



The Inter-American Division

Messenger

PROPER USE OF THE TESTIMONIES ON HEALTH REFORM

BY ELLEN G. WHITE

I fully believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven but to prepare them through the wisdom He shall give them to be colaborgers with God in preparing a people to stand in the day of God.

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not presented health reform in a manner to make the best impression upon those whom they wish would receive their views. The Bible is full of wise counsel, and even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and the faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession.

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to exclaim, "I am fearfully and wonderfully made". Psalm 139:14. We will not consider the organs of the body our own property as if we had created them. All the faculties God has given to the human

body are to be appreciated. "Ye are not your own," "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect.

Temperance is exalted to a high level in the Word of God. Obeying His Word, we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history.

We wish to present temperance and health reform from a Bible standpoint, and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar over-strained ideas and weave into it our own strong traits of character making these as the voice of God, and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits.

(Continued on Page 6)

Evangelism

IN THE INTER-AMERICAN DIVISION



Group of two hundred persons baptized May 31 at Colon, Panama, by Evangelists O. U. Holness and G. A. Jeffries and company.

A Rich Harvest of Souls in Colon, Panama

Sunday, May 31, 1959, will be long remembered by our brethren in the Panama Conference and particularly those who live in the city of Colon. A new record was established on this date when almost two hundred candidates publicly testified of their faith in the Lord Jesus by descending into the watery grave.

The Lord has blessed the evangelistic campaign conducted by Evangelists O. U. Holness and G. A. Jeffries. Even before the opening date there were definite signs that God was working in our behalf. We were confronted with the problem of securing a suitable place to pitch our tent. We had been told that it would be impossible to get the same spot that had been used on previous occasions by our evangelists.

There were three reasons why we felt that we must have this particular spot: First, because it is just inside the Canal Zone where we would be protected from those who would try to interfere and disturb our meetings or even destroy our tent. Secondly, this is a very strategic spot because it is alongside a bus terminal and all

traffic going in and out of the city passes right by this place. And, thirdly, it is situated just across the street from where we live, making it very convenient for us.

We made the matter a subject of prayer in our prayer meetings and in our private devotions asking God to give us this place to set up our tent if it was His will. We selected another spot not so well located as an alternate, then we sent in our petition to the officials of the Canal Zone making it very clear to them that our preference was this strategic spot.

When the answer came we were delighted that God had answered our prayers through these officials by giving us the very spot that we had been told by them, in previous correspondence, we would not be able to get. Another further evidence of God's pleasure in favouring His people is that, when the men from the electrical division came to install the electricity, they installed a permanent fixture so that in the future it will be much easier for them to install lights. They put in an underground cable and will leave it there for use in the future. They said, "You people are always using this place so we might as well make it permanent."

On the opening night, the tent was

filled to capacity while hundreds who could not get seats stood around the tent to listen. Approximately fifteen hundred persons attended the first night. The interest grew steadily and for fourteen weeks the evangelist held his audience spellbound as they listened to the unfolding of God's Word.

This was truly a "back to the Bible" campaign. We endeavoured to build the confidence of the people in the Word of God, by urging them to "search the Scriptures" for themselves, because they "testify" of Christ, whom we presented as the central theme of every doctrine. Through the courtesy of the American Bible Society, we were furnished with enough Bibles to display in the meetings and when they were offered for sale people seemed to be hungry for this Spiritual Bread. Especially the Catholics, from among whom we drew a large percentage of our converts, responded to the invitation to purchase their own copy of the Word.

More than 1,400 persons signed cards asking for special prayer, and when the time for decision came 500 responded by signing a card requesting baptism and promising to keep God's Sabbath holy.

We are thrilled to report that of these, 195 souls were baptized and received into church fellowship, and we hope to baptize another 100 in our next baptism six weeks from now.

At the beginning of our effort we had set a goal of two hundred souls, but the results under the blessing of God far exceeded our faith so that we almost reached the goal in our first baptism alone. Now we have revised our entire plan and the conference has provided us with a budget that includes two Bible workers for the rest of the year. We will continue this effort in one of our larger churches because of the rainy season that has already begun.

We will conduct two evangelistic meetings and one Bible class per week for the next five or six months. Please remember us in your prayers that God will continue to bless as we labour with Him in the salvation of precious souls. —G. A. Jeffries

Messages

TO THE CHURCH

THE HOME OF THE SAVED

BY E. E. CLEVELAND

This planet is rapidly becoming unfit for human habitation. The increasing frequency of natural disaster, the low moral level of society, and the impoverishment of the land itself have contributed greatly to this state of things. Add to these factors the poisoning effect of atomic fall-out, and the conclusion is inescapable that the ultimate survival of the human family depends upon its exodus to a better world.

The Bible is replete with assurances that for the believer there is an escape to a city not made with human hands. "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). The apostle John avers that Abraham did not look in vain. Nor do we; for such a city exists. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10). There follows a minute description of the city. The record speaks of streets of gold, a jasper wall, and twelve gates, each gate a single pearl. This beautiful city is not a figment of man's imagination but is a reality.

From the beginning it was Heaven's intention that this earth should serve as man's permanent home. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Ps. 115:16). To this intent, God made this earth a paradise. "And God saw every thing that he had made and, behold, it was very good" (Gen. 1:31). "And the Lord planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. 2: 8, 9). A perfect man in a perfect environment—this was the Lord's creation.

