marriage had been very happy as said the opposite! Therefore, no matter what you may hear to the contrary, most of the people now married still believe in marriage and feel that it contributes greatly to the happiness of life.

All of this verifies something God said when He made man in the beginning: "It is not good that the man should be alone; I will make him an help-meet for him" (Gen. 2:18). It is still true that "the family tie is the closest, the most tender and sacred, of any on earth. It was designed to

be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities." — *The Ministry of Healing*, pp. 356, 357.

One of the most unusual marriages of history was that of Elizabeth Barrett. When she was fifteen she injured her spine in a fall from a pony. She recovered, but the injury left its marks upon her, and for the next twenty years she was an invalid. Though her father made a profession of religion, he was subject to frequent rages of temper, which finally alienated his daughter from him. Her mother was dead. Any person seeing her life during this twenty-year period would have felt that she had very little hope for a happy future.

Then along came Robert Browning, who fell desperately in love with her and she with him. They were married when she was forty. The girl who for the greater part of her life had been an invalid went mountain climbing at the age of forty-one! When she was forty-three she was blessed with a child! The great love of Browning drew her out of herself and made her able to enjoy life and make much of it ever after. Some of the most beautiful sonnets ever written were created as the result of the love these two bore for each other.

As with the Brownings, it is an inspiring thing to see what the mutual confidence and understanding that exists between happily married people will do for each of them. As the result of being together each accomplishes much more with his life than could ever be possible alone. And in contrast with so many advantages, this experience is not limited to any class or group. It is a blessing God has given to the entire human family. . . .

There have been eras in the world's history when women have not occupied a very exalted position, and there are countries in the world today where women are regarded as little more than slaves. They have no voice in the affairs of the home but are expected to yield to their husbands, giving unquestioning obedience to their slightest command. But wherever Christianity has gone and has been sincerely accepted, woman has been given her rightful place in

the home. It is one of the teachings of Christianity that marriage is a partnership.

The guiding principle of all family relationships is, always has been, and always must be, love. Notice how clearly Paul expresses it: "Husbands, love your wives. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it. . . . Let every one of you . . . so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5:25-33).

Of course, as supporter of the family, the husband must fit into the line of work to which he is best adapted. Changes will come as the wage earner of the family adjusts himself to the various programs and duties that come his way in the course of his daily work. Paul counsels the wife to cooperate in all things, and, in respect to the very nature of her husband's responsibilities, to look up to him as the head of the home. But it must be evident that when love exists between the two, mutual respect and consideration for the wishes and desires of the other will characterize every relationship of life. How distressing it is to see either husband or wife act like an infallible representative of the Deity toward the other members of the family. . . .

Would you like to know how to make your love for each other grow? Then nourish it in the soil of generosity and understanding. Remember that even though a husband and wife may be admirably suited for each other, it is quite impossible always to see things just the same way. They are different individuals, each with his own background, each having a different role to play. As they seek to appreciate these differences, they can make of life a harmonious adventure together. Each marriage partner can contribute character traits to the marriage that the other may not have, and as these characteristics supplement those of the other, the marriage can be welded into a solid relationship that will be a source of blessing and deep satisfaction to both.

It has sometimes been said that marriage is a relationship in which it is wise for a person to keep his eyes wide open beforehand and half shut afterward. Many people take

a great pride in being utterly frank, virtuously holding to the "straight from the shoulder" approach in all their dealings with others. Such a tactless approach can be ruinous to married love and happiness. By the very nature of their relationship, husband and wife mean so much to each other that criticisms usually cut more deeply than were ever intended. Why is just praise so often left unsaid, and faultfinding and petty annoyances allowed to take over? The apostle Paul gives excellent advice that every married couple would do well to read and practice daily: "Whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8).

Solomon, in describing the ideal wife, says that "in her tongue is the law of kindness." This law of the tongue applies to both husbands and wives — in fact, it should be a law of the entire being. If in marriage each partner can seek out the best in the other, and enlarge on these good points, he or she will be amply rewarded with love and appreciation in return. Expressions of confidence and faith in any person always bring out the very best he has to offer. Love thrives on these positive virtues, so use them lavishly!

As a couple surveys their marriage it is always well for the wife to inquire of herself: "Is my husband as happy in marriage as he expected to be?" And the husband can ask of himself: "Am I giving in marriage as much happiness as it is possible for me to give?" The Bible injunction that "it is more blessed to give than receive" certainly applies to happiness, and the person who seeks to give it will find that he also receives more of it himself as the result of his giving. This principle of giving, carried out in the marriage relationship, will be a source of unending joy, contentment, and harmony "as long as you both shall live."

