

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Herbert Photos, N. Y.

## A TYPICAL VIEW OF THE DEVASTATION WROUGHT BY THE RECENT EARTHQUAKE IN SOUTHERN ITALY

It will probably never be known how many persons actually lost their lives in the earthquake that shook the southern portion of Italy a short time ago. The official estimate is placed at more than two thousand. To this total must be added the deaths that have by now occurred as a result of injuries received in the disaster and from pestilences that always stalk abroad over a stricken land. Thanks to our modern speedy and efficient methods of sanitation, the aftermath of a catastrophe today is less terrible than in former times. Yet where are the words to describe the horror of soul and the desolation of heart that must surely grip tens of thousands of people, who, if they have not been robbed of loved ones, have at least been despoiled of their homes and much that life holds dear?

Our inability to sense the magnitude of such a catastrophe as this, makes it none the less real and terrible. Who can say that this earthquake, which has occurred so far away from where most of us live, may not, in an unexpected moment, repeat itself right where we dwell? The Bible prediction is that "there shall be earthquakes in *divers* places." And the history of earthquakes reveals that no part of the world is exempt from their curse.

And ever as we think upon the seriousness of these dreadful catastrophes, our minds ought with true solemnity to be turned to the contemplation of that greatest of all earthquakes that is so soon to take place, when the Lord shall arise to shake terribly the earth. Says the Good Book: "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found."

That will be the last fearful upheaval that will convulse this sin-burdened earth of ours. For this earthquake is a portion of the seventh and last plague, and is prefaced by the mighty declaration from heaven, "It is done."

# BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

BY CALVIN P. BOLLMAN

## Sabbath Keeping

*Is it all right to go swimming and boat riding on the Sabbath day? Is it wrong to take pictures on the Sabbath?*  
P. N. L.

All such questions are, it seems to us, answered by Isaiah 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

If a number of things that are done upon the Sabbath were honestly brought to the test of this scripture, they would be left undone. Another rule by which such things may be safely tested, is 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Do nothing on the Sabbath upon which you could not first kneel down and from the heart ask the blessing of God. Always give God and His law the benefit of the doubt, if doubt there be.

## "Be Ye Also Ready"

*In Matthew 24:44 we find these words: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." What does it mean to be ready?* G. D. R.

The subject of our Lord's discourse is the second advent—His coming again; therefore the words "be ready" refer to needful preparation for the event about which He was speaking; they could refer to nothing else.

It should be remembered in this connection that these words are addressed to the disciples, not to the unbelieving world. We write in the present tense, saying, "these words are," instead of "these words were," because they have direct application to the generation now living, that is, to you and to me, reader. We are admonished to be ready, for in such an hour as we "think not the Son of man cometh."

This renders necessary a state of constant preparedness; hence the supreme importance of the question, "What is it to be ready?"

It does not mean a state of absolute perfection. That is, not a state in which, according to our own estimate, we are without fault; but a state of entire surrender to God and full trust in Him and in Him alone for salvation. The Testimonies do not represent the people of God as confident in and of themselves, even after probation has closed, but as trusting fully in their Lord. We think no one who is really ready to meet the Lord in peace will feel otherwise than unworthy.

## "Three Days and Three Nights"

*Please explain Matthew 12:38-40.* H.

The text in question reads thus in the American Revised: "Certain of the scribes and Pharisees answered Him, saying, Teacher, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."

The trouble is with the expression, "three days and three nights," which would make seventy-two hours, whereas our Lord was in the tomb about thirty hours.

The Protestant rule for the interpretation of any Bible text is to explain scripture by scripture. Our Saviour spoke several times of His death, His burial, and His resurrection. In Matthew 16:21 we read these words of our Lord Himself: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again *the third day*."

Again in Matthew 17:22, 23, we read: "While they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and *the third day* He shall be raised again. And they were exceeding sorry."

Similar words are recorded in Luke 9:20-22, thus: "He said unto them, But whom say ye that I am? Peter

answering said, The Christ of God. And He straitly charged them, and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised *the third day*."

Mark 9:31 and 10:34 also speak of *the third day*, as do also Luke 18:33 and 24:21, where we have the testimony of the two who went to Emmaus, in these words: "Beside all this, today is *the third day* since these things were done."

This was a customary form of expression among the Jews, not only in the time of Christ, but for centuries before that. Turning to the book of Esther, we find almost the same expression. In chapter 4:16 we read: "Fast ye for me, and neither eat nor drink *three days, night or day*: I also and my maidens will fast likewise." Then in chapter 5:1 we have this: "It came to pass *on the third day*, that Esther put on her royal apparel," and stood before the king.

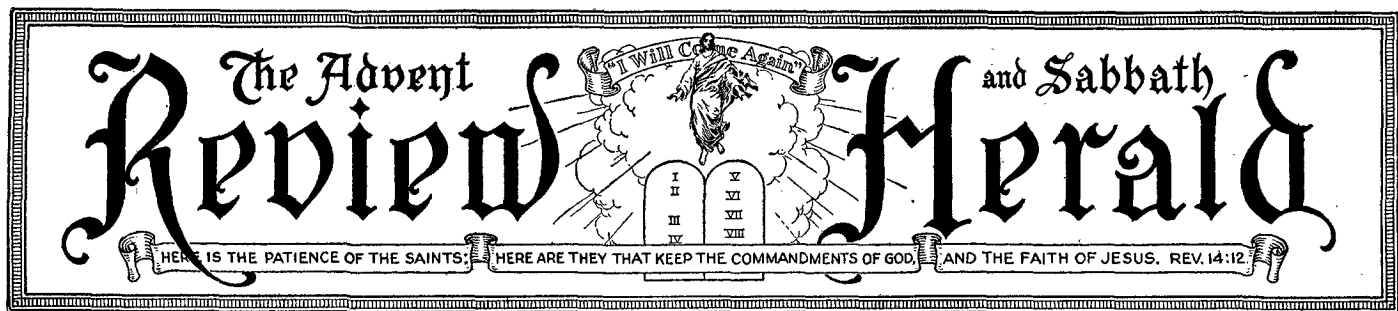
It seems certain, therefore, that in the Bible the expression "three days and three nights" means no more than "after three days," a phrase used frequently by our Saviour.

## Prohibited Meats

*Did not Adam know of clean and unclean meats? I am sure he did.* J. D.

Adam certainly knew of clean and unclean meats in the sense of recognizing the great difference between animals, the flesh of which was later permitted to men as food, and those animals which were not permitted to be eaten. But Adam knew nothing of the use of any sort of flesh as food, for it was not until after the flood that God gave man permission to use as food the flesh of clean beasts.

Now clean beasts were not those which were simply declared clean, but those which by their very nature had flesh that would easily lend itself to use as human food. And of course the Creator would not declare clean in the sense of being fit for food, anything the flesh of which by its very nature was unfit to nourish the human body.



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## Making a Business of Our Religion

MANY professed Christians fail because they do not make a business of their religion. Serving God is not their chief objective in life. His service is made secondary to every worldly and selfish consideration.

Christ declared, "I came not to do Mine own will, but the will of the Father that sent Me." He came not to seek His own selfish pleasure or worldly interests. He demonstrated that in the threefold test imposed upon Him by Satan in the wilderness temptation. He came to represent God to the world, as the ambassador of heaven to a fallen race. This mission became His purpose, His grand objective, the dream and ideal of His life. And He succeeded because His purpose was a single one.

And this same principle in the life of Hezekiah, king of Israel, brought to him success. After recording the wonderful transformation which he wrought in turning Israel from their idolatry back to the worship of the true God, the record declares:

"Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Hezekiah's service was a whole-hearted service. Serving God was the chief business of his life.

This was true in the experience of the apostle Paul. Read his wonderful declaration of purpose and faith as recorded in Philippians, the third chapter. He declares:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And his exhortation to us is, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be

otherwise minded, God shall reveal even this unto you." Phil. 3:13-15.

We believe it was William Carey, the father of modern missions, who on one occasion, when asked what his business was, replied, "My business is to serve God, and I cobble shoes to pay expenses."

How many who read these words could signify their chief purpose in life by the same or a similar declaration? Are you a farmer? What is your chief purpose in life? To operate your farm for all it will produce, to build up a competence to leave when you are gone? Or have you made up your mind that whatever comes in this world, you are going to be sure of a home in the kingdom of God, you propose to press on in the heavenly race, casting aside every weight which would hold you back, and that what you do in the way of farming or other business is of secondary importance, that you are doing that wholly to meet expenses in order that you may serve God.

Are you a carpenter? And are you doing your work on this principle? Are you a student in school? What

is your objective in securing an education? To obtain a degree, to be counted wise and great and learned, to put yourself in a position where you can make more money or occupy some high office? These are selfish considerations. The true objective actuating your life should be to make every effort in securing greater knowledge subservient to the one grand objective of serving God and honoring and glorifying Him.

We live so far below our exalted privilege in Christ Jesus, our service is so half-hearted, our lives are so selfish in their aims and purposes; then we wonder that we are weak spiritually, that we follow the Lord afar off. God desires to change our experience. He desires that we shall know the love and the joy, the supreme delight and satisfaction, that come in whole-hearted service.

What we need is to make a new surrender, to consecrate our hearts and lives anew to God, to place upon His altar every plan and every ambition, making Him one in the great partnership of life. In this experience will be found success, will be found the life of victory in Christ the Lord.

F. M. W.

## Personal Letters on the Calendar Question

DURING the recent months we have had occasion to carry on an extended correspondence not only with leaders in the calendar movement but with religious editors and ministers of other denominations who have expressed their views on the subject, as a result of literature sent to them either by the Calendar Committee or by our own people. It is an interesting fact that during the very recent months the calendar question has begun to attract the attention of religious leaders. This is probably due to the fact that last April the Calendar Committee sent to leading ministers and religious leaders of various denominations a questionnaire accompanied by various booklets dealing

with the religious aspects of calendar reform.

In some instances our correspondence has been started by our writing to an editor who had printed something in his paper on the subject. Other times correspondence has begun through a letter written to us by some minister in whose hand some Seventh-day Adventist document on the calendar question had been placed. Inasmuch as the topic of these letters is the Sabbath—one of the most important of our doctrines—we believe that the publication of portions of this correspondence may prove helpful.

We give, first, a portion of our reply to a letter written to us by one of the leaders in the calendar revision



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A Touching Scene

Some of the earthquake survivors standing beside their wrecked homes and begging for food.

movement. In former correspondence we had chided this man for aiding in the preparation of a pamphlet which resurrected the long-dead Gamble theory with its fantastic declarations concerning Mosaic extra Sabbaths. We had expressed amazement that he as a scientist had apparently quite altogether failed to follow the rule in the scientific world of calling in the experts on a particular problem and allowing their testimony to decide the question—the experts in this case being, of course, Jewish rabbis. In his rather extended reply he made the following comment on this point:

"You express amazement that I do not bow down and worship the canon of expert testimony. When is testimony expert? What is expert testimony? Why don't you practice what you preach? Let me afford you an opportunity.

"It has been shown, over and over again, that the highest authorities of many, if not all, the Sunday-keeping religions, agree that the use of a *fixed* calendar involves no difficulties of religious dogma or violation of canon law. It is difficult for me to find any testimony on this one point more authoritative or expert than I have cited. Nevertheless, if I understand correctly, you and the Jews reject it.

"Come now, Mr. Nichol. If you can show me how *you* can play fast and loose with the canon of expert testimony on *this* question, we may be able to reach an agreement on the issue of the Mosaic extra Sabbath."

The question he raised provided such an excellent opportunity to set before him the fundamental differ-

ence between the Sabbath and Sunday that we wrote him in part as follows:

"Now as to the alleged dilemma that you present to me of 'playing fast and loose with the canon of expert testimony,'—I have no desire to dispute the declarations of the church authorities such as the Roman, Anglican, and Greek Orthodox [the three churches he specifically mentioned elsewhere in his letter] that the use of a fixed calendar 'involves no difficulties of a religious dogma or violation of canon law' in the matter of Sunday keeping. Sunday as a holy day is an institution of the church, and its alleged sanctity the result of the action of church councils. Now an institution which is the child of church councils, and of churches which declare that there is vested in them the power to make or to remove holy days, can easily be adjusted by those churches. It would require only that the leaders of the church should so decree. And if I remember rightly, the report of the Apostolic Nuncio [the Roman Catholic spokesman] to the inquiries of the League Committee, stated that such changes in holy days as would be incurred by the proposed calendar would necessitate an action of a church council.