However, sin entered and changed the beautiful picture. Creation became chaos. Sin contaminated all that it touched, leaving in its wake fading

flowers, withered grass, moral degeneracy, and physical death. But the God of heaven was prepared for just such an emergency. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9, 10). Man's acceptance of Christ's sacrifice leads him to repentance, surrender to the will of God, and a turning away from sin.

Living faith in Christ, as Saviour contains the germ of life. Wherever it exists there occurs a consequent resurrection of the spiritually dead. By it men are saved from transgression. "Thou shall call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

It is fitting here to note that Christ does not save man from the law but from sin. "What shall we say then? Is the law sin? God forbid" (Rom. 7:7). "Sin is the transgression of the law" (1 John 3:4). And it is faith in Christ that delivers us from sin. Faith in Christ heals man's backsliding. It produces in man the works of the law. "I will shew thee my faith by my works" (James 2:18).

Transgression will bar man's entrance into the home of the saved. Faith in Christ is the key to spiritual victory. This probably explains the devil's desperate effort to destroy the Man on the centre of three crosses on that lonely skull-shaped hill 1900 years ago. If the Son of God could have been induced to yield even slightly, it would have resulted in the mass extinction of the human family. There would then have been no home of the saved, for there would have been no saved.

But Satan's plans were thwarted. As Isaiah wrote: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:4). This prophetic utterance was fulfilled to the letter and because of this we

may with confidence anticipate the redemption of this planet and our own souls.

There are too many in Zion who would make this present world their heaven while paying lip service to the hope of life in the hereafter. They add barn to barn and land to land while the Lord's cause suffers dire need. Others would drain the last dregs from the cup of worldly pleasures and by their very actions tell the world they seek no better country.

But the most ardent "heaven-here" discipline is that church member who knows the truth of God but fails to pass it on. Like the Dead Sea, in which nothing can live, Christ cannot live in them. They are doing nothing, saying nothing, and are headed nowhere. Neglect of prayer and Bible study are sure signs that some, whose privilege it is to experience better things to come, are willing to settle for less.

With the Christian there is a divinely inspired restlessness; a dissatisfaction with this present world. There is, moreover, a diligent preparation for the world to come. "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). The fruit of earnest heart searching and soul preparation is purity of life. This transformation is inspired by the blessed hope of life in a better world with Christ as Lord.

It was my privilege recently to visit Jerusalem. Unexpectedly, my plane landed just a few moments before the arrival of King Hussein of the Hashemite kingdom of Jordan. The airport literally buzzed with excitement. The king was coming! Crack troops of the former Arab Legion stood at attention. The band filled the air with spine-tingling martial music. Officials moved among the waiting thousands to see that everything was in order. They were expecting their king. Armed guards elbowed their way through the crowd,

scanning faces for suspicious characters. Nothing must mar the reception of the king. Suddenly the air was filled with the roar of airplane engines. Three sleek Beechcraft planes glided gracefully onto the runway. The king was here and the people were ready!

This old world faces more than the approach of an earthly king. It will soon stand in the presence of the King of Kings. The second coming of Christ will end the saints' travail on earth. This great event will signal the end of the Christian's contact with sinners in a sinful world. Christ Himself will take them to the glorious capital of the home of the saved—the New Jerusalem.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

"Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off" (Isa. 56:5).

1,000 Years in Heaven

The Bible in its divine detail is specific to the point of stating the duration of the saints' sojourn in the Holy City. "And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years" (Rev. 20:4). One thousand years among scenes of indescribable beauty!

There the "river of life" clear as crystal proceeds from the throne; the tree of life with its two trunks spans the river; the Holy City, the New Jerusalem, "having the glory of God" shines "like unto a stone most precious". But glory of glories, "the throne of God and of the Lamb shall be in it . . . and they shall see his face; and his name shall be in their foreheads" (Rev. 22:3, 4)! The child of God who has this blessed hope "purifieth himself even as he is pure".

I mentioned earlier the arrival of the king of Jordan at Jerusalem. Outside, a cavalcade of automobiles be-

gan to form to escort the king. Huge crowds lined the twisting roads from the airport to the city. The motorcade was greeted with boisterous cheers and frantic flag waving from the multitudes that had stood for hours awaiting the king's arrival.

The driver of our airport taxi, a mischievous fellow, joined the entourage accompanying the king, the last car in line. To the enthusiastic onlookers, we were a part of the procession officially designated to escort the king. We alone knew we were impostors. We received the acclaim that the king received. We, too, were greeted with flag waving and enthusiastic applause.

But suddenly we came to the king's hotel. The official cars were admitted one by one. My driver, with a good-natured smile, turned out of the line and proceeded into the city. He knew that we could never pass inspection at the gate. Our credentials were not in order. We were not attired to sit

at the banquet table. We were not ready.

Many today are with the procession but not a part of it. They are members of the church, conforming to church ritual, but in their hearts they are harboring unconquered sins. Though having a form of godliness they love this present world. They may even have succeeded in concealing their sins from their friends and loved ones, and are regarded by them as a part of the heaven-bound procession. But their lives will not stand inspection at the gate.

"Are you ready for Jesus to come?
Are you faithful in all that you do?
Have you fought a good fight?
Have you stood for the right?
Have others seen Jesus in you?

"Are you ready to stand in your place?
Are you ready to look in His face?
Can you look up and say,
"This is my Lord!"
Are you ready for Jesus to come?"

—Review and Herald

BUSHES AGLOW

By C. G. Bellah

Moses, the rugged old statesman, 120 years old, had come to the end of the long trail. The weary wilderness journey was over, and he was bidding farewell to his people. His mind ran backward in loving retrospect. Once more he was young, and tending sheep in the desert near Mount Horeb.