—Review and Herald

"To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is the nearest. They will look back with thankfulness upon the darkest part of their way."—*The Desire of Ages*, p. 528.

Around THE UNIONS

B. W. J.

Welfare Work in the Bahamas Mission

In every section of the British West Indies Union there is a growing interest in the welfare work. Our workers and members are becoming conscious of this God-given opportunity of opening doors that have been closed against us. A statement like this has made a profound impression on our laity: "This work is the door through which the truth is to find entrance to the large cities."—Welfare Ministry, p. 138.

It was the privilege of the writer to be present at the Stone Laying Service of the Grants Town Welfare Center in Nassau on Sunday, November 17, 1957. It was a simple but well-arranged ceremony. Pastor T. O. Shaw presided. Brother L. Mullings, secretary-treasurer of the Bahamas Mission, and Brother W. Nairn, home missionary secretary, were present and took part in the service. The writer gave a short address on the welfare work of the Seventh-day Adventist church. A prominent citizen who was present stated that he had come prepared to make a contribution but he was so impressed that he asked that the church allow him to mail a check for a larger contribution.

The Grants Town Welfare Center is being erected on the eastern side of the church. It is the plan of the members to have this completed shortly so that it can be of service to a large section of that growing community. After the religious feature of the ceremony was completed, a number of prominent citizens and church members laid stones. Among them were Mr. L. O. Pindling, a barrister-of-law. He spoke very eloquently about our work. He said that when a Seventh-day Adventist speaks he feels that he is under an obligation to listen attentively. Mr. Carl Claridge, a prominent businessman, also laid a stone. The Hon. A. R. Braynan, member of the House

of Representatives, member of the Executive Council and chairman of the Prison Boards as well as chairman of the Public Board of Works, laid a stone and gave a short address. Listening to him one would be inclined to conclude that he was a Seventh-day Adventist. He has been a friend of the Adventist body for many years. Pastor H. D. Colburn, president of the Bahamas Mission, having been delayed at a funeral, arrived in time to lay a stone. It was a very impressive scene to see a number of members stepping forward with their contributions and laying stones so that this project can be completed in the shortest possible time.

The following evening there was a meeting of the members of the churches of Nassau at the Grants Town Church, when there was a very enthusiastic discussion on the benefits of the welfare work. The members pledged their wholehearted support. The pastor then announced to the congregation that over one hundred pounds came in from the Stone Laying Service. We are confident that under God a great work will be accomplished in this part of His vineyard. Brother William Nairn has informed us that a constitution has been approved and the mission is now ready to undertake the program of promoting the welfare work throughout the Bahamas Mission. We want to wish them abundant success in this wonderful undertaking.

—M. G. Nembhard

Central American

NEWS NOTES

The active International Temperance Association in Central America continues its work of awakening these countries to the reality of the danger of intemperance through the press, the radio, and the magazines, *El Centinela* and *Alert*. This vigorous campaign of prevention and education has the frank and generous backing of many government officials.

When we delivered the 5,000 copies of *El Centinela* to the president of El Salvador in December, we encouraged him to purchase 10,000 copies of the temperance magazine *Alert* and very soon we shall have the privilege of taking them to him for he wishes to give them away and strengthen the principles of his companions in office.

The government of El Salvador has eliminated all sales of intoxicating drinks on Saturday afternoon and evening and all day Sunday as well as on holidays.

J. Escandon

Colombia - Venezuela

First Biennial Session in the Atlantic Mission

The Atlantic Mission is the pioneer of the Adventist movement in Colombia since its organization as a missionary center dates from the 9th of July, 1925. This year, having reached its 33rd anniversary, it celebrated its first biennial session with the attendance of the leaders of the Colombia-Venezuela Union, the workers from the Atlantic coast and 34 delegates from the churches.

Under the motto: "God . . . Will Prosper Us" and the goal "Let Us Arise and Build," which were adorning the hall, vigorous plans for the onward march of the work in this section of the country were made. The plan of action calls for the baptism of 400 persons, for reaching \$96,000 Colombian pesos in tithe, for giving an offering for world-wide evangelism of \$3,500 pesos, for raising the Ingathering goal to \$10,000 pesos and for the construction of six churches for worshipping God.

Last year the Lord helped us wonderfully in spite of the terrible economic situation caused by the devaluation of the currency and the increased cost of living. In spite of the difficult situation the tithes and offerings increased considerably; the central church in Barranquilla was dedicated free from debt; two lots for

the building of churches in the district of Santa Marta, Magdalena were purchased; and 341 souls were baptized.