"But the seventh-day Sabbath institution is something entirely different from that of Sunday, as we Sabbatharians are frequently informed by Sunday keepers, and as we ourselves happily believe and declare. Both in their history and in their significance the institutions of Sunday and the Sabbath are sharply separated. The institution of the

Sabbath rests not upon the action of church councils. It existed long before there were such councils, and finds its origin and authority in the declaration of God Himself. We who are Sabbatharians do not believe that authority has been given to us to change in any way the divine decalogue, the fourth precept of which sets forth the Sabbath institution. Therefore, we are not in a position, as are those churches whose symbol is Sunday, to adjust our distinctive holy day to suit the changing whims of a business age.

"In view of these obvious facts, the dilemma you propound seems just a little pale. I have no dispute with the ecclesiastical experts whose churches have bequeathed to our modern age the Sunday institution, that Sunday may be adjusted to whatever sort of calendar the church authorities may wish to adjust it. At the same time I agree with the ecclesiastical experts of the Jewish church, who have in a most distinctive way brought down through the centuries the Sabbath institution, that it is not within the power of man to change the Sabbath to make it harmonize with the proposed calendar.

"On an accompanying sheet I have noted down a few quotations\* from

\* These are the quotations referred to:

Ques.—Which is the Sabbath day?

Ans.—Saturday is the Sabbath day.

Ques.—Why do we observe Sunday instead of Saturday?

Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.—*"The Convert's Catechism of Catholic Doctrine,"* Rev. Peter Geiermann, C. SS. R., p. 50, 2d edition, 1910.

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—*"A Doctrinal Catechism,"* Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D. D., Archbishop of New York, p. 174. New York: Edward Dunigan & Brother, 1851.

There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . Into the rest of Sunday no divine law enters. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.—*"The Ten Commandments,"* Canon Eytton (Church of England), pp. 62, 63, 65. London: Trübner & Co., 1894.

And where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.—*"Plain Sermons on the Catechism,"* Rev. Isaac Williams, B. D. (Church of England), Vol. I, pp. 334-336. London: Rivingtons, 1882.

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—*"The Faith of Our Fathers,"* James Cardinal Gibbons (R. C.), p. 111. Baltimore: John Murphy & Co., 1893.



some of the experts, which will serve simply to re-enforce points made in these last few paragraphs. You will notice that I have cited chiefly Roman Catholic writers because you seem to feel that they have been more definitely related to this calendar reform and that their testimony is the most powerful."

#### *Dilemma Confronts Protestant Churches*

We might have added in our letter that the ones who will really be confronted with a dilemma in the matter are the great Protestant bodies which, in sharp distinction to the Catholic, Anglican, and Greek Orthodox churches, believe that doctrines cannot be created or changed at will by church councils, but that all doctrines must rest wholly on the Bible and are therefore unchangeable. While the Catholic, Anglican, and Greek Orthodox churches have in a sense never been concerned over the silence of Scripture as to Sunday, because they were willing to accept the sanctity of that day on the action of a church council, the great Protestant bodies have made labored endeavors through the years to find a Biblical foundation for the Sunday institution. They had to do this in order to give Sunday any authority. They have persuaded themselves to believe that they have found this Biblical support in certain texts of Scripture. Now as to just how they could hope gracefully to revise these Bible texts, even as a church council might revise its decrees, is the dilemma. According to Protestant beliefs, the words of Holy Writ may not be revised by any church council.

#### *Sharp Contrast Illustrated*

We are not interested in carrying on a discussion of this to the point of speculating on just how the whole matter would work out in the event the issue were forced on all religious bodies. We call attention to the problem, simply because we believe it helps to illustrate the fundamental difference between Sunday and the Sabbath, and the absolute consistency which we Sabbath keepers, as believers in the Good Book, are displaying in taking an unqualified stand against the proposed revision.

It is interesting also to note that the three religious bodies mentioned in the foregoing correspondence as having declared that they could adjust their religious practices to the revised calendar, are the three great branches of Christendom that most definitely build their creeds upon the action of church councils rather than the Bible.

It might be added, in passing, that we received no reply to this letter,

which was the last in a series of communications that passed between us.

#### *Letter to an Editor*

In a recent number of the *Pathfinder*, a widely circulated journal, was printed the following in "The Question Box" department:

#### *"When Did the Jews Adopt Saturday As Their Sabbath?"*

"The period from sunset Friday to sunset Saturday was adopted by the Jews as their Sabbath about 360 A. D. It is erroneous to suppose, as many do, that the ancient Jewish Sabbath always fell on what corresponds to our Saturday, and that the weekly cycle has never been broken. In ancient times the first day of the Jewish year was also the first Sabbath of the year, and the day was determined by the high priests or the Sanhedrin by observing the new moon. A Sabbath followed every seventh day thereafter until the end of the year. Consequently the Sabbath was not a regularly recurring seventh day in the sense that our Saturday or Sunday is, and the Sabbath did not fall on the day corresponding to our Saturday more often than it fell on other days of the week. At that time, of course, all the days began and ended at sunset. The Jews, after being scattered over the world, found the ancient Hebrew calendar difficult to follow, and about 360 A. D., under the leadership of Hillel II, they began to adopt Saturday as their regular Sabbath."

A number of our people wrote in to us for an explanation of this news item. For their information, and for the help of others who have been disturbed concerning this idea about the Jewish calendar that has been aired so fully during the last year or so, we publish herewith the letter we wrote to the editor of the *Pathfinder*:

"Editor, *Pathfinder*,  
Washington, D. C.

"DEAR SIR:

"In the Question Box of July 12 is found the statement that 'the period from sunset Friday to sunset Saturday was adopted by the Jews as their Sabbath about 360 A. D.' The writer then goes on to state that in ancient times the Jewish Sabbath bore a fixed relation to the Jewish calendar, the first day of the Jewish year being also the first Sabbath of the year. This statement is altogether incorrect.

"The notion that the Sabbath anciently bore a fixed relation to the calendar was set forth at length by Mr. Samuel W. Gamble some thirty years ago. At that time the theory was repudiated by all Hebrew scholars and the theory was allowed to die. Within the last year or two the advocates of calendar revision revived the theory because it offered them an opportunity to settle the religious aspect of calendar revision on the ground that the disarranging of the free running week with its seventh-day Sabbath would be simply a return to an ancient Jewish practice.

"I personally interviewed a number of eminent rabbis and corresponded with a number more concerning this theory. Without exception every one of them declared that there is not the slightest historical or Biblical ground for the theory; that on the contrary the Jewish race through all the centuries has maintained as one of the unique features of its holy days the complete independence from the cal-



Herbert Photos, N. Y.

Volunteer Relief Workers Digging for Victims in the Wreckage of Homes in the Stricken District of Southern Italy

endar of the weekly cycle with its seventh-day Sabbath.

"Now if all of these Hebrew scholars, versed in all the history and lore of Judaism, don't know what they are speaking about, then, pray tell me, who does? Until some one can produce some very clear-cut, invincible evidence in support of the theory set forth in your Question Box, I believe that there is only one course left open for the judicious mind, and that is to believe that the Jewish scholars are correct with regard to their statement about the Sabbath day, which is prob-

ably the most distinctive feature of their religious life."

The editor of the *Pathfinder* very kindly acknowledged the receipt of our letter, and said he would be glad to publish it were it not for the fact that he had already received several letters, one of which was from a Jewish rabbi, and that these letters covered the subject. He stated he regretted the answer that was given in "The Question Box" on this matter of the ancient Jewish calendar, and added: "Unfortunately, the editor who gave the answer to the question

took his material from an unreliable source."

It might not be amiss to remark right here that we believe it would be an excellent thing if our people, when they note some fundamental error such as this one from the *Pathfinder*, would write briefly and courteously to the editor, setting forth the facts. Generally, editors are more than willing to publish your letter, and thus the truth on some important point may be set before the people.

Next week we will give excerpts from other letters. F. D. N.

## Contributed Articles

### *The Sabbath in Abyssinia*

By V. E. TOPPENBERG

#### *Ancient Times*

HISTORY and revelation alike tell us comparatively little about Abyssinia during ancient and medieval times. It is not definitely known what influence the intercourse between Jews and Abyssinians, previous to the Christian era, had upon the latter. Abyssinian chronicles have much to say upon this subject, however. It is claimed that Solomon had a son by the queen of Sheba. When this son became of age, he was sent to Jerusalem to be educated by his father. This son later returned and became the first king of Abyssinia, Menelik I. Solomon also sent a high priest, Levites, and rulers of the house of David. These traditions are so interspersed with incredible stories that little if any reliance can be placed upon them. It is, however, worthy of notice that many Abyssinian priests at Axum and other places in Abyssinia until this day bear Jewish names not otherwise used by Abyssinians. It is also claimed that the true God was worshiped in Abyssinia long before the Christian era, and according to Jewish ritual. One finds many indications of this.

Tradition says that when Frumentius came to Abyssinia in the fourth century, he met Levitical priests at Axum, and when he asked them why they kept the Jewish ordinance and yet believed in Christ, the high priest, Amram, answered that the eunuch preached Christ, but that no apostle had been sent to ordain bishops or elders, and so they had continued to worship according to the customs of the forefathers. Frumentius was then sent to Alexandria to secure an or-

dained bishop or missionary. But the church father, Athanasius, taught and ordained Frumentius, and sent him back to Abyssinia, where he became known as Abba Salama, or "Father of Peace."

Indications are all to the effect that Abyssinians, down to the fourth century, when Frumentius began to teach, kept only the Sabbath of the Bible. Had the eunuch known anything about Sunday sacredness, he would undoubtedly have made it known. Yet it is not to be wondered at that a change in this respect begins to take place with the arrival of Frumentius, the disciple of Athanasius, who played so important a rôle in the church council when anti-Jewish feeling ran so high, and when it was decided to have nothing in common with the Sabbath day which "was kept by the wicked race that put the Saviour to death." By the sixth century Abyssinia is said to have been Christianized, and when the Mohammedan hordes later extended their conquests as far as Spain, Abyssinia was practically shut off from the rest of the Christian world for nearly a millennium.

#### *In Modern Times*

We find today, in the Abyssinian church, many customs which have been kept more or less unchanged since those early times. Among these is the honor paid the Sabbath of God, "the first Sabbath," as it is called. Since the Abyssinian church was in at least occasional connection with the Christian church at Alexandria until the time of the Mohammedan con-

quest, it is not to be wondered at that Sunday keeping had already become more or less general. And just as the church in the West in those early times was in a transition stage when Sunday gradually superseded the original and Biblical Sabbath day, so we find, in modern times, the church in Abyssinia in almost the same stage of development, both days being kept in a fashion. In some sections the seventh-day Sabbath is kept so strictly that water is drawn and firewood gathered on Friday. But it must be admitted that Sunday also is kept, and that, in the capital where Catholic and European influence is being felt, the Sabbath is gradually losing its remaining vestige of sacredness, and Sunday rapidly taking its place.

Catholic influence in the sixteenth century and since has certainly tended to cast discredit upon the Sabbath and glorify the "first-day sabbath," as some would have the Ethiopic read. Already in the fifteenth century there was a leaning toward Rome, Abyssinian delegates being present at the church council in Florence in 1439, and during the following century when Abyssinia was threatened with destruction by the Mohammedans under the great Mohammed Graing [or Grañ], Abyssinia was forced to seek help from Portugal. Soon the Jesuits became very active, and the historian says that they "were especially indignant at seeing the heretical church customs, that the Sabbath was celebrated, that Wednesday was a fast day, and that swine flesh was not eaten. There is no doubt," continues the historian, "that rank heathenism could not have offended them more." Finally the king was entirely in their hands and attempted to force the new

religion upon his people. But the Abyssinians "were very wrought up about the abolishment of the Sabbath as 'a Jewish custom which was contrary to the council of Calcedon;' for the peasants were compelled to work on Saturdays. The Abyssinians considered themselves robbed of all what they of old had prized, circumcision, the Sabbath, and the feast days."—*"Habessinien eller Ætiopien,"* by A. E. Meinert, pp. 87, 88, Copenhagen, 1899.

Finally the king realized that the Jesuits had robbed him of his former right to judge in church matters. A religious revolution broke out, and thousands of dead lay upon the field of battle. The king now saw that he had been led to go too far, and his son finally gave permission for all who wished to return to their old religion. The Jesuits were driven out of the land, some being killed, and since that time Abyssinians have been doubly cautious and even hostile toward anything seemingly new in religion.