Once again he stands awestruck and worshipful before a lone, knotty, stunted acacia bush. It is still vividly visible, even across the long, eventful interval. His old heart is thrilled as it has never been since that gladsome day.

Suddenly the bush is all ablaze again. But it is not consumed. It is on fire with a divine radiance, for God is unveiled within its gnarled branches. Again he draws near, with bared head and unsandaled feet, for the very ground is holy. The bush is all aglow with brightness, as if color kissed by some gorgeous rainbow. Once more he hears the voice of God, calling, fitting, and empowering him for his lifework. The great "I Am that I Am" spoke with gentle voice and assuring words. Many times during

the century God had appeared to him, but the bush appearance was the sweetest of all.

He thinks not now of the Passover angel, crossing the Red Sea, the thundering of Mount Sinai, the pillar of fire and cloud, nor the smitten rock, none of these could eclipse the burning bush. Its fire had never died out of his heart.

The aged prophet was soon to die, be buried by the angels, and raised by the Archangel. The beginning and ending of his life had been brought lovingly together. And surely the old warrior carried the glory of the bush with him through yonder gates of pearl.

God bless the aging saint who can happily look back upon his own burning bush. Abraham had the oaks at Mamre, where he entertained the angels. Elijah had his juniper tree, where the angels entertained him. Zacchaeus had his sycamore tree, where he first met his Lord.

My own burning bush was a mulberry tree where I offered my first prayer and learned that God loved lonely boys. That was 67 years ago, but the bush grows brighter as the years go by. What is your burning bush?

—Review and Herald

MESSINGER

A NUTRITION AUTHORITY DISCUSSES MRS. WHITE

By CLIVE M. McCAY, Ph.D.

(Editor's Note: The author of this article is professor of nutrition at Cornell University. Some years ago he came into possession of one of Mrs. White's books on the subject of health. He was impressed with what he read and, in time, acquired several more of her books. The following article, and one which will appear in next month's issue of the MESSENGER, are condensations of a series of articles that Dr. McCay originally prepared for the Review and Herald.)

The fascination of history is the never-ending discovery of remarkable people to whom one is deeply indebted for advances in knowledge. One seldom comes to know about such people suddenly. Like living acquaintances, he first meets them at various places. Gradually he comes to know them more intimately and studies their lives and writings in detail. This is particularly true as regards the people one meets in studying the history of nutrition.

For the past quarter of a century I have taught a course for graduate students on the history of foods and nutrition. In this course are presented original materials, starting with the early Greek work by Athenaeus who lived in Rome at the end of the second century A.D. Down through the succeeding centuries notable names appear. For example, in the middle of the thirteenth century Petrus Hispanus published much about diet. Shortly after the discovery of America one of the greatest books about nutrition and old age was written by Luigi Cornaro (1464?-1566). Later centuries on down to the twentieth, provide a remarkable array of books that present the theories, and sometimes the research, of the writers, on the broad subject of nutrition and foods. Such historical works must be scrutinized critically, for they contain much that is not true. In fact, most of these works are a curious mixture of truth and error.

Among the thousand historical acquaintances in my files, one of the most worth-while is Ellen G. White. As near as one can judge by the evidence of modern nutritional science, her extensive writings on the subject of nutrition, and health in general, are correct in their conclusions. This is doubly remarkable: Not only was most of her writing done at a time when a bewildering array of new health views—good and bad—were

being promoted but the modern science of nutrition, which helps us to check on views and theories, had not yet been born. Even more singular, Mrs. White had no technical training in nutrition, or in any subdivision of science that deals with health. In fact, because of her frail health from childhood she completed only a part of a grammar school education.

I do not know when I first heard of Mrs. White. While a college student I worked for a few weeks in a machine shop in Battle Creek, but I cannot recall her name from that period. From time to time I have had visits from a few Adventist physicians and have come to admire them for their sincerity in service and interest in nutrition. Gradually, through the years, and more particularly in recent times, I have acquired a number of Mrs. White's writings.

However, my knowledge of the wisdom of Mrs. White has only begun, and the following notes must be considered as very incomplete and inadequate.

Well before the birth of Mrs. White there were a few Americans protesting the bad diet, the smoking, and the drinking. Even from early antiquity there had been groups outside the Jewish traditions that subscribed to vegetarianism. Sylvester Graham, who was born in 1794, stirred the young American nation with his lectures advocating vegetarianism, the improvement of bread, the abolishment of alcoholic beverages, and more healthful living. He had much influence during the first half of the nineteenth century, but left no permanent group of followers. The vegetarian church was founded in Philadelphia in 1817, but it soon disbanded.

About 1840 the Shakers stopped the use of pork, strong drink, and tobacco. Many turned to vegetarianism. Their rules of health included the following:

1. Supply at least one kind of coarse-grain bread per meal. Avoid cathartics.
2. Have the sickly and weakly cease using animal foods, especially fats.

3. Keep the skin clean by regular bathing. But the Shakers reached their peak about 1850 and have now—thanks to their celibate views—almost perished.

In Mrs. White's *Life Sketches* one learns much about both the bad food served in most homes and the toll of diseases that resulted. It is no wonder that the relationships between food and diseased people were deeply impressed upon the Whites as they traveled in New England and the Middle West a hundred years ago. The diet was a monotonous one of fat, salted meats, bread, potatoes, and butter. No wonder that Elder White developed dyspepsia. Poverty, then common, served to make the fare even more meagre.