We want to make this next year the most fruitful in our history, and to that end we count on a group of loyal young workers, the faithful cooperation of all the church members in our field and the strengthening promise of the apostle: "My God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen." (Phil. 4:19,20).

—Samuel Camacho

Franco-Haitian

Baptism of First Indian Believers in French Guiana

One of our colporteur brethren, Joseph Paul, has been working among the Indians of French Guiana for some time and has been able to interest many in our faith. These Indians speak the Taki-taki which is the dialect used by the primitive peoples of Dutch and French Guiana. Pastor Jean-Elie and I flew from Cayenne to St. Laurent in a small plane on Friday, January 31. The next morning Brother Jean-Elie married seven Indian couples. We had consulted with the French civil authorities and they told us that in so far as the French government was concerned, these primitive people had no civil status; therefore, we should feel free to go ahead and perform marriage ceremonies among them as we might judge necessary.

We examined the nine candidates and felt clear in granting baptism to each of them. Sunday morning these dear candidates were baptized by Pastor Jean-Elie, in the waters of the Maroni River, which at that point is about two and a half miles wide. These nine Indians are our first baptized Indian believers in French Guiana. In the afternoon, we had the communion service and it was a pleasure for me to wash the feet of one of these Indian brethren.

We could not speak each other's language. Hearty handclasps and smiles expressed the sincerity of the moment. I am sure that you would have enjoyed listening to our Sab-

bath school and church service for they were carried on in three languages, English, French and Taki-taki. After the communion service was over, we made a call for those who would wish to be baptized in the next such ceremony. Ten Indians raised their hands. Among these was the Indian Chief who said he wanted to see the message go to the other Indians of his tribe, both up and down the river.

—A Orville Dunn

Mexican

New Equipment at Montemorelos Hospital

Elder H. D. Burbank, home missionary secretary of the Michigan Conference, and Mrs. Burbank were among the many recent visitors in Montemorelos, Mexico. At the outset of their vacation trip through Mexico and Central America, the Burbanks delivered to the Montemorelos Hospital a Chestpirator portable iron lung, a gift of the Lions' Club of Farmington Township, a suburb of Lansing, Michigan.

The gift was accepted by Elder Roth, president of the Division, and Dr. Richard Welch, Dr. Gordon Hackett, and Dr. Dan Palmer of the hospital staff. Assisted by Miss Marguerite Peugh, supervisor of nurses' training, the staff doctors demonstrated the use of the unit. This gift is a valuable addition to the equipment of the hospital, both in its training program and its service to the community.

—V. E. Berry

The Powers of Darkness

(Continued from page 7)

bore the sad news of the death of my two-year-old son.

Relatives suggested that we move from this place. Satan pointed with triumph at the graves of all the children who died there (for none of the children born at this enchanted spot lived). But we felt if we moved we would be denying the power of God over Satan. Heaven was very near to us as we suffered.

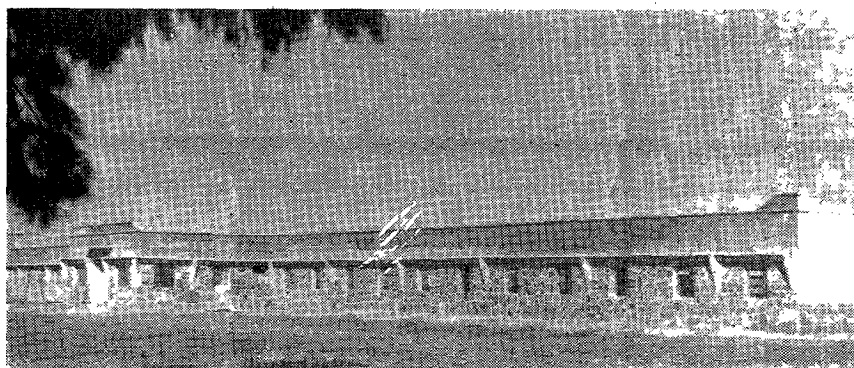
Undaunted, we consecrated all our children to the Lord's work and the task of keeping the torch of truth burning bright. As for the little graves, they preach their own sermon. The community knows of the hope that is in us and of the two resurrections.

Some of the people are now deciding to have Jesus as their personal Saviour and thus be in the first resurrection. Formerly barred doors are now being unbarred. My wife is called by both the heathen and the Christians to the bedside of their sick and dying to pray with them and to point them to the Saviour's loving arms outstretched to all who will come to Him.

Opposition to God's truth is breaking. The chief's wife and a large number of heathen people have forsaken many of their customs as the message of truth changes their hearts.

It would thrill you as it thrills us to see a church company gathering every Sabbath in our home, not to destroy as they did a few years before, but as living witnesses of how the torch of truth triumphs over the powers of darkness.