Though this attempt at compulsion was unsuccessful, the influence of native Catholics in important government positions is now felt again. In the capital Saturday is by far the busiest day, while on Sunday no burden may be carried through the gates

to the city, a Sunday law being in force. In the provinces the devout Abyssinian still reveres and strictly observes the seventh-day Sabbath as well as Sunday, and when asked about his reasons for doing so, he gives substantially the same answer given by the Abyssinian prelate to the court of Portugal about four hundred years ago:

"We are bound by the institution of the apostles to observe two days, to wit, the Sabbath, and Lord's day, on which it is not lawful for us to do any work, no not the least, on the Sabbath day, because God, after He had finished the creation of the world, rested thereon: which day, as God would have it called the Holy of Holies, so the not celebrating thereof with great honor and devotion, seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than His word; and that especially, since Christ came not to dissolve the law, but to fulfill it. It is not therefore in imitation of the Jews, but in obedience to Christ, and His apostles, that we observe that day. We do observe the Lord's day after the manner of all other Christians, in memory of Christ's resurrection."—*"Church History of Ethiopia,"* by Michael Geddes, D. D., London, 1696.

The arguments advanced by Abyssinians in favor of the Sabbath are as clear and reasonable as their arguments in favor of Sunday are vague and unfounded.

## Satan's Counterfeit

By LESLIE LITTELL

A FEW years ago I was sent to a certain section to help our church there. A big meeting was being held by a religious group who claimed to have the baptism of the Holy Ghost, which gave them power to perform all the wondrous miracles of apostolic days. They claimed to have the power to heal the sick, to raise the dead, to be protected from the poison of snake bites, to be holy, sanctified, and to have the gift of tongues. While many testified to having been healed, and the walls of their tabernacle were covered with crutches and iron braces, I found that those healed were such as are healed by spiritualistic healers everywhere. When they tried to heal such cases as the disciples healed, they always failed.

They tried to heal an epileptic, but he still has fits; to give a sound mind to a foolish child, but he is still an idiot; to straighten a crooked leg, but the cripple still hobbles about. They tried to heal two babies, one having boll hives and the other measles. They would not call a doctor or allow the neighbor women to give the children simple treatments, and both died. Then they called the doctor and the

neighbors to see them raise the babies from the dead. They prayed all night long, and at early dawn their leader arose and said, "Their hearts begin to beat. The blood is flowing in their veins. They begin to breathe. Doctor, examine them and see that it is so." He could only say, "They are dead, dead, dead, and they will remain dead in spite of you." Two little grassy mounds testify to their failure. Many who claimed to be healed, died in a few days or weeks.

One of their women preachers kept boasting that poisonous snake bites could not harm her. A mountain boy brought in a rattler, which she took and wrapped around her neck. It bit her on the breast, but she kept on preaching until she fell down and soon died. She had done what Jesus refused to do. He would not endanger His life just to show that the angels could protect Him, and He said, "It is written again, Thou shalt not tempt the Lord thy God." Matt. 4:7.

### Set Date for Advent

By advice of their controlling spirit and by visions and dreams, they set a day for the coming of Jesus. When

the day came, they all gathered on the flat top of a grocery store, removed all their clothing, and landed in jail instead of on the gold-paved street. No man or angel knows the day and hour of His coming. The Father only knows it, and He Himself will declare it by His own voice just a few days before Jesus comes. (See Matt. 24:36; "The Great Controversy," p. 640.)

### False View of the Law

These people teach that the law, including the Sabbath, was nailed to the cross. The Sabbath question bothered them until two of them testified that while sawing wood Jesus came and sat down on a stump, and told them that He changed the Sabbath from Saturday to Sunday while here on earth. Instead of testing every doctrine by the law and the word of God, they reject these and accept the testimony of their controlling spirits.

They believe they are holy, sanctified, and do not sin. Such testimonies as follow are common at their meetings: "I am saved." "I am holy, sanctified." "I have not sinned for sixteen years." "I am as good as Jesus, and getting better every day." The prophets and apostles never boasted of their goodness. Be good, and you will not need to boast about it, for everybody will know it. All sin is the result of self-exaltation. Having rejected God's law, they have no sin detector, and imagine they are wholly free from sin, while in fact they are the servants of sin.

That there is a power among them is evident, for while their leaders are preaching, singing, or praying, many fall down in a trance. Some while coming to meeting fall in the road, even in mud and water, as soon as they hear the leader's voice. Others fall while trying to get out of the house. They fall as if struck down with a club, generally falling flat on the back, having their eyes closed and breathing so loudly that all in the house can hear them.

### Faces Pale and Haggard

Often going into a trance has a bad effect on them, especially on the women. Their faces become pale and haggard, and many of them lose their minds. Some of them remain in the trance for days, but most of them begin to come out of it in a few minutes, and start rolling and kicking around on the straw-covered floor. They have no more regard for the protection of their bodies than a little child. When they are all down rolling and kicking about, it is indeed a dreadful sight. Paul said, "Let all things be done decently and in order." It is not decent for a man to roll and

kick around on the floor, much less a woman.

When they get up, there is no telling what they will do. Some begin hugging and kissing everybody, even trees and posts. Others laugh with a peculiar high-pitched laugh, or shout at the top of their voice. Still others dance with all their might, or pound each other on the back. Sometimes they all go wild, shouting, laughing, dancing, jumping, hugging, kissing, and pounding each other and the walls and benches, at times doing bodily harm and smashing the furniture, till, utterly exhausted, with voices broken and bodies bruised and bleeding, they look as the prophets of Baal did in Elijah's day.

#### *Imitate Animals*

Some of them, when they get up from the trance, begin quacking like a duck, barking like a dog, peeping like a frog, crowing like a rooster, or bellowing like an ox. Others begin speaking rapidly, mixing in among their English, words and syllables which have the sound of a foreign language. This they call the gift of the unknown tongue. They seldom have an interpreter, and all speak at the same meeting, often all of them at the same time, not following Paul's instruction to keep silent when there is no interpreter; and when there is an interpreter present, only two or three speak by course, the words of each to be interpreted. When they do have an interpreter, one can tell it is no message from the Lord. One of them tried to interpret a few words of Chinese spoken by an old sailor to test them. When they misinterpreted what he said, he called them liars. At a meeting one of them said, "O meal e meal i meal O," and it was interpreted, "O my knee, my thigh, my toe."

Satan cannot give any one the power to speak a foreign language, but he is deceiving many by this foolish muttering. Isaiah spoke of such when he warned us against those who have "familiar spirits" that "peep" and "mutter."

#### *No Need for Strange Tongues*

At Pentecost there were many of all languages in Jerusalem, and God gave the disciples the gift of tongues so that all of those present might hear the good news of salvation in their own mother tongue. In this place this gift was not needed, for the people did not speak or understand any language but English. Some of these enthusiasts thought they could speak the language of East India, and that they were called to give them the gospel; so they collected money and made the long journey, only to find that the

Indians could not understand a word they said. The Spirit of God never does foolish things or makes any mistakes.

This movement, known by many different names, is a part of the false reformation movement which began soon after 1844. Healing the sick and speaking with tongues were a prominent part of the former rain, but Satan has made them a prominent part of his counterfeit. Those who receive the baptism of the latter rain will be hated by Satan and his agents, because they keep the commandments of God and have the Spirit of prophecy. They will live and teach in harmony with the law and word of God. His wonder-working power will be manifest among them, but the gift of prophecy, with dreams and visions,

will be the prominent gift of the latter rain. (See Acts 2:17, 18.)

Many reject God's spirit detector, and willingly become Satan's agents to deceive others; but many of them, when too late, will find out their mistake and begin to resist. Then Satan and his angels will take complete control of them, and they will be truly demon possessed.

Satan's counterfeiters are here, and when the Lord removes His restraining power, they will counterfeit every miracle of Bible days. They will bring fire down, and deceive the whole world into an attempt to kill God's loyal people. What next?—The coming of the Lord Jesus Christ, with His horses and chariots of fire, to save His people, and to take them to the beautiful city of gold.

## *A Vision of God*

By H. E. GIDDINGS

WHY do good men think of themselves more highly than they ought to think? Why do they feel that they are better than other men? Why do they so readily and cruelly criticize and condemn their fellows? Why do women who profess to be followers of the meek and lowly Jesus, with His seamless gown and crown of thorns, decorate themselves with the trappings of pride? Why are they not satisfied to appear in clothing in keeping with the example set by their Lord?

It is because they have either lost or never had a vision of God. Bad men and women are lost. Good men and women are in great danger of being lost. Why? Because men and women who have given their hearts to God, and have abandoned the ways of the world, and show by their deportment, words, and dress that they have left the paths of wickedness and the follies of sense, can see very plainly that they are better than others who are still in the world. They are conscious of this fact, and here is where boasting makes its first inroads into the heart.

This consciousness of being better generates a degree of pride which soon develops into adoration, and the downward course is begun. This terminates in the worship of self and an entire separation from God, unless one has a vision of divine holiness in time to arouse him to a sense of his real condition. This is why the Christian life, entered upon so courageously by many, terminates so sadly. The trouble arises from inability to see clearly that the goodness manifested in the life is not inherent with the individual. The redeemed sinner is

not the author of one particle of the uprightness appearing in his life.

"Where is boasting then? It is excluded." If men and women could only see this clearly! But they can't, although they may assent to it, unless they are given a spiritual vision of God in all His majestic holiness, and themselves in all their nothingness. "If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3.

In the sugar mill a sack lay on the floor as a helpless rag. It could not stand alone. A workman took it up and held it to the filling chute, and soon it was full of sugar. It was able to stand up and boast its superiority over its fellows who were helpless. Was there any difference in the sack itself? None. It was the filling that enabled it to present a more desirable appearance.

When a lost, helpless sinner, unable to stand alone, becomes conscious of his undone condition and appeals to Jesus for filling with His fullness, for cleansing through His blood and strengthening by His might, and is made able to stand and do all things through His might, of what should he boast save in the cross of Christ? We may know this in theory, but it seems impossible for us poor mortals to escape the feeling that we are in some way superior to those who are groveling in their sins. This is the point of great danger. In our blindness we are in danger of being sidetracked, and many good men take the self-important road to ruin.

Job was a good man not only in his own estimation, for God testified to his uprightness of life. He was a very devout man, and desired that his chil-



dren should be better than others, and to this end he sought God continually.

Job knew that he was better than other men, and this conceit blinded him so that when his friends came to condemn him, he resented their efforts to convince him of sin. Instead of ascribing to God all his ability to do any good thing, he began to defend himself.

When his "miserable comforters," blind to the truth, urged that all his suffering was only a just retribution for sin, he bitterly resented the charge. In his efforts to justify himself he began to lose his hold on God and drift into adoration of self. He thought himself to be something when he was nothing. He was helplessly enthralled in the meshes of this deception until God gave him a vision. Then he ceased his efforts at self-defense, and cried out in desperation, "I am vile; what shall I answer Thee? I will lay mine hand upon my mouth." "I will not answer." "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

Job was taking to himself the credit for the upright life he had lived, and in his efforts to answer his comforters he had begun to establish his own righteousness; but when his eyes were opened, he repented, and the Lord came to his rescue, turned his captivity, and set him free from the bondage of self-exaltation into which he had fallen. All other blessings followed his humility and meekness.

Isaiah was an excellent young man. He was called of God and ordained a minister and a prophet. Without question, he was better than other men, and had the indwelling of the divine presence. But he was in great danger, and the Lord gave him a vision to save him from himself. In the year that King Uzziah died, a great work was before Isaiah, and he was not fitted to undertake it in his blindness, so the Lord gave him a vision. He saw the Lord sitting upon His throne, while the angels who attended in modest reverence cried, "Holy, holy, holy, is the Lord of hosts." The flood of holiness gave such a celestial splendor to the scene that everything moved with the divine power, and Isaiah was given a vision of God's holiness which he had never before witnessed. When his own life appeared in contrast upon this screen of divine glory, he was able to see himself as he was in the sight of heaven, and he cried out in anguish of soul, "Woe is me! for I am undone." He had a good opinion of himself before, but now he is aware of his utterly un-

done condition. He no longer considers himself better than other men, but on the contrary he looks very much like his associates, "I am a man of unclean lips, and I dwell in the midst of a people [just like myself] of unclean lips." He was then able to place himself in the helpless class, except for the grace of God. He was not left to despair, but an angel was sent to him with the agents of cleansing, and he was told that his sin was purged.

Paul was a good man who had lived a very circumspect life, and he had much of which to boast; but when he was given a vision of himself, when his righteousness, which was of human works, was thrown upon the screen of divine perfection, he felt his wretchedness very keenly, and cried out in distress, "O wretched man that I am! who shall deliver me from the body of this death?" Then came the comforting assurance that he was cleansed from his sins through Christ

Jesus, and there was no condemnation.