When foods were available the Whites were plagued by poverty, yet they kept their determination to remain free from debts. In 1847 Mrs. White wrote, "I allow myself and child one pint of milk each day. One morning before my husband went to his work, he left me nine cents to buy milk for three mornings. It was a study with me whether to buy the milk for myself and babe or get an apron for him, I gave up the milk and purchased the cloth for an apron to cover the bare arms of my child." —*Testimonies*, vol. 1, p. 83.

In 1852, when the Whites lived in Rochester, they had so little money that they could not afford potatoes and butter, but ate turnips and sauce.

At this time meals at hotels cost twenty-five cents. Hard liquor was five cents extra. Many men paid the extra, although it is doubtful that the per capita consumption of alcoholic beverages was equal to that of today, since few women drank. Although cigarettes were not to become accepted until much later, there was much smoking and chewing of tobacco on the steamers and in the public waiting rooms.

The Whites in their travels must often have thought, in the words of Pascal, that "nothing more astonishes me than to see that men are not astonished at their own weakness".

(Concluded Next Month)

TALENTS AND REWARDS

BY ARLENE FRIESTAD, Dean of Women, Emmanuel Missionary College

Jesus was invited to a banquet at the home of Simon, whom He had healed of leprosy. The guests included His disciples, Lazarus, and other friends. Mary, hearing that Christ was at the banquet, slipped in unobserved and sought to testify of her love by anointing Him with costly ointment.

This selfless, generous, loving act displeased Judas, and he led the disciples in sharp criticism of Mary's extravagance. Fearful of reproach, even from Jesus, Mary was about to leave when He spoke in her defense, "She hath done what she could" (Mark 14:8).

These few simple words of commendation sum up the Master's requirement for our service to Him.

Before this, Christ had told the story of the talents to show that whether we have five talents, or two, or one, He expects us to serve Him to the limit of our ability. Not all are endowed with the same measure of gifts. There are individ-

duals who have potentialities for contributing in a major way to be the needs of the world, and the Lord designs that they shall give fullest expression to their talents. But the faithful, loving, perhaps obscure, service of a one-talent person is equally honored by Him. He simply asks that each do what he can.

This has always been His expectation. In the Old Testament the record tells of a captive maid who referred leprous Naaman to the prophet Elisha. It also tells of Queen Esther who saved the lives of her people. Both did what they could, and their faithfulness has been an inspiration from that time to this.

You and I need not be concerned about the station we occupy or the relative importance of our work, but we must be very conscientious in giving a full measure of devotion to our tasks. Then one day Christ will commend each by saying, "Well done, thou good and faithful servant."

—Review and Herald

Proper use of the Testimonies

(Continued from page 1)

Questions are coming in from brethren and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable—statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements, and carry them with great force, thus making them a test and driving them where they do only harm.

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits of character. They need the mold of

God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth.

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded as extremists. This will place us and the truth God has given us to bear to the people at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block.

The question whether we shall eat butter, meat, or cheese, is not to be presented to any one as a test, but we are to educate and to show the

evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is a burden of the third angel's message—the commandments of God and the testimony of Jesus Christ.

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese and such articles placed upon the table. These are not to be borne in front, as the burden of our work. The former—tea, coffee, tobacco, beer, wine, and all spirituous liquors—are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese. In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of diseases that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best blood and keep the blood in an unfevered condition.—Manuscript 5, 1881.

—Review and Herald

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The above projects all benefit from your **Mission Extension** (Big Week) **Offering**

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SEPTEMBER 12

In Other Lands

"FROM GREENLAND'S ICY MOUNTAINS"

BY A. F. TARR, President, Northern European Division

For more than a century Adventists have sung Lowell Mason's challenging hymn:

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sands."

Now we can sing it with a thrill of achievement, for the Advent message has at last been firmly established in Greenland.

Greenland is the world's largest island, with a total area of 840,000 square miles. It is equal in size to considerably more than one fourth of the United States and is larger than Germany, France, and Italy combined. However, only a narrow strip around the coast—of about 132,000 square miles—is ever ice-free or green. The interior is a very literal icy mountain. The coastal area is the home of some 28,298 people—in 16 towns, 49 villages, and 64 small settlements.

The largest town is Godthaab (Good Hope) with a population of about 600. It is the capital of South Greenland.

In 1954 Andreas Nielsen was sent from Denmark to pioneer the work there. He laboured alone for nearly two years, visiting most of the towns and every home in those towns. He took with him on these visits little tracts that he had had printed in Greenlandic and a supply of larger books that he had brought from Denmark for those able to read Danish. Short intervals of this time were also spent in erecting a home so his wife and children might join him there.

During this lonely sojourn I visited Brother Nielsen, and while in Godthaab, and during our travels to other parts of Greenland, we discussed the possibility of a church being erected adjoining the home that had already been begun. Except for the living room in this home, there would be no place where the future members and interested ones might come for worship; so a little chapel seemed about

as essential to Brother Nielsen as his own home.

Later, when the family were united in Greenland, they sensed even more the need for a little chapel and treatment rooms. The country was divided into 13 medical districts with 12 hospitals and one tuberculosis sanatorium, having a staff of 27 doctors, 70 nurses, and 104 midwives. But there was no centre where hydrotherapy and physiotherapy were being given. Because of a lack of fruits and vegetables in the diet, rheumatism and similar diseases were prevalent, and Brother Nielsen found that the doctors were most anxious to have us open treatment rooms.