—Review and Herald



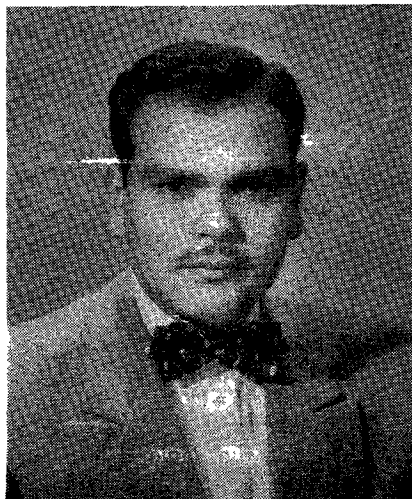
New boys' dormitory now occupied by 100 young men at the Pacific Agricultural and Industrial School in Navojoa, Mexico.

Inter-American Brevities

IN MEMORIAM

Norberto Quiroz

Elder Norberto Quiroz was born in Boquete, Chiriqui, Panama, the son of Mr. and Mrs. Teofilo Quiroz. He first attended school in Boquete and then went to the Central American Vocational College in Costa Rica and



Elder Norberto Quiroz

later to the training school in Colombia.

His ministerial work had its beginning in Cali, Colombia and in Puerto Tajada he raised up his first church. He was married in Cali to Miss Maria Hurtado in 1951 and was ordained the same year. He served as pastor of the church in Bogota and also in Caracas.

The 26th of August, 1956 the Quiroz family answered an invitation to the Panama Conference, and Elder Quiroz was holding a series of evangelistic meetings in the city of La Chorrera when he was called to lay down his burdens on February 24, at 7 a.m.

We extend our sympathy to his wife and two sons.

Bernardo Hernandez

Bernardo Hernandez was born in Bayamon, Puerto Rico, on the 20th of August, 1892, and passed away on February 24, 1958, in Glendale, California. Between the years 1915 and 1951 Brother Hernandez served in denominational work in Puerto Rico,

Venezuela, El Salvador and Cuba. As a pioneer colporteur in Venezuela, he was the companion of Rafael Lopez who died a martyr's death. The last years of his life were spent in California where he was still active in missionary work, although retired.

His wife, six children and 16 grandchildren remain to mourn his loss.

● Twenty-two candidates were recently baptized by R. R. Drachenberg and G. D. Williams at Concepcion, Panama. E. L. Porras is the pastor of the district. At the present time there are 15 evangelistic campaigns being carried on in the conference. Both the president and the treasurer are holding a series of meetings besides their other duties.

● On January 25 the first Pathfinder Club in the British West Indies Union Mission was organized at Andrews Memorial Hospital at Kingston, Jamaica. Mr. and Mrs. E. J. Heisler are sponsoring the club, with a drill master and three counselors for boys and three for girls cooperating with them.

● Gilbert Harper has accepted the invitation of the Puerto Rico Conference to serve as business manager of the Puerto Rico Academy. Formerly

he served as one of the departmental secretaries in the West Cuba Conference.

● The Colombia-Venezuelan Union Training School has been strengthened by the arrival of two new teachers. Miss Carmen Monzon, formerly connected with the Antillian College, flew to Medellin to be the Spanish teacher at the college. Returning to Colombia after some time spent in Cuba is Miss Esther Vivanco, who will be in charge of the teacher training program.

● Good reports of the progress of the Ingathering campaign are reaching the Division office. Elder M. G. Nembhard of the British West Indies Union writes: "You will be very glad to know that the Ingathering campaign is off to a very good start here in Jamaica. Monday, March 3, was the field day for the students of The West Indian Training College and I am very proud to report that they have gone over their goal of £410 collected in less than one week."

● From the Caribbean Union Elder S. L. Gadsby reports: "In the Leeward Islands they expect to raise the highest goal ever, and the churches seem to be very enthusiastic. In the South Caribbean Conference nearly \$300,000 was collected for the hospital project both in Trinidad and Tobago. I am glad to say that this has not in any way affected our ingathering program, and we have had many pleasant visits where we have had substantial increases over donations of 1957. This is an indication that God is wonderfully blessing and guiding His work, and we rejoice in what has been accomplished." From the same Union, Elder Lionel Arthur writes that during the first week of the campaign in the South Caribbean Conference \$14,530 was raised, giving them 45% of the conference goal although they lacked the reports as yet from 22 churches.

● Antonio Imbert, youth leader of the Guantanamo, Cuba, church, is in charge of a Missionary Volunteer Voice of Youth effort in the town of Jamaica. Six young people are preparing for baptism as a result of these meetings.

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