This awful deception may be invisible to the one suffering from the malady, but while it lurks in the heart it endangers the soul. One thing is sure, the only way to get a true sense of the disparity between real holiness and the self-estimate, is to have a vision from God.

When our real selves are projected upon the glorious purity of the heavens, then our nothingness appears, and unless God should send us some encouragement quickly, it would lead to despair. Such a view will clear the heart of all conceit and self-righteousness, and bring true humility. Then the heart is filled with tender sympathy and charity for others who have not yet come into the glorious liberty of the sons of God. This overestimation of oneself and the fatal apathy which results, is the most deadly enemy to good men and women in these last days.

## *Christ in Pilate's Judgment Hall---Continued*

By MRS. E. G. WHITE

A LARGE company of the priests and elders had accompanied Christ to Herod. And when the Saviour was brought in, these dignitaries, all speaking excitedly, urged their accusations against Him. But Herod paid little regard to their charges. He commanded silence, desiring an opportunity to question Christ. He ordered that the fetters of Christ should be unloosed, at the same time charging His enemies with roughly treating Him. Looking with compassion into the serene face of the world's Redeemer, he read in it only wisdom and purity. He as well as Pilate was satisfied that Christ had been accused through malice and envy.

Herod questioned Christ in many words, but throughout the Saviour maintained a profound silence. At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. Men say that Thou canst heal the sick, said Herod. I am anxious to see that Thy widespread fame has not been belied. Jesus did not respond, and Herod still continued to urge: If Thou canst work miracles for others, work them now for Thine own good, and it will serve Thee a good purpose. Again he commanded, Show us a sign that Thou hast the power with which rumor hath accredited Thee. But Christ was as one who heard and saw not. The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He

would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position.

Herod promised that if Christ would perform some miracle in his presence, He should be released. Christ's accusers had seen with their own eyes the mighty works wrought by His power. They had heard Him command the grave to give up its dead. They had seen the dead come forth obedient to His voice. Fear seized them lest He should now work a miracle. Of all things they most dreaded an exhibition of His power. Such a manifestation would prove a deathblow to their plans, and would perhaps cost them their lives. Again the priests and rulers, in great anxiety, urged their accusations against Him. Raising their voices, they declared, He is a traitor, a blasphemer. He works His miracles through the power given Him by Beelzebub, the prince of the devils. The hall became a scene of confusion, some crying one thing and some another.

Herod's conscience was now far less sensitive than when he had trembled with horror at the request of Herodias for the head of John the Baptist. For a time he had felt the keen stings of remorse for his terrible act; but his moral perceptions had become more and more degraded by his licentious life. Now his heart had become so hardened that he could even boast of the punishment he had inflicted upon John for daring to reprove him. And

he now threatened Jesus, declaring repeatedly that he had power to release or to condemn Him. But no sign from Jesus gave evidence that He heard a word.

Herod was irritated by this silence. It seemed to indicate utter indifference to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent.

The mission of Christ in this world was not to gratify idle curiosity. He came to heal the broken-hearted. Could He have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet.

Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. Not a word had the Majesty of heaven for him. That ear that had ever been open to human woe, had no room for Herod's commands. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love, had no look to bestow upon Herod. Those lips that had uttered the most impressive truth, that in tones of tenderest entreaty had pleaded with the most sinful and the most degraded, were closed to the haughty king who felt no need of a Saviour.

Herod's face grew dark with passion. Turning to the multitude, he angrily denounced Jesus as an impostor. Then to Christ he said, If you will give no evidence of your claim, I will deliver you up to the soldiers and the people. They may succeed in making you speak. If you are an impostor, death at their hands is only what you merit; if you are the Son of God, save yourself by working a miracle.

No sooner were these words spoken, than a rush was made for Christ. Like wild beasts, the crowd darted upon their prey. Jesus was dragged this way and that, Herod joining the mob in seeking to humiliate the Son of God. Had not the Roman soldiers interposed, and forced back the maddened throng, the Saviour would have been torn in pieces.

"Herod with his men of war set

Him at naught, and mocked Him, and arrayed Him in a gorgeous robe." The Roman soldiers joined in this abuse. All that these wicked, corrupt soldiers, helped on by Herod and the Jewish dignitaries, could instigate, was heaped upon the Saviour. Yet His divine patience failed not.

Christ's persecutors had tried to measure His character by their own; they had represented Him as vile as themselves. But back of all the present appearance another scene intruded itself,—a scene which they will one day see in all its glory. There were some who trembled in Christ's presence. While the rude throng were bowing in mockery before Him, some who came forward for that purpose turned back, afraid and silenced. Herod was convicted. The last rays of merciful light were shining upon his sin-hardened heart. He felt that this was no common man; for divinity had flashed through humanity. At the very time when Christ was encompassed by mockers, adulterers, and murderers, Herod felt that he was beholding a God upon His throne.

Hardened as he was, Herod dared not ratify the condemnation of Christ. He wished to relieve himself of the terrible responsibility, and he sent Jesus back to the Roman judgment hall.

Pilate was disappointed and much displeased. When the Jews returned with their prisoner, he asked impatiently what they would have him do. He reminded them that he had already examined Jesus, and found no fault in Him; he told them that they had brought complaints against Him, but they had not been able to prove a single charge. He had sent Jesus to Herod, the tetrarch of Galilee, and one of their own nation, but he also had found in Him nothing worthy of death. "I will therefore chastise Him," Pilate said, "and release Him."

Here Pilate showed his weakness. He had declared that Jesus was innocent, yet he was willing for Him to be scourged to pacify His accusers. He would sacrifice justice and principle, in order to compromise with the mob. This placed him at a disadvantage. The crowd presumed upon his indecision, and clamored the more for the life of the prisoner. If at the first Pilate had stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived. Had he carried out his convictions of right, the Jews would not have presumed to dictate to him. Christ would have been put to death, but the guilt would not have rested upon Pilate. But Pi-

late had taken step after step in the violation of his conscience. He had excused himself from judging with justice and equity, and he now found himself almost helpless in the hands of the priests and rulers. His wavering and indecision proved his ruin.

Even now Pilate was not left to act blindly. A message from God warned him from the deed he was about to commit. In answer to Christ's prayer, the wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him. Pilate's wife was not a Jew, but as she looked upon Jesus in her dream, she had no doubt of His character or mission. She knew Him to be the Prince of God. She saw Him on trial in the judgment hall. She saw the hands tightly bound as the hands of a criminal. She saw Herod and his soldiers doing their dreadful work. She heard the priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law He ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in Him." She heard the condemnation pronounced by Pilate, and saw him give Christ up to His murderers. She saw the cross up-lifted on Calvary. She saw the earth wrapped in darkness, and heard the mysterious cry, "It is finished." Still another scene met her gaze. She saw Christ seated upon the great white cloud, while the earth reeled in space, and His murderers fled from the presence of His glory. With a cry of horror she awoke, and at once wrote to Pilate words of warning.

While Pilate was hesitating as to what he should do, a messenger pressed through the crowd, and handed him the letter from his wife, which read, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him."

Pilate's face grew pale. He was confused by his own conflicting emotions. But while he had been delaying to act, the priests and rulers were still further inflaming the minds of the people. Pilate was forced to action. He now bethought himself of a custom which might serve to secure Christ's release. It was customary at this feast to release some one prisoner whom the people might choose. This custom was of pagan invention; there was not a shadow of justice in it, but it was greatly prized by the Jews. The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a

different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, he said with great earnestness, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

Like the bellowing of wild beasts came the answer of the mob, Release unto us Barabbas. Louder and louder swelled the cry, Barabbas! Barabbas! Thinking that the people had not understood his question, Pilate asked, "Will ye that I release unto you the King of the Jews?" But they cried out again, "Away with this man, and release unto us Barabbas!" "What shall I do then with Jesus which is called Christ?" Pilate asked. Again the surging multitude roared like demons. Demons themselves, in human form, were in the crowd, and what could be expected but the answer, "Let Him be crucified?"

Pilate was troubled. He had not thought it would come to that. He shrank from delivering an innocent man to the most ignominious and cruel death that could be inflicted. After the roar of voices had ceased, he turned to the people, saying, "Why, what evil hath He done?" But the case had gone too far for argument. It was not evidence of Christ's innocence that they wanted, but His condemnation.

Still Pilate endeavored to save Him. "He said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him. I will therefore chastise Him, and let Him go." But the very mention of His release stirred the people to a tenfold frenzy. "Crucify Him, crucify Him," they cried. Louder and louder swelled the storm that Pilate's indecision had called forth.

Jesus was taken, faint with weariness and covered with wounds, and scourged in the sight of the multitude. "And the soldiers led Him away into the hall, called Prætorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to

salute Him, Hail, King of the Jews! And they . . . did spit upon Him, and bowing their knees worshiped Him." Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard.

Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A maddened throng inclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed, and the vulgar jest and insulting sneer are passed from lip to lip.

Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offer-

ing, and the redemption of man a failure. But He who by a command could bring the heavenly host to His aid,—He who could have driven that mob in terror from His sight by the flashing forth of His divine majesty,—submitted with perfect calmness to the coarsest insult and outrage.

Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below humanity into the likeness of Satan, so did His meekness and patience exalt Jesus above humanity, and prove His kinship to God. His abasement was the pledge of His exaltation. The blooddrops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with "the oil of gladness" as our great high priest.

Satan's rage was great as he saw that all the abuse inflicted upon the Saviour had not forced the least murmur from His lips. Although He had taken upon Him the nature of man, He was sustained by a godlike fortitude, and departed in no particular from the will of His Father.—"*The Desire of Ages*," pp. 729-735.

## Time and Eternity

By N. D. ANDERSON

A TINY atoll, which we call time, appeared above the surface of eternity. It was not built up on millions upon millions of infinitesimal coral insects, through millions upon millions of years, by some imperceptible evolutionary process; but it came into being suddenly, within the scope of one week, thrust up through eternity by the spoken word of God.

Somewhere in the early afternoon of time a cross was planted there, which cross was foreshadowed at the birth of time; and soon its shadow, far cast by the westering sun, will have reached back to the beginning, and night will be upon us. The atoll will submerge, the tides of eternity will roll together at the foot of the cross, and time become as if it had not been,—as if it had not been, save for that cross, which, though planted on the fleeting atoll of time, the waves of eternity shall be able to overwhelm never!

Likewise, each individual may be said to be a tiny atoll of time, thrust up from the sea of eternity. Death ushers in eternity, and each little island sinks into the depths of the eternal infinity.

There is no sense of time in sleep. We may assume therefrom that also there is no sense of time in the sleep

of death, that when the individual awakens, it will be in the presence of his reward. Phil. 1: 23, 24; 1 Thess. 4: 16, 17. Time elapsed will have seemed no longer to Abel than to David; no longer to David than to Peter; no longer to Peter than to you, should death claim you today or tomorrow.

When the atoll time submerges in the sea of eternity, probation for all will have ended. When the individual's atoll submerges, which may happen at any moment to any one and unattended by any cataclysm, that individual's probation will have closed. Should we not, then, be ever ready?

If we are prepared for the lesser event of our own individual passing, surely the greater event of the passing away of all things will take care of itself. To be prepared, is it not to have that cross, which, though planted on the atoll of time, the billows of eternity may not overwhelm, likewise planted in our hearts? Surely, then, though our mortal flesh sink into eternal night, our bodies shall rise again immortal in the light of eternity, which is the love of God and our Lord Jesus Christ, from everlasting to everlasting. Thus we shall pass from time into eternity.

## "All," "Everything," "Everywhere," "Every One"

By A. T. ROBINSON

### All

"My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

So long as a man has money to his credit in the bank, or other available resources at his command, he can supply the needs of those dependent on him; but when all temporal resources fail, even though his children's cry for bread may be tugging at his heart-strings, he is powerless to help them. Our heavenly Father has promised to supply all the needs of His earth-born children, according to His riches in glory. His riches are measured only by the boundless resources of the universe.

"He who grasps this thought [of victory through Christ] has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God's word."—*"Education,"* p. 126.

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*"Steps to Christ,"* page 99.

### Everything

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—*"Steps to Christ,"* page 97.

### Everywhere

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

### Every One

"Even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him." Isa. 43:7.

"If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and humiliation and His death of shame."—*"Ministry of Healing,"* p. 135.

"Remember that Christ risked all. For our redemption, heaven itself was imperiled. . . . For one sinner Christ would have laid down His life."—*"Christ's Object Lessons,"* p. 196.

"The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He died."—*"The Desire of Ages,"* p. 480.

"All things are for your sakes." 2 Cor. 4:15.

"In everything" we are to give thanks. Phil. 4:6.