Accordingly, the Northern European Division granted an appropriation for the treatment rooms and a chapel was listed as one of the projects to benefit by the Thirteenth Sabbath Offering overflow the fourth quarter of 1957. Our Sabbath schools around the world rallied to the privilege of building this chapel in the snow, and an overflow of \$68,310.70 was sent to Northern Europe. Greenland's share was \$17,077.67.

Before the end of 1958 the treatment rooms were opened, and Nurse Anna Hogganvik, trained in Skodsborg Sanitarium, was placed in charge.

When Clouds Are Low

BY INEZ BRASIER

When clouds are low
And dark's the day,
And no light gleams
To show the way;
Oh, then how good
To hear Him say,
"My child, I guide—
Trust Me alway."

The chapel in the snow is now also completed and M. E. Lind, Sabbath school secretary for the Northern European Division, flew up to Greenland the middle of May to dedicate this chapel.

We thank God for this new northern outpost of the third angel's message.

—Review and Herald

GOOD NEWS FROM KOREA

By F. R. Millard

When word came from Korea six months ago that more than 500 new members were joining the Sabbath schools each month, we rejoiced over this fine progress. In a letter just received from C. H. Davis, president of the Korean Union Mission, we learn of still greater results. Surely the Spirit of God is at work among the people of that land. Elder Davis writes:

"Tremendous success is now attending our work in Korea. The average increase in Sabbath school members for the fourth quarter of last year was more than 950 monthly, and so far this year we are doing better. Our churches and meeting halls are overflowing and there is urgent need to enlarge them, but I do not know what to do to meet the need. One church has asked its members to meet in their homes so that the newly interested people can be accommodated in the church, but even then, packed in like sardines, the people cannot all get inside, but stand around the doors and windows trying to hear the words of life."

"In all my experience I have never seen anything like it. People want to come to us by the hundreds. At a recent altar call at one Sabbath service, I had 160 decisions to get ready to join the church, and as yet we have no worker and only a few members at that place. We will hold an effort there and we have good reason to believe that the effort will net us 800 or more Sabbath school members."

—Review and Herald

Adventist Youth

LOVE MAKES THE DIFFERENCE

BY EDA A. REID

It was hard for me to believe that my young friend Sara really loved Ted. Perhaps I felt this way because it seemed to me that she had known him for only a short time. I had never heard of him until I returned home after being absent for two months. Then I discovered that they were seriously talking about marriage.

"Oh, Sara has known Ted for a long time," Sara's mother assured me in answer to my question. Still I was dubious about their love.

It was Sara herself who dispelled my doubts one evening when she came from work. Ted worked a late shift and Sara always stopped at the shop to chat with him while he ate lunch.

"I told Ted I was going skating at the rink with some of the girls tonight," remarked Sara, "and he said he wished I wouldn't. I asked why not and he said, 'I don't want my girl to go there.' So I went by and picked up my skates and came home."

In her usual calm, restrained way Sara told the experience, so I did not realize at first how much it meant to her. But after supper she dialed a number and told one of her friends about it. The next few evenings were spent in calling one friend after another and telling the story. She took evident satisfaction in repeating it, each time emphasizing that it was because Ted had asked her not to go that she had given up skating.

"You know how crazy I've always been about skating, and now I don't suppose I'll skate again at a rink as long as I live. If anyone, but Ted had asked me I never would have done it."

And that is how I became convinced that Sara loved Ted.

Sara was not a Christian, and more than once I had wondered how I could show her that it is our love for Christ that determines what we do or don't do; that we obey because we love Christ, not because we fear the results of disobeying the law. The

opportunity came not long afterward.

Something was said about bacon. "How I used to enjoy that," my husband remarked. "And you don't miss it now?" she questioned.

"Not at all."

Sara shook her head, an incredulous look on her face.

"Something that happened to you the other night illustrates perfectly how that's possible," I said. "You told us that Ted asked you not to go skating."

"Yes."

"And you didn't feel that he was being arbitrary?"

"No."

"Nor that he didn't want you to have a good time?"

"No. I just didn't want to go skating any more."

"That's the way it is when we love the Lord. We know that whatever He asks us to do is for our best good. And we are happy to obey."

Sara seemed to grasp the thought.

"Yes, it's the same thing, I guess," she said. When we love God we "try to learn what is pleasing to the Lord," Paul says in Ephesians 5:10 (R.S.V.).

But the world with its customs is such a strong influence that unless we give all questions careful thought we may not be doing "what is pleasing to the Lord" in some things. For example, in the matter of dress. A new style appears—it is pictured in every magazine and newspaper, displayed in the store windows, and worn by our neighbours. Then, with little or no thought as to whether it is appropriate for a Christian, we too adopt it.

But not all clothes that are offered for sale are appropriate for Christians to wear. Bible principles must be considered. In Deuteronomy 22:5 we read: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God."

Numerous kinds of informal apparel are now popular with women and girls. Although they are not men's clothing, they resemble masculine styles in most Western countries. Concerning this trend the servant of the Lord has written: "There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination."—*Testimonies*, vol 1, p. 457.

The main principle governing dress is "that women adorn themselves in modest apparel" (1 Tim. 2:9). Not all present-day apparel is modest, nor is it appropriate for all occasions and activities. Let us notice again the statement, "That women adorn themselves in modest apparel".

If women could only realize how greatly "modest apparel" enhances their natural charms in the eyes of those whom they most wish to impress, they would not be so likely to wear clothes that might be considered immodest, or even unladylike.

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

Satan uses unnumbered schemes to lead us to depart from the wishes of our heavenly Father. He endeavours to make us feel that standards of dress and similar matters are unimportant. What difference does it make anyway?