"Everywhere" we are exhorted to pray. 1 Tim. 2:8.

"Every one" is called of God. Isa. 43:7.

"When God gave His Son to the world, He endowed human beings with imperishable riches,—riches compared with which the treasured wealth of men since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart."—*"Testimonies,"* Vol. VII, p. 144.

"Look unto Jesus in simplicity and faith. Gaze upon Jesus until the spirit faints under the excess of light."—*Id.*, p. 214.

## The Need for Study

By E. HILLIARD

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession."—*"Testimonies to Ministers,"* p. 116.

Since this testimony was published, current events in fulfillment of the last Bible prophecies have suddenly and quickly taken place, such as the beginning of the healing of the deadly wound through the treaty made between Italy and the Vatican, and also the world-wide discussion over the proposed calendar. This discussion forces the Sabbath question to the front. According to the prophecy of Revelation 12, 13, and 14, the Sabbath is to be the world's final test.

If there was ever a people since the days of Pentecost who need to study the word of God under the influence of the Holy Spirit, it is the remnant church who are anxiously waiting for the soon return of their crucified Lord in power and glory.

According to the light the Lord has given, one important prerequisite to a spiritual revival is a prayerful, faithful study of the prophecies contained in the books of Daniel and the Revelation. We are told that there is special light and spiritual power to be had in the study of these books. They certainly contain vital present truth for God's faithful messengers. We are admonished:

"Study Revelation in connection with Daniel; for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know."—*Ibid.*

This divine urgency to study the last rapidly fulfilling prophecies of God's word is not for ministers and conference workers only, but for all, from the least to the greatest, who are seeking for truth and spiritual

strength. If heeded, it will give all believers a new and deeper spiritual experience.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—*Id.*, p. 114.

The books of Daniel and the Revelation are the last echoes of the divine voice in the written word to a world lying in midnight darkness. If we would win others to the light, we need and must have that close, decided connection with God that comes from the study of these books. Of the last book of the New Testament we read:

"When we as a people understand what this book means to us, there will be seen among us a great revival." "If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message."—*Id.*, pp. 113, 118.

Can it be that many are kept from accepting the message so essential to their eternal salvation because the messengers themselves do not fully understand the message they are giving? Let us awake, pray, and faithfully study the prophecies contained in these wonderful books, that we may give the last of God's warning message in its effectual fullness. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Bangalore, India.



## What Time Is It?

By L. E. LENHEIM

THE Bible has much to say upon the subject of time. It reveals that time is short. In Revelation 12:12 we find the reason why Satan is working so hard,—“because he knoweth that he hath but a short time.” Is it possible that the great enemy of the church knows more about the time in which we live than the professed followers of God? It is our privilege to know the time, and is it not “high time to awake out of sleep”? Rom. 13:11.

Truly we are living in a time that should cause us to think and make every possible preparation for the grand climax of the ages. We are in the time of crisis, and it is possible that many church members may be found sleeping. Our Lord and Saviour reached the crisis of His life in the garden of Gethsemane, and yet in such a crucial hour as that we find Peter, James, and John sound asleep. Yes, in the time of crisis! Jesus could not sleep because He had to pray, and the disciples could not pray because they had to sleep.

The prophet Jonah was found sleeping in a boat in a stormy crisis. It is not time to sleep and shirk from duty, but “it is time to seek the Lord.” Hosea 10:12. An editor once said that he always took the neutral posi-

tion in his articles, and that he liked to stand on the fence in a crisis. It may be all right for an editor to be on the fence, but it is a very poor place for the child of God in such a time as this. “The Desire of all nations” is soon to come, and if we expect to climb the shining heights with Him, we must take time to be holy in these perilous days.

What time is it? It is the “acceptable time,” when God is accepting the consecrated hearts of His people. He says, “My son, give Me thine heart.” He wants to be Lord of all, or Lord not at all. Brethren, I am convinced that we live in the “time of need” spoken of in Hebrews 4:16. We need help from God if we are to herald the message of a crucified and risen Saviour.

The great thing before the remnant church is not time, but a task. In this “time of need” we must depend upon the Holy Spirit, or we shall fail in our work. This is the time of visitation, when God is visiting His people by means of His Spirit. The supreme need for this eleventh hour is to be baptized with power from on high, which will be a fitting preparation for the great day of God. “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zech. 4:6.

see if we have any of these characteristics. Would you deny your Christ? Impossible, you say. Let us turn to “The Desire of Ages,” page 357: “Men may deny Christ by evil speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life’s burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them.” Dear reader, if you have any of these characteristics, “when thou art converted, strengthen thy brethren.”

James the Just

We next come to James the Just. One writer says: “He was a man of practical righteousness who had no use for the religiousness of notions and emotions which do not shape themselves to goodness. His epistle has its rebukes for the loose tongues, the empty professions, the divisive jealousies, the backbiting speeches, the hard hearts of Christians of his day.”—“The Apostles as Every Day Men,” p. 55.

There is a difference between a righteous man and a good man. The Pharisee in the temple thanked God that he was not like other men. Legally he was a righteous man, he claimed. “I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess.” He was a righteous man in his own eyes. The difference between a righteous man and a good man is shown by Christ as recorded in John 8:10-12. He did not condemn the sinful woman, even after her accusers had condemned her. It takes the love of God to comprehend what the law says. This is shown in the teaching of Luke 10:30-37.

The change in the life of John, the Son of Thunder, to that of the disciple of love, shows what can be done with one whose heart is surrendered to Jesus Christ. Instead of wanting to call down fire from heaven upon those we hate, we should feel as one writer puts it, “Love suffers provocation, evil, and injury from others for a long time. ‘Love envieth not;’ that is, it is the very opposite of jealousy. It does not fret at the success of another and grieve at his advancement and prosperity. It is free from lurking suspicion and evil imagination. Love ‘vaunteth not itself;’ that is, it does not swell up with pride, self-esteem, and self-importance, nor is it

## Characteristics of the Apostles

By B. A. SCHERR

THE twelve messengers whose names are recorded in Matthew 10:2-4 were all of different temperaments and abilities. The twelve were just common, ordinary men, chosen from the common pursuits of life, and had manifest deficiencies. From a human viewpoint it may seem possible that our Lord should have made a better selection of men for the apostolic office. It may seem as if these twelve were mostly below the level of earnestness, and not of the highest level of intelligence. They thrust their doubts upon Him. They gave way to small jealousies. They missed the sense of His teachings. They failed to sympathize with His great purposes.

We read of Peter, “There was Simon, who was surnamed Cephas or Peter, which literally means a ‘stone.’ This describes the strength and resolute boldness of Simon’s character. Yet he changes his mind with an ease and a swiftness which no other apostle equals. Note his failure to walk on the sea, his clear confession of the Messiahship of Jesus at Capernaum,

his still nobler confession at Caesarea Philippi, and then his affectionate but rash resistance of Christ’s prediction of the cross, and his own sharp rebuke, his finding the stater [coin] in the fish’s mouth. Call to mind his boastful self-reliance and yielding to sudden temptation when at the table Peter at first refused to allow Jesus to wash his feet, and then went to the other extreme. Remember how he confidently boasted that all others might forsake Jesus, yet he would not, though he should die with his Lord, and how in his own strength he attempted to defend Jesus with his sword. How sad after these boastful remarks, he followed afar off and thrice denied his Lord. But when Jesus turned and looked on him, Peter went and wept bitterly.” After he was converted, all these experiences were overruled by God as a divine training for his great work.

We may criticize Peter for his weakness, and feel that we would be different. But, my dear reader, I wonder if we know ourselves as we think we do. Let us check up and

full of party zeal and the thought of superiority above other brethren."

*Andrew a Man of Foresight*

It seems that Andrew was a man of great foresight. He beheld the multitude hungering in the wilderness, and found the boy with the loaves and fishes. When certain Greeks were looking for Jesus, he made the point of contact. He had a sense of difficulties, and tried to provide against them. He was the soul winner, and brought people to Christ. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah," and then remember how he led the Greeks to Christ. Dear reader, how many have you led to Christ the past year? How many will you lead to Christ this year?

Philip, on the other hand, seemed to have been slow of comprehension. You remember when the multitude was hungering, that Philip, when he saw the bread, said, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." He could not comprehend the magnitude of Christ's ability as the Son of God. In the upper chamber he said, "Show us the Father." I wonder how many of us really see the Father in His fullness? I wonder how many of us comprehend the immensity of the "whatsoevers" we find in the verses that tell us to ask and we shall receive. Do we trust Him when we are in need?

Then there is Judas, who sold His Lord for thirty pieces of silver. Well, you say, "I would never do that. I wouldn't be so hungry after money, so miserly." Hold on a minute. Let us study this carefully. In "The Desire of Ages," page 716, we read: "Judas had naturally a strong love for money; but he had not always been corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ." Many professed Christians are overbalanced in their love. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Do you not think that many times we are selling Jesus for thirty pieces of silver and even less? Let us bring our gifts to Jesus and lay them at His feet. "Seek ye first the kingdom of God."

Note this clipping from the *Bible Expositor and Illuminator*: "The Christian who gets a vision of Christ and heavenly things obscured, soon finds himself losing interest in spiritual things and all engrossed in the things that are earthly and temporal.

A believer who gets under the power of the deceitfulness of riches, suffers untold harm in his Christian life. The whole tone of his life suffers harm. He has too many serious thoughts about earthly schemes, and too little delight in forwarding the purposes of God. He does not enjoy fellowship nor communion with God as he should and might. It injures his faith by paralyzing it; it injures his love by chilling it; it injures his joy by beclouding it; and it injures his communion with God by robbing him of the devotion to him needful to make it real joyful, living, and blessed."

*Matthew the Publican*

Matthew was sitting at the receipt of custom when the Lord called him to follow Him. This was a call from his worldly substance. Men naturally like to combine with their religion a fair amount of earthly security for

*Bless the Lord*

"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Ps. 103:1, 2.

BY MRS. T. BUCKMAN

WITH all my soul I bless Thee  
For Thy mercy, for Thy grace,  
For the crimson blood which cleanseth,  
For a vision of Thy face.

For sorrow, Lord, I bless Thee,  
For sickness, yea, for pain,  
Since it taught me how to trust Thee  
When hope seemed lost and vain.

For the shadows, Lord, I bless Thee;  
When days were dark and drear,  
'Twas the veil that hid the glory  
When the Lord Himself drew near.

Let me ne'er forget Thy mercy,  
Let me ne'er forget Thy grace;  
I would live henceforth to bless Thee  
Till I see Thee face to face.

O, how my soul shall bless Thee  
When I hear Thee say, "Come! come!  
The days of toil are over.  
Welcome, welcome home."

their material comfort. As one writer puts it, "It is well to trust Providence when there is a strong man in the house to keep it." It seems as if Matthew had to make the largest sacrifice when he followed Jesus, because while his business was despised by the Jews, it was a very profitable one. Nevertheless, he arose and made a feast for Jesus, and asked a great company of his old-time friends (publicans) to sit at meat with him. It takes courage for a man who has great possessions to face his friends and condescend to men of low estate. It takes real love for the Master to take his large bank

accounts and break them up for Jesus. It takes courage to make out one's will so that the Lord will get the largest share. It takes faith to sell what one has and follow Him. Many are like the rich young man who turned away sorrowful, for they have great possessions.

To leave the wealthy class and its society, the pleasers of this world, to suffer the afflictions with God's people for a season, is more than some can stand. To give up the luxuries and join in the sacrifices that hasten the message, is a pulling at purse strings that hurts. To give up alluring ambitions that lead us into the world of fame and honor and wealth, to go out as a disciple of Christ for a mere pittance, is beyond the dignity of many. Many Christians are like the Pharisee, thanking God for all that they have, but unwilling to share the blessings over which God has merely made them stewards. The gold and silver are His; the cattle upon a thousand hills are His. It is God that gives power to gain wealth, fame, honor, etc. And "higher than the highest human thought can reach is God's ideal for His children."

*Doubting Thomas*

We must study about doubting Thomas who said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." There are many who are, by their actions, saying like Thomas, "Where is the promise of His coming?" and they begin to eat and drink with the drunken. Many show their unbelief in His soon appearing by their love of pleasure; they have their conscience seared because they are seeking honor one from another instead of seeking the honor that comes from God. His wondrous works are doubted, and men believe men instead of God. Unbelief would rob God of His very existence and power. They doubt because they have no inclination for the truth; they sin willfully because they are past feeling. They despise and reject Christ, and their ears are heavy; thus they make God a liar.