Sara did not question Ted's judgment in asking her not to go to the skating rink. Her love for him was greater than her fondness for skating. As she phrased it, "I just didn't want to go any more." So when we do not understand fully some aspects of God's requirements, we will gladly yield to His wishes if we love Him with all our hearts. "Those who feel the constraining love of God, . . . do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer."—*Steps to Christ* p. 45. —*Review and Herald*

With the Departments

SYSTEMATIC GIVING . . .

THE 3% PLAN

BY G. R. NASH

"This matter of giving is not to be left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. . . . After the tithe is set apart, let gifts and offerings be apportioned 'as God hath prospered you.'—*Counsel on Stewardship*, pp. 80, 81.

God through His chosen messenger, is here very definitely telling us that we are to plan our offerings in advance on a systematic basis. God has laid down a policy for tithe. No matter what our personal desire may be or how pressing our needs we are commanded, by the Giver of all, to return our 10% in tithe. The same scripture that mentions tithe also mentions offerings. Here no percentage is mentioned but the Biblical rule is "as God hath prospered" you. 1 Cor. 16:2.

Faithfulness in tithes and offerings brings upon the believer one of the richest blessings of all the Bible; whereas unfaithfulness in either, or both, brings the curse mentioned in Malachi 3:8-10. Surely no true Seventh-day Adventist desires to see the cause of God suffer, or personally wishes to receive the curse of God. But because of leaving their giving to impulse, some are guilty of robbing God in offerings. God expects us to be as systematic in the giving of offerings as we are in our tithes.

"The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things, and especially will it prove a blessing to the rich by guarding them from indulging in extravagances."—*Testimonies* vol. 3, p. 412.

This means that we should budget our offerings to missions, just as we budget our income to care for our family needs. A Christian budget which leaves out the tithes and of-

ferings is surely an unbalanced budget, even if all other items are taken care of in a business-like manner. Yet it is a fact that some Sabbath school members, because of having no definite system of offerings, are actually robbing God. It might be enlightening to take a pencil and do a little figuring just now. What percentage of your total income are you giving to the Sabbath school?

"God's requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims. . . . When that which God claims is rendered to Him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which He requires, His curse rests upon the whole"—*Testimonies*, vol. 4, p. 477

What percentage of the income shall be allocated for Sabbath school offerings? Since this is a matter of personal conscience, one that each individual must decide between himself and God, no man or organization should attempt to set the percentage for another to give. Surely we should give freely and cheerfully. Furthermore, we should give "as God hath prospered".

It is this portion which reflects our sacrificial spirit and true liberality. "God has made men His stewards. The property which He has placed in their hands is the means that He has provided for the spread of the gospel. To those who prove themselves faithful stewards He will commit greater trusts. Saith the Lord, 'Them that honour me, I will honour' (Samuel 2:30)."—*Patriarchs and Prophets*, p. 529.

Many are systematically returning 3 per cent of their income to the Lord as Sabbath school offerings. This

plan has the General Conference Sabbath School Department's approval and is one which we believe will bring a blessing to the giver and also the cause of missions.

Is this too much for us to give for Sabbath school offerings? My heart says, No! No! We are not nearly reaching the record of Israel, who gave from one fourth to one third of their income to religious and benevolent causes.

"In the last extremity, before the work shall close, thousands (dollars) will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now.

"If the love of Christ were burning in the hearts of His professed people, we would see the same spirit manifested today. Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. They would work for the advancement of God's cause as earnestly as worldly men labour to acquire riches. Tact and skill would be exercised, and earnest and unselfish labour put forth to acquire means, not to hoard, but to pour into the treasury of the Lord."—*Counsels on Stewardship*, pp. 40, 41.

There is no conflict between the Biblical goal of "as God hath prospered" and the suggested 3% plan. The Lord instituted the plan of systematic benevolence to combat the trait of selfishness which is present in every human heart.

"The liberal deviseth liberal things; and by liberal things shall he stand" (Isaiah 32:8). Also, remember the words of the apostle Paul in 2 Corinthians 9:6, 7: "But this I say, He which soweth sparingly shall reap sparingly and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

God will bless you as you do your best for Him.

Around THE UNIONS

Central American

LAY CONVENTIONS IN CENTRAL AMERICA

Three lay-evangelistic conventions and one lay-preacher's rally were conducted in Central America during the month of May of this year.

The week-end rally was conducted in the Panama Conference where most of the workers and lay evangelists from the central district and from both sides of the isthmus were present.

The three conventions were conducted in Nicaragua, Salvador, and Guatemala. All were under the very capable and inspiring leadership of Elder V. W. Schoen of the Home Missionary Department of the Inter-American Division, assisted by Elder Fernon Retzer, president of the Central American Union, and Elder D. C. Prener, home missionary secretary of the Union.

Throughout the Union field there was a total attendance of 234 lay ministers and lay Bible workers. The working force of each mission was also represented almost completely. One hundred forty-nine lay preacher's certificates were awarded. The solemn soul-winning pledges made by each graduate represented an overall goal of 986 souls for the year 1959.

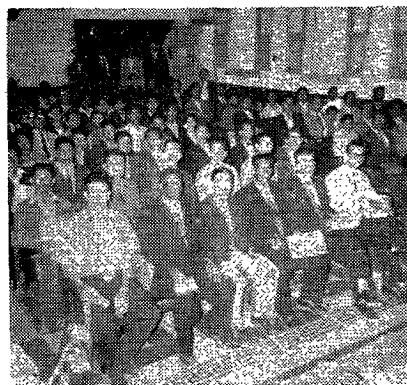
Not only was a spirit of rejoicing and gratitude sensed and expressed during the entire training series, but in greater evidence was the profound consecration which pervaded every phase of it. The ingathering of more souls through Christ-centered personal visitation and indoctrination was the basic theme and objective.