*Nathanael*

But Nathanael was a man of different make-up than Thomas. He was of quick wit, alert intellect, and therefore likely to see at a flash the objections to any statement. When he heard of the Messiah, he said, "Can any good thing come out of Nazareth?" He knew the reputation that was associated with that place. But when he met Jesus, he discerned in Him a superhuman knowledge, and then by divine insight he burst into

that great confession, "Rabbi, Thou art the Son of God; Thou art the King of Israel." He was satisfied forever, "for with the heart man believeth; . . . and with the mouth confession is made." Rom. 10:10.

Many people never confess Christ to their neighbors and friends, but keep Him all for themselves. They say, "I will not make mention of Him, nor speak any more in His name." But when His word is really in their heart, they will be weary with forbearing and cannot keep still. Jesus said, "Behold, an Israelite indeed, in whom is no guile." He was not crafty or full of treachery. He was not deceitful. He was not a fraud or a hypocrite in his religion. He did not try to deceive the people by making believe he was something He was not. Some people are religious only when they go to church, but when it comes to business matters, they put aside their religious cloak. Double dealing is displeasing to God.

#### *Simon the Zealot*

The second Simon is called "The Zealot." One of the best explanations for zeal is found in Paul's experience, for Saul "made havoc of the church, entering into every house, and haling men and women committed them to prison." And James and John wanted Christ to let them call down fire from heaven to devour the Samaritans who would not receive Him. Some are ready to cast people out of the church for the smallest reasons, without employing every means within their power to save them. They do not pray with them or study with them, but seem anxious to cast them out.

#### *Jude the Theologian*

There is only one chapter in the epistle written by Jude. The outstanding text in it is: "Earnestly contend for the faith which was once delivered unto the saints." Take this in connection with what Jude said to Christ. In John 14:22 we are told that our Lord was speaking of the manifestation of Himself to those who should keep His commandments. Jude saith unto him, "Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?" He wants the matter defined. He is Jude the theologian, the man that studies into the faith for a foundation to build upon. He wants to be sure that he understands the faith. He was like the Bereans, who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. "Search the Scriptures," said

Christ, "for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

#### *James*

We think of James as one who shared in the ambition with his mother and his brother John, for the highest place in the Lord's kingdom. Both had confidence in their ability to go through anything they might have to face on their way to that eminence. "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to

take the lowest room." Luke 14:8, 9.

We cannot complete this article without saying a word about the chiefest of apostles. It seems in studying his life that his outstanding sin before he was converted was "coveting." Paul was a very ambitious man before he knew Christ. He aspired to a high position in the Sanhedrin. He had been very zealous for the law. But when Christ met him on the way to Damascus, his ambition was changed from himself to become a bondservant for Jesus Christ. He had one goal: "This one thing I do," pushing forward to "the mark of the high calling of God in Christ Jesus." Phil. 3:13, 14.

## *The Lord Knoweth Them That Are His*

By A. A. CONE

"THE sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [wealth] of the Gentiles, and that their kings may be brought." Isa. 60:10, 11.

Because of the very severe drouth which the State of Ohio is suffering, there has been a falling off in the income of our brethren and sisters, and consequently, less tithe has been coming in. At a recent service in the Columbus (Ohio) church we made an earnest appeal for greater faithfulness on the part of all our people in paying an honest tithe, and in binding about our wants so that we may have more to give to the Lord for the carrying on of His work. At the close of that meeting, a man and his wife who are interested in the truth, and who happened to attend the service that day, gave us a check for \$154 tithe. They are not Seventh-day Adventists, but God impressed them with the great principle of returning to the Lord His own.

Yesterday my wife and I visited a family whom we had learned are somewhat interested in this message. While we were received very cordially, and our visit was a very pleasant one, there seemed to be no opening whatever for talking to them of the things so important to their salvation, even though I had endeavored several times to make such an opening. Before leaving, however, we asked if we might bow with them in prayer before leaving their home, and they seemed not only willing, but deeply touched because we had suggested this.

As we earnestly prayed for Heaven's protection over that home, and over the husband as he goes back and forth to his work, and for God's healing power to be exercised in behalf of the wife, who is in poor health, the Spirit of God seemed to come in and touch their hearts in a special way. The prayer, accompanied by the Spirit of God, had accomplished what we had been unable to accomplish by our conversation, and what we doubtless would have been unable to accomplish by all we might have said concerning the truth, had we had an opportunity to talk to them as we had hoped to do.

As we rose from our knees we saw that their eyes were filled with tears, and the "middle wall of partition" that had seemed to be between us up to this time was gone. The man approached me and said, "Mr. Cone, I have some tithe I have been saving up, and if you will take it I will give it to your work. We believe in paying tithe." He then went and brought \$100, which they had saved up as their tithe.

These two incidents brought very forcibly to our minds the above texts. In spite of drouths, in spite of inability on our part to meet the needs of the ever-expanding cause of God, if our own people will be faithful in bringing to the Lord His own, we believe He will fulfill these precious promises to us, and that the "sons of strangers" will assist in meeting the expense of carrying forward this work.

Surely, if those who have not been instructed in the truth as have Seventh-day Adventists, recognize the principle of tithe paying, it is high time that every one of God's people recognize this obligation, and faithfully render to God His own.



Conducted by Promise Kloss

## A Peter Story

By MARTHA E. WARNER

ONCE I heard a woman say, "I am just like Peter; quick, impulsive, always saying things without thinking, and then being sorry afterward."

She seemed so proud of the fact that I rather resented it, and down in my heart I said, "Lord, I am thankful I am not like Peter."

At the time I did not realize how closely related I was to the Pharisee, but later it came to me, so I decided that the thing for me to do was to find out all I could about Peter, therefore I have spent much time reading his biography, and have learned a number of things.

In the last chapter of his Gospel, John tells a story that to me is especially interesting. And it is about Peter,—Peter, who was always and forever getting into trouble; and Jesus, who was always lending a hand, and pulling Peter out of trouble.

Peter loved Jesus, but Jesus had died, and because of that, Peter was terribly upset, for he never thought Jesus would die. True, the people had often tried to kill Him, but again and again Peter had stood and watched Jesus resist their power; and why He had allowed the mob to take Him this time, Peter could not understand. Peter was blue and discouraged. Then, too, there was the inner memory of a fire, and a man warming himself, and a bothersome woman asking troublesome questions, until the man betrayed his Master. And the man looked at Jesus, and Jesus looked at the man.

And then Jesus had risen, for the grave could not hold Him. Peter was so surprised and delighted that he could scarcely contain himself; but just as he was keyed up to the highest pitch of excitement, Jesus went away, and because Peter did not know where Jesus had gone, his spirits went down, down, down in discouragement.

One day he decided he would go off by himself; perhaps he could think it all out, so he quietly remarked, "I go a fishing." And right away the others said, "We also go with thee," so they went, and all through the

night they toiled and never caught a fish.

Morning came, and as Peter, all discouraged and disheartened, was thinking what a failure he had made of life all the way through, he looked up, and there on the shore walked a stranger. And Peter wondered how he came to be up so early.

Then the stranger called, and asked them if they had caught anything. They answered, "No." Then He said: "Cast your net on the right side of your boat, and you will find plenty of fish."

Now Peter had been practically brought up on the water. He knew how to fish, and he did not need a stranger to tell him what to do; but although unrecognized, there was in the command a Jesus touch which set fire to his heart, so he cast the net on the right side of the ship, and immediately it was full of fish.

Then John makes a discovery. Softly he said, "It is the Master." Like a flash Peter was out of the boat, swimming in swift, strong strokes to the shore. He wanted Jesus, and he found Him.

I love this story of dear, impetuous, blundering Peter. In trying to keep up with the swift pace the world sets for us, we get discouraged and disheartened, and lose sight of Jesus. Peter went away from the crowds—Peter found Jesus. And when Peter obeyed Jesus, there were results.

There was a time when I was thankful I was not like Peter. Today, just now, I wish that in many respects I were like him, eager to drop everything, *everything*, and go to Jesus; eager to stay with Him, eager to learn of Him, for I know there's a blessed experience awaiting the one who walks along the way with Jesus. And when one obeys Jesus, results will be seen in his life. The net will be heavy. Jesus said, "I will make you to become fishers of men."

## Bringing Up Children

By A SPINSTER

A MINISTER lately visited our church at Centerville. He preached from the text, "We all, . . . beholding as in a glass the glory of the Lord, are changed into the same image." It was an inspiring sermon, and I fixed my eyes on the minister, determined not to be disturbed.

We are reflectors of what we see and feel, the minister was saying. What we continually see and hear influences our thoughts and so molds our characters. It is a natural result.

At this point restlessness at my left had grown to confusion, and in spite of resolution my eyes turned in that direction. The father had just pulled his four-year-old Birch up from between the seats and was starting for the door.

"Don't, papa, don't!" a small voice pleaded. "I'll be good, I'll be—" but a strong hand muffled the voice and the child was carried out.

The older boy giggled from embarrassment, but with a scowl of reproof, Mrs. Birch straightened herself up and looked hard at the minister,

setting the example she wished her son to follow. Contrary minded, Robert crouched down in his seat and began picking the edge of his coat sleeve.

I had not meant to see this at all, and quickly turned my head in the opposite direction. The Ellsworths with their four children occupy the seat at the right. They always sit in the same seat, so their children will know where to find them after Sabbath school. Of course, their children had turned to look. The Ellsworth boy is a spirited fellow. He was stirred. One hand grasped the end of the seat, and the other twitched as if feeling for something with which to defend the smallest Birch. His father nudged him quietly, and drawing from his pocket a tiny mirror that reflected the boy's face, whispered, "Beholding as in a glass the glory of the Lord, are changed." Horace caught the look of understanding in his father's face, his muscles relaxed, and again he listened.

The situation at Mrs. Ellsworth's end of the seat was not so easy to



handle. Bess was not used to such outcries. She was excited, and bent on finding out the cause. The mother drew a picture card from the leather bag at her side. The two heads were bent together for a moment. Whether the card bore the loving mother face of a Madonna, an Ivory soap baby in its bath, or was the advertisement of some particular brand of baby's food, I could not see. I know it suggested happy thoughts, however, for the youngest, most restless of the Ellsworth family looked surprised and pleased, and soon nestled down with her head against mother's arm with the picture card folded in two chubby hands.

Mrs. Ellsworth has the habit of bringing a stock of quiet things to church to help pass the time of a long service for her children who are too small to understand. Whatever she brings out of that bag seems to be just the right thing. Perhaps it is the smile of sympathetic understanding she gives with the toy that lends it charm.

I seemed to get a new interpretation—or was it a different application?—of this looking-glass text that Sabbath. Of course the text means we are to look to Christ and reflect His image, but it comes to me that these children are looking nearer by, and are reflecting just what they see there. In the one family I see loving understanding reflected in confidence and obedience. In the other family—well, you have seen a pinch of soda stirred into a cup of sour milk. That is about the way of the youngest Birch boy. He fairly fizzes up and runs over with desire to do the opposite of what he is told.

I was there in house-cleaning time last spring. The paper hangers had made a pail of paste and set it out to cool. "Don't touch this pail of paste, Dannie," his mother called to him. No sooner had she turned round than Dannie came over from the other side of the yard, and tried to stir that paste with the long paddle the men had left in it. Of course, the box tipped over. One hand was badly scalded. Mrs. Birch spanked him soundly, and while she dressed the burned hand, talked to him about how boys who *won't learn to mind* always have to suffer for it, till little Dannie's eyes looked scared, and he promised always to be good after this, forever.

I thought how differently Mrs. Ellsworth would have managed. In the first place she would have explained to Horace the danger in touching that pail, or more likely called him to "come and help mother," where she would have known he was busy and

safely out of the way of temptation and danger. If he had been burned, instead of inflicting more pain she would have said, "I am so sorry for Horace. I know it smarts terribly, and that it will be a long time before these bandages can be taken off and you can play with two hands again. That was why I asked you not to touch the pail. I did not want you to suffer so, and to miss all the fun of climbing trees and playing with the other children."

At any rate, before Horace Ellsworth was as old as Dannie Birch was then, whether his mother said Yes or No, he knew it was said for his good and happiness and for no arbitrary reason. More than that, when he did get into trouble, he knew there was no better place to tell it than folded close in mother's arms.

I did not speak of this to Mrs. Birch. Spinsters are not supposed to

### Compensation

(Helen Young Snyder, a graduate of Wellesley College, was a contributor to several periodicals before her marriage. When she died in 1927, leaving three young children, the following unpublished poem was found among her manuscripts.)

I MIGHT have sung great songs today—  
My soul was in the Muse's sway;  
And yet, somehow I lost my song,  
My hands were busy all day long.