—D. C. Prener

Colporteur Brings Sabbath Truth

Rafael Cubillo Mora lives on Farm 52, in the Golfito district of Costa Rica. One afternoon while sitting in front of his little mountain home he saw a strange man coming. It was

Juan Valdelomar, one of our faithful colporteurs. After presenting his books, the conversation turned to Bible truths, and to the Sabbath question. Mr. Cubillo was interested at once. After hearing that Brother Valdelomar kept the seventh-day Sabbath he called his wife, "Silvia! Silvia! here is a man who keeps the Sabbath just like the Bible says." It was Friday evening and our colporter was invited to stay all night with them which he did. That night the Cubillo family received the longest Bible study they had ever received and it was mostly about the Sabbath, as that is what interested them. The next day was Sabbath! The Cubillo family kept it—their very first.



Lay Preacher's Convention meeting in Guatemala City, Guatemala.

Brother Valdelomar promised to send the nearest pastor to instruct them and he enrolled them in the Voice of Prophecy Bible correspondence course. Pastor Eduardo Ruiloba took up the work so well begun and it was not long before both Mr. Cubillo and his wife were fully decided to unite with God's remnant people. In June, 1958, having made all necessary adjustments in their life, this couple entered together into a new relationship with their God, and were baptized. They now have that peace which passeth understanding, and enjoy their new found faith. Brother Cubillo is now one of our active lay workers in that area. We should multiply many times this kind of experience. Let us determine to find, love, and win some soul for Christ.

Mexican

❖ The members of the Mexican Union Committee met in Mexico City on June 22. Elder D. H. Baasch, president of the Union, reports that a spirit of optimism and courage characterized this meeting. The presidents of the local fields reported bright prospects for good success in the evangelistic campaigns in their respective fields.

❖ Elder Jose Castrejon is holding two simultaneous evangelistic campaigns in the city of Mexicali. He has baptized 28 and expected to baptize at least 50 more in the month of July.

❖ The Mexican Union evangelist, Elder Rodrigo Bustillos, reports that 700 persons have indicated an interest in joining the remnant church in Merida, Yucatan. He and his associates are holding three simultaneous efforts in that city. They expected to baptize 125 converts on July 25.

❖ Samuel Guizar has been granted a two-year leave of absence from the Mexican Union in order to complete the senior ministerial course at Antillian College in Cuba. However, he is spending the vacation period between the two school years in evangelistic campaigns in Mexico City. He began the first series of meetings in the Monumento church on June 21 and plans to hold another series in the Moctezuma church.

❖ On June 29 and 30 the officers and departmental secretaries of the Mexican Union met in Mexico City to lay coordinated plans for the departmental work in the Union for the year 1960.

True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts.

West Indies

BAHAMAS CAMP MEETING

As I write, the first camp meeting ever to be held in the West Indies Union Mission (formerly known as the British West Indies Union Mission) is drawing to a close. This camp was conducted in the Bahamas Mission, on the commodious grounds of the Bahamas Junior Academy in Nassau, on the Island of New Providence, May 20-24. A large four-pole tent with a seating capacity of about eight hundred was used for the main meetings, while the youth, juniors, primary and kindergarten children had their meetings in a smaller tent and the classrooms of the academy. The big tent was packed every night; with a good attendance at the day meetings, which were conducted from 8:00 a.m. to 6:00 p.m.

In connection with the camp meeting, the Eighth Biennial Session of the Bahamas Mission was held, under the chairmanship of Elder R. M. Mote, president of the field; and delegates from the twenty-five churches on the widely scattered island group which make up the Bahamas, were in attendance. On one of these islands, San Salvador, Christopher Columbus first set foot on the Western Hemisphere. Transportation among these islands is mostly by small boats and takes many days so some of the delegates had to come in several days before the meetings were due to begin, while others arrived a day or two late, and a few had to leave before the last meetings.

Elder F. A. Mote from the General Conference, Elder C. O. Franz from the Inter-American Division, Elders A. C. Stockhausen and M. G. Nembhard from the West Indies Union, Elder R. M. Mote and Brethren Silas McKinney, Neville Scavella, and H. M. Moore from the local field led out in the adult meetings, while Mrs. Fred Mote, Mrs. C. O. Franz, Mrs. R. A. Mote and the teachers of the academy gave timely instruction to the juniors and little tots.

One of the highlights of the camp meeting was the ordination to the ministry of the two first Bahamian

young men ever to be set apart on Bahamian soil; Brethren Silas McKinney, the secretary-treasurer of the Bahamas Mission, and Neville Scavella, who leads out in four of the departments of the Mission.

Another interesting feature was the taking of the mid-day offering on the Sabbath when everyone marched up to deposit his offering in two large containers just below the pulpit. This offering amounted to over £100-0-0 (about \$300). The Lord was very near in the person of His Holy Spirit and we believe that this camp meeting will be the beginning of a new day in this field and will pave the way for a large evangelistic effort which is to be conducted by Elder R. K. Cemer and his group from the Florida Conference, and which is due to begin on June 21st.

—A. C. Stockhausen

“Remember the Sabbath Day”

In the island of Jamaica we have many times witnessed the special intervention of the Spirit of God in matters pertaining to Sabbath observance where the continued employment of the Sabbath-keeper was involved. Here are some recent experiences along this line.