I bound a hurt and throbbing finger,  
And dried the tears that tried to linger.  
I buttered bread, and baked a cake;  
I kissed two sleepy eyes awake.

My song is gone, but in my heart  
Is music that can ne'er depart;  
The world will never hear its note,  
Its sweet strains did not leave my throat.

But resting softly in their beds  
I see three tousled little heads,  
And sweeter sound than any other,  
Come whispered words, "I love you,  
mother!"

—The Christian Advocate.

know anything about bringing up children. However, I think it is just plain sense when you see a family of children grown up as nice as the Ellsworth children, to keep your eyes open to see how it is done.

Mrs. Birch told me the other day they are worried about Robert. Lately they can't seem to depend on his word, she said. When he goes to play with permission to stay an hour, there is no telling when he will come back. She thinks he shows signs of dishonesty, too. She had known him to pocket loose change found about the house. Sometimes when sent to the grocery he has bought a little less quantity than ordered or a poorer quality, and kept the margin

in cost for himself. Tears filled her eyes as she spoke.

John Birch has a reputation of being a man of his word. So he is when dealing man to man, but with his boys it is different. For instance, he said to his eldest, "Robert, I want you to hurry home from school to-night. I am going to fix the calf pasture fence, and shall need you to keep the calves back while I set a new post at this lower corner. Don't fail."

Now, the boys had planned a real game on the village ball diamond for five o'clock that evening. Robert asked to put off repairing the fence till the next evening because, as he said, "The boys are depending on me to pitch for our side."

Mr. Birch could not put off the work till the next day, but promised that if Robert came back promptly, they would be through in time for the game.

Robert was back early and quickly out of his school clothes into overalls ready for work. As the two were crossing to the pasture, Charlie Ross drove along. He slacked up a bit to exchange the time of day. He and Mr. Birch made a few remarks about the weather, the crops, etc. As Ross is a thorough Democrat, they soon branched off onto the League of Nations, and after a long discussion got to the self-determination of the weaker peoples. By this time Robert grew uneasy, for the boys had already begun to gather on the diamond half a mile away.

"Might doesn't make right," he heard Ross say. "Disregard for the rights of the weaker always breeds disrespect of authority."

Talking with me about the matter afterward, Robert said he thought that remark of Ross's was just meant to be the answer to the question in his mind, "How is it father expects me to be there on the dot when he wants something done, but so soon forgets all about my promises to the boys?"

"I just slid out quietly, and as soon as I could get into my ball togs, speeded for the diamond. I was late, as it was. The boys were cross about it, and said they would throw me out of the team if I couldn't get there on time."

We had a good many little talks together, Robert and I. He told me one time he weeded onions for a neighbor to get some money he wanted for something special. An agent came along selling extracts and such things, and Mrs. Birch borrowed from Robert the money she lacked to pay for her purchases—more than half his savings. Some time later the boy reminded his mother she had not re-

turned the sum borrowed. Mrs. Birch replied that she had lately spent much more than that for clothing and other things for him. "Why, the money we earn belongs to all of us to buy what we want," she explained plausibly.

Last fall a ewe in Mr. Birch's flock died, leaving a young lamb. Though fat lambs are valuable in the spring, it's a nuisance to nurse a late lamb through the winter. So the lamb was given to Robert if he would rear it. This spring the "orphan" was the best lamb in the lot sent to market, but every dollar of the buyer's check was placed on John Birch's bank account on the same grounds, I suppose, that "the money belongs to all of us."

I do not think Robert really means to be dishonest, but has come to save his conscience with the excuse that if the money belongs to all, it is all right to take his share when and where he can get it. To my mind the best way to teach children to respect the right of ownership is to recognize their rights to small possessions.

Sometimes it seems as if the Ellsworths overdo themselves making good times for their children. Every birthday is marked by small gifts of remembrance and plans for some special pleasure or enjoyment, such as a party of children of the same age, a stroll in the park, supper on the porch around a cake with candles on it, or games in the sitting room in the evening—anything which brings all the family together in a restful good time.

On several accounts, money had been rather scarce in their home last year, but when the children's banks were opened at holiday time, each child counted out first a gift for missions, and after that the remainder was divided out so as to buy a present for father, one for mother, and so on around the family circle. Their father took them out for an evening's shopping so mother's gift could be a real surprise. They went shopping with mother to buy presents for father and each other. The extra expense was not so much, for the gifts were carefully chosen, but the children came home happy at seeing all the bright things in the shops.

Being often called on to help out in busy times or in sickness in my sisters' families and sometimes among the people of our church, I have had a chance to see how things work out. This is how I see their everyday surroundings pictured on the lives of children—scowl for scowl, smile for smile, confidence for confidence, trust for sympathy, kindness for consideration—just as the text says, "We all with open face beholding, . . . are changed into the same image."



## Bobby and the Barn Swallows

BY M. LOUISE C. HASTINGS

"GRANDMOTHER, why do the birds fly into the barn all the time?" asked Bobby. "I should think they would stay out in the trees."

"Do you mean the barn swallows?" asked grandmother. "They live in the barn."

"A bird live in a barn!" exclaimed Bobby. "I thought birds built nests."

"Oh, yes, most birds build nests," replied grandmother, "and the barn swallows do, but they build them inside the barn instead of in trees or bushes."

This was not Bobby's first visit to his grandmother's by any means, but it was the first since he had begun to study birds, and there were so many birds to see on a farm that he was having a wonderful time watching them. He had already found out where a pair of bluebirds were nesting, and everyday he would sit near the old gnarled apple tree and watch the parent birds fly back and forth to get food for the baby birds.

And he had spied a robin's nest in the elm tree just outside of his window. But about so many birds flying in and out of grandmother's barn he was much surprised. He didn't know birds liked barns!

"Come up to the summer house," called grandmother late in the afternoon. "I'll tell you something about the swallow family, and then we'll go down to the barn and watch the barn swallows."

Bobby was always on hand when any one would talk birds with him, so he took grandmother's hand and they walked to the summer house together. She began,

"Swallows are some of the cleaners of the air. They fly through the air with their mouths open, catching all the flying things in their paths. There are several kinds of swallows. There are tree swallows and bank swallows and purple martins besides barn swallows. Sometime maybe we shall see all these kinds in different localities."

"There go some barn swallows now," said Bobby. "See how they swoop down close to the ground."

"Yes, they do great service about the fields. They catch moths of cutworms, and other insects that injure the crops," explained grandmother, "and they fly low over ponds for the same reason."

"I like to watch them fly so close to the earth," said Bobby. "They almost touch their wings sometimes."

"Now let's go to the barn," suggested grandmother, after they had looked at some swallow pictures which she had brought with her, and talked about their colors. "We'll sit quietly on this bench and watch the birds."

"Oh, there's one!" whispered Bobby. "Why, where did he go? What are those funny little squeaks?"

"Probably those are the baby swallows in the nest," answered grandmother. "Now, Bobby, you look way up to the rafters, and you will see some nests plastered firmly to them. They are made of mud or clay, and straw and feathers."

It took Bobby a little while to find them, for he did not know just where to look, but finally he saw a parent bird fly right to the edge of a nest. "There he goes again! Is he going for more food?" he asked.

"Yes, birds have to work hard to feed their hungry babies. About the only rest they have is when they are asleep," laughed grandmother. "I'm glad I'm not a bird!"

"I'm glad too," laughed Bobby, "but I'm glad that you like birds."

"All people should like the birds," replied grandmother. "We could not live without them. If there were no birds, we should be overrun with insect pests."

"God is good to give us birds," said Bobby. "I thank Him!"—*The Presbyterian*.

❖ ❖ ❖

## A Day

A LITTLE prayer

For courage said  
When you get up  
And out of bed.  
And ere the glow  
Of it is gone,  
A cheery greeting  
To the dawn.

A word of thanks

And gratitude  
For all things glad  
And all things good,  
And in the heart  
To find a song  
To help and cheer  
The day along.

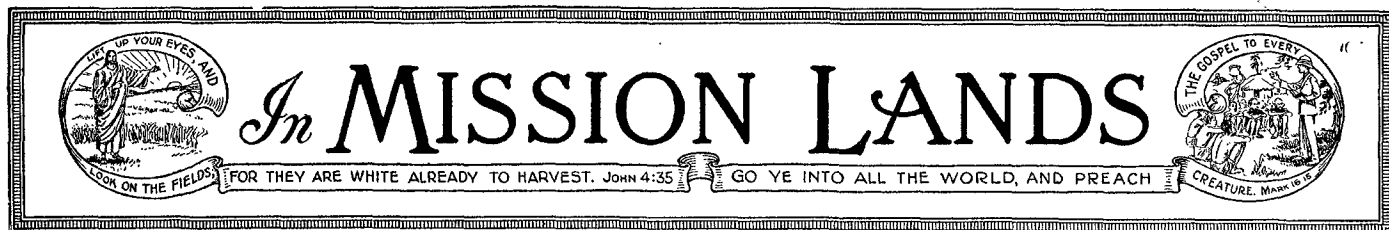
Not ease to ask

From toil apart,  
But for the task  
Strong hands and heart.  
A smile to give,  
A hope to share,  
This day to live  
And find it fair.

A light to burn

Of spirit deep,  
A wage to earn,  
A love to keep.  
A field to plow,  
A victory won,  
God bless thee now,  
The day is done.

—James W. Foley.



## Work in the Amazonas Territory---No. 1

By E. H. WILCOX

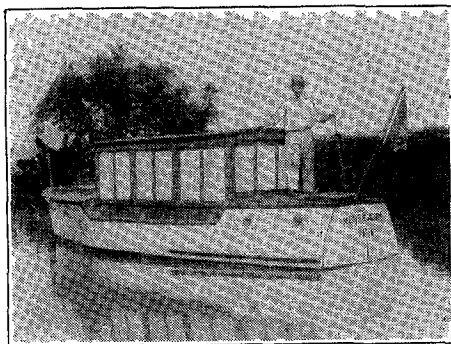
THE Amazonas Territory is different from any other territory in all South America. In the first place it is the center of the greatest river system of this continent, and perhaps of the world. The rivers are the highways. The only means of communication or travel is by boat or canoe. The inhabitants of the entire country live along the rivers and streams. It is very rare for people to be found living back from the water front. As there are no roads leading into the forests, it is necessary for our colporteurs to travel by launch or canoe. This makes travel quite expensive, and as many of the inhabitants are not able to read or write, in a large number of the houses visited no literature can be sold. Yet to all these the gospel must be carried.

During the past two years we have had two colporteurs working this vast, untried, and difficult territory. Had not these two men, André Gedrath and Hans Mayr, been God-fearing, loyal workers, they would have dropped the work long ago. It is true that at first their efforts were crowned with extraordinary success, for which we thank our heavenly Father.

The good territory was soon finished, and it was then necessary to enter the interior districts. The men first tried traveling on the river steamers, but this was expensive, and only touched at the larger centers. The boat would stop perhaps for only an hour or two, and in order to work the place the colporteur would have to remain longer. In a day or two his work would be done, then he would have to wait two weeks or a month for a boat out. To travel in a rowboat was dangerous, for the rivers are large and storms frequent. These men then of their own accord built themselves launches. Great economy was necessary, and with no former experience in launch construction or knowledge of just what was needed, mistakes were of course made. The experience they passed through will perhaps be a great benefit to the cause of God here for all future time.

These men have faced great dangers by land and water. They have gone

into the pest-ridden territories, but God has spared their lives. They have gone into the heart of fanaticism, and have returned unharmed. They have weathered many storms, which have come near carrying them and their launches to the river bottom, but in the final moment God has come to their rescue. They have gone days with nothing to eat, finally going into the forest to hunt for fruits, nuts, or roots that might be eaten. They have spent lonely nights among the wilds of nature, far from any house. They have suffered great financial loss, to the extent that in the home of one the electric lights were cut off so as



The New Launch for Colporteurs Working in the Amazonas Territory, Brazil

to save a last farthing, that bread might be purchased for the inmates. The lonely wife and mother, sick in bed, with the husband far from home, has had no one to speak a cheering

word, and no money for doctor bills. Brethren, such are the moments when God is the dearest. His promises are the most beautiful, His power is the most visible. In all this not a word of complaint has been heard from our faithful workers. My brother, my sister, are you willing to do the same? It takes all to purchase the pearl of great price.

New plans have been made for the colporteur work in the Amazonas Territory, which we hope will prove to be a help to our faithful workers. Our brethren of the Brazil Publishing House, wishing to give a lift in this desperate need, have furnished the necessary funds for building a launch to be used by the colporteurs of that region. This launch is seven and one half meters long, equipped with a crude-oil-burning motor, having fuel capacity large enough for a trip of one to two months. It is mosquito proof, with good sleeping quarters and a kitchen. We thank the Lord that the construction of such a launch has been made possible, and pray that God will richly bless the users.