A traffic officer in one of our towns here in Jamaica recently accepted the message. He asked for the Sabbath off but was refused by the Inspector of Police. He then appealed to us and we interviewed the Chief of Police. This official stated that this was a very difficult case to decide, because if the petition was granted soon a number of policemen would be asking for the Sabbath off. However, we pointed out to him that the Governor of Jamaica had some years ago issued a proclamation providing that wherever possible arrangements should be made whereby those requesting Saturdays off on religious grounds should be granted this privilege.

The Chief of Police said that Saturday was their busiest day in the direction of traffic. He did not see how this could be arranged. Finally, I suggested to him that perhaps he could work out a transfer for this

officer. And so he did. The officer was transferred to the Chief's own office in Kingston, was given the Sabbath off and allowed to work on Sunday. He rejoices in the message.

A graduate of our West Indies College was recently employed in the office of the Collector of Taxes in a certain town. When he requested Sabbath privileges he was denied and told he would have to give up his job if he persisted in this. We appealed to the Collector General in the matter. This gentleman stated that any young man who would prefer to give up his job rather than violate his religious beliefs was the kind of man they needed in the Revenue Office. I saw this young man a few days ago. He is getting on very well in his job and has his Sabbaths free.

Some of our brethren in Jamaica earn their living by loading ships. These men were told that they must work on Sabbaths since the boats had to be loaded every day in the week. I took the matter up with the manager of the wharves and he promised to do all that he possibly could to keep our men on the job because they are honest and reliable. I did not know how he would arrange this but he found a way. He employed men on Saturdays to take the places of our brethren and then permitted our men to work on Sundays.

—E. E. Parchment, Religious Liberty Secretary

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Inter-American Brevities



Participants in the Ordination Service held Sabbath, May 23, at the Bahamas Mission Camp Meeting. The two brethren who were set apart for the ministry by ordination, pictured with their families, are, front row (left to right): Elder Neville Scarvella with their son, Mrs. Scarvella; Mrs. McKinney with their daughter, Elder Silas McKinney. Officiating ministers, back row (left to right): Elders Clyde O. Franz, M. G. Nembhard, A. C. Stockhausen, R. M. Mote, F. A. Mote.

Ordination of Two Workers In Bahamas Mission

One of the great highlights of the first Bahamas Mission Camp Meeting was the ordination to the gospel ministry of the first two Bahamian ministers on Bahamian territory.

Brethren Silas McKinney and Neville Scavella both completed the theological course at the West Indies College about four years ago. They have had good success in their ministry as they laboured in many of the islands of the Bahamas Mission. These two brethren are cousins and are from a missionary family. Their aunt, Sister E. H. Someillan, and her husband were among the first pioneer workers to take the Message to the windward islands of the Bahamas.

Participating in this important service on Sabbath afternoon, May 23, were Elder F. A. Mote, Field Secretary of the General Conference, who gave the message; Elder C. O. Franz,

Secretary of the Inter-American Division, who offered the ordination prayer; Elder A. C. Stockhausen, President of the West Indies Union, who gave the ordination charge; and Elder R. M. Mote, President of the Bahamas Mission, who welcomed these two brethren to the gospel ministry. Elder M. G. Nembhard, home missionary and Sabbath school secretary of the West Indies Union joined these brethren in the ordination service and in the welcoming them to the fellowship of the ministry.

Elder Silas McKinney is at present serving as secretary-treasurer of the Bahamas Mission and Elder Neville Scavella is secretary of the Home Missionary, Sabbath School, and Missionary Volunteer Departments of the Mission. We wish them abundant success in their ministry.

—M. G. Nembhard

♦An eight-day Laymen's Training School held in the North Haiti Mission was attended by 132 outstand-

ing laymen. Coordinated evangelism was the strong theme of the school, because the entire group of workers and mission staff joined the laymen and took the course conducted by Elder V. W. Schoen. The 132 laymen set a goal for 1,434 souls during the next 12 months. Elder Schoen reports this is the highest goal for souls set by our laymen so far this year (June 30, 1959).

♦ Doctor and Mrs. Waldo E. Crane, and their children, Larry, Lonna, and Kathy, arrived in Mayaguez, Puerto Rico, June 19, where Doctor Crane will serve as ear and throat specialist on the staff of the Bella Vista Hospital.

♦ Miss Alice Franks recently accepted an appointment as nurse at the Bella Vista Hospital and joined the staff in Puerto Rico August 1. Miss Franks formerly served as nurse at the Davis Memorial Clinic in British Guiana.

INSPIRED GUIDANCE ON HEALTHFUL LIVING

There has just been released a hitherto unpublished manuscript by Ellen G. White on the proper use of the Testimonies on Health Reform. It was written in 1881, but its counsel is still good in 1959. It is the kind of statement that one may read, ponder, and profit by. (This manuscript in condensed form, is published on the front page of this issue of the MESSENGER.—Editor).

An excellent companion piece, if one wishes to have the fullest, most perfectly balanced view of the subject, is the address that Sister White gave at the 1909 General Conference, the last General Conference she ever attended. The address appears as a chapter in *Testimonies*, volume 9, pages 153–166.

We thank God for inspired guidance and instruction on a sometimes perplexing subject. Let us ever read such instruction in a humble, prayerful mood, seeking to find therein, not a yardstick to measure the spiritual height of other travelers toward the kingdom, but a staff to steady our own faltering feet as we journey the upward road.

—R. R. Figuhr