The crying need of the Amazonas is for more colporteurs,—faithful men who are willing to wear out, but not rust out; men who are willing to face the gravest of dangers and hardships; men who are not out for money, but for the salvation of souls; men who love the work above all else. We continue to pray that God may send us the men.

Rio de Janeiro.

## A Large Heart and Willing Hands

By L. A. HANSEN

REPORTS have come to us of the good work which one of our sisters is doing in a difficult field in North Africa, with very small equipment, but with a large heart for service and willing hands to do. Her unselfish work for others, ministering to the sick that come to her and going out to help many others, is breaking through walls of hard indifference and strong prejudice. We recently had the privilege of reading a letter written by her to the one in charge of the local field, and take the liberty to pass it on:

"This is what I have been able to do the last month: Consultations, 255;

treatments, 78; medicine, 244; Bible studies, 30.

"Patients are continually coming to us from a great distance, some fifty-five kilometers. Some come on mule-back on the Arab feast day, which they call Anarde (veneration of the Marabout of the locality). I have examined and taken care of seventy patients in two days, and almost all have told me, 'We have taken the occasion of the feast to come to Rochambeau. Our great desire was to see you.' It was necessary for me to explain to each of them that I myself am subject to the same afflictions as they, but that it is Jesus, our Saviour

and Master, who has all power to cure them, and that it is in His name that we present their cases before God, and that by faith in His name they are cured.

"While I was taking care of some in the house, I heard others talking outside while waiting their turn. One said: 'I knew a Cid of Bedeau whom no doctor and no Marabout was able to help, and he was cured as soon as he came to see this woman.' And another answered: 'I have come from such a great distance because my aunt brought one of her sons who was very sick, and with what this woman has given him he has been completely restored. One would say he had never been sick.' I have heard many others speak of the marvels that God has done in their favor.

"I am caring for all classes of people at this time, the poor, the middle class, the rich, and the Marabouts. God is at work among the Arabs, and I am persuaded that by miracles of healing we shall reach them. It is wonderful to see them repeat, word by word, what I have said to them while speaking of our Lord Jesus. Others give me a notebook and a pencil, asking me to write the name of Jesus (Sidna Aissa, el Massihh). It is not possible to write you all that I hear. But I can tell you that God has given me a task above my capacity, so many patients come to me and I do not understand their cases at all. I do not cease to present them to God in my heart and in my bed-chamber, and may all be to the glory of His name and to the advancement of His work upon the earth.

"Today I had twenty-one visits—twenty-one who have heard the beautiful name of Jesus, the Word of God. May God be praised! For fifty kilometers around they know that we are the servants of Jesus, the Messenger of God, the Chosen of God.

"As to what we need, I would say we need old linen, bandages for children, flannels, old wool blankets, and cotton blankets, and above everything a good consecrated nurse. Sister Mazaza, who is my aid, and I myself have contracted the fever. For more than fifteen days I have been very tired, and Sister Mazaza is still more tired. At the present moment we have no more disinfectants. Medicines are so expensive, and there is no way to have them brought to us. One must buy them by wholesale, and in order to do so one must go in person, for since I do not know the names of many of the herbs, I cannot order them.

"Many persons come to me with epilepsy. What shall I give to these

poor creatures? Sometimes the attacks surprise them at the very moment they are asking me to care for them. Sometimes at the end of the day I am made very sad to see so much misery, not only physical, but moral. . . .

"What I need above everything else is the prayers of our brethren and sisters. Pray for us!

"S. PELLICER."

A cross section of almost any part of the world would no doubt show more or less the same conditions pictured here, of need and of the place for Christian helpfulness. It does not need to be North Africa nor South India, the Near East or the West,—any place where there is suffering and a worker striving to alleviate it, may be a center of Christian kindness and good influence.

## *The Colored People of South Africa*

By L. BILLES

LITTLE is known generally about the colored people of South Africa. This term does not apply, as in America, to the Negroes, but is used in South Africa in speaking of the descendants of the early settlers who intermarried with the natives, and the slaves brought from other countries. As these in turn intermarried again with Europeans, a race of people sprang up who were almost European, and who now outnumber the Europeans in the southwestern part of South Africa. Among them are many educated, refined people who are a credit to the country.

These people constitute the laboring classes of the western part of South Africa, where few real natives dwell. They make very good artisans and mechanics when rightly trained, but in the past their social improvement has been greatly handicapped by the lax liquor laws of the country. In recent years, however, better trade laws have been instituted, and many of these people own comfortable little homes, while good schools have been established among them.

In the past, while a great work was carried on by our missionaries among the natives in Africa, little was done for these people, except as they attended the meetings held among the Europeans and thus heard the message. As those who took their stand showed by their zeal and earnestness what excellent church members they

could become, the attention of our brethren was called to their need. A department in the conference was formed to care for them, and in two or three places churches were built. The others either met in their own homes on the Sabbath day, or rented halls as their meeting places.

Recently, however, the brethren have become keenly alive to the fact that here is a field for missionary endeavor as fine as any in Africa. A small farm was secured as the site for a training school for workers, and a beginning has been made. Efforts held among them have given very gratifying returns, and a little band of earnest, consecrated workers have set themselves to the task of winning many of these people for Christ.

The writer was recently called from the mission field in the interior to work among these colored people. As I have gone among them and have seen the pitiful conditions under which some of them live, the bare, grinding struggle for existence, and then noted the splendid hope and sacrifice for this message, I have been deeply stirred. This has been a joyous year of labor, and I wish I might be able to accomplish more than I have! I have learned to love these people,—a people, who, when truly converted, are a real credit to the Seventh-day Adventist denomination in loyalty, sacrifice, and devotion. But when one thinks of the thousands and



Church at Salt River, South Africa



thousands who have never heard the message, and of the small amount of money to meet the crying need, one's faith almost staggers at the tremendous task.

On the school farm at present there is one dilapidated dwelling house in which school is being held, and to cope with the growing work of the school an administration building is essen-

ters. When one suggested: "Sister, why don't you leave them and end your days in peace?" there crept into her eyes a look of unutterable longing, a look of hope long deferred, and tears welled up as she said, "No, I shall keep on, and perhaps in the end I shall save one of them in the kingdom."

Surely here is a field to which a man can give his life. Surely this is a work to which we can give of our means. We are looking to our brethren and sisters in other lands to give us the help that we need to spread the message among these non-European people of South Africa. We know you will not disappoint us.



Recently Baptized Believers in South Africa

tial. In one locality, eighty-five people meet each Sabbath in two little rooms twelve by ten feet. They are patiently waiting for a church building. In another place they have been waiting for a church building for fifteen years.

Your hearts would be touched by the devotion and sacrifice manifest. See one dear old blind man, Brother Titus, tapping his way from door to door, cheering on the believers, and bringing others into the truth. He is growing old and feeble now, and cannot walk much any more, but he says his work now is to pray. Ah, if one wishes to see pure religion and undefiled, he will find it here among these simple people! We are proud of the fact that in Harvest Ingathering, Big Week, etc., every church is always well over its goal, and I know that many of these members stand over a washtub all day and go hungry in order to supply the needs of the church.

Go with me into some of these homes. As I knock at the doors of two Seventh-day Adventist homes side by side, I am met by two smiling women, and out from behind them there pours a perfect avalanche of children, all under the age of four, shouting in high glee, "Hullo, Brother Billes," "Good morning, Brother Billes." They are little stray children from the Child Welfare Society, some are as dark as night, while others are as fair as I am, and these mothers in Israel are making a home for them. One of these women, a widow, gets the children all up in the morning, gives them their breakfast, and then goes off to earn a living at the washtub.

Again we pass down a narrow, ill-lighted passage to two rooms where an old sister lives with her drunken husband and two prostrate daugh-

## French Africa---No. 4

By L. L. CAVINESS

It was Thursday night when we arrived at Banghi, the capital of Ubangi Chari. We had intended to go right on Friday morning so as to reach a mission station in the interior of the colony where we hoped to hold Sabbath services with the natives. But those traveling with us wanted to do a little shopping in Banghi. This took until ten o'clock, when we expected to be able to continue our journey. But the automobile failed to function properly. The driver thought at first that he would have things fixed up in an hour, but when he found how much more serious the trouble was than he had supposed, he still thought that we would be able to go on at two o'clock.

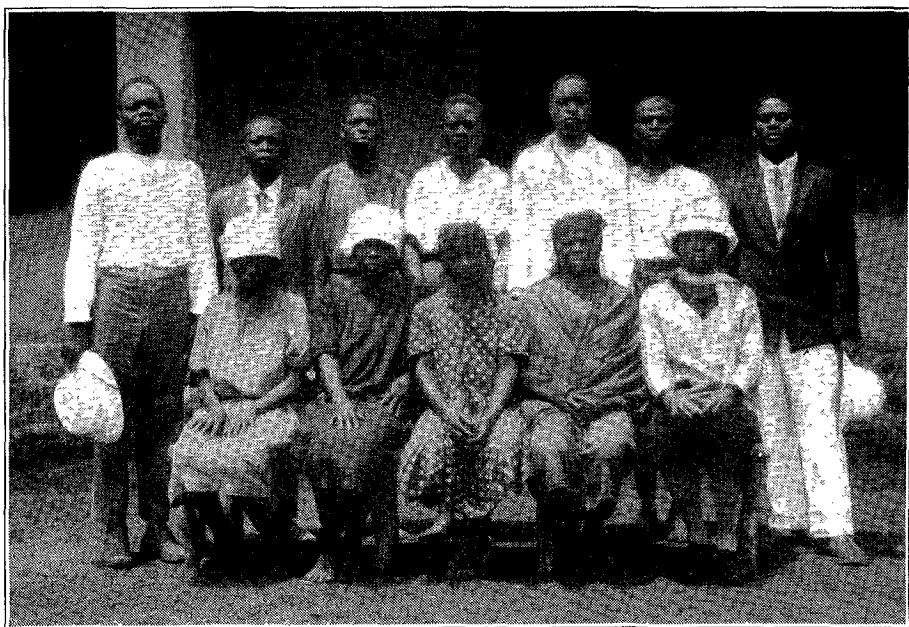
Five o'clock came, and he was still working. Then he said that a man in town was expecting the arrival of his truck at six o'clock, and that he would lend us a replacement for the part that was out of order. Then our driver was willing to drive all night to get us to our appointment. We had even agreed to this in our desire to speak to the natives on Sabbath. But we needed to see the police, as we had been in Banghi already twenty-four hours.

So I asked the driver if he could not take me to police headquarters

in the truck on which we had been carrying our month's supply of gasoline, food, and camp beds. He agreed, but when we were just ready to go, a rear tire exploded. We decided that God did not want us to go on, and that we would wait until Sunday morning before continuing our journey.

It was well that we did, as it was just after midnight Sabbath morning that Elder Raft had his first attack of malaria. The attack lasted until four o'clock, when, exhausted, he dropped off into a feverish sleep. It was fortunate that we were at Banghi, for here there was a European doctor and a European hospital. In the morning we called the doctor, and Elder Raft was transferred to the hospital Saturday night. It was due to God's blessing on the efforts of the doctor and nurses that Elder Raft's life was spared, for he was really very sick. Then too we see God's providential hand in delaying our departure from Banghi, so that when the emergency arose, we could be where this help was available.

We decided that for lack of time and because of the circumstances we would return to the Cameroons when, after almost a week's time, the doctor said Elder Raft could again travel.



Antoine, Head Teacher at the Nanga-Eboko Mission in French Africa, With the Eleven Baptismal Candidates

Retracing our journey, we spent the night at identically the same places as on the outward trip. We were again impressed with the many excellent locations for mission stations all along this important automobile road which joins the capitals of Ubangi Chari and the Cameroons. There is not a Protestant mission anywhere on this line, except our own station at Nanga-Eboko, and only one Catholic mission station. The field is wide open for us. We were reminded of the fact that when God chose a place in which to establish His chosen people Israel, He placed them in Palestine on the "highway of the nations." Shall we not occupy this modern highway with stations where this message may be proclaimed in this last generation?

After our return to Nanga-Eboko, Elder Raft and I spent two weeks in counsel with our missionaries there, planning for the future development of the work. More outschools must be established and more native teachers trained. It was decided to add two more rooms to the mission home, so as to give room for Professor Yeretzian and his family, and these rooms are probably now completed. Plans were studied for the school buildings so much needed. Funds were on hand for the dormitory, but we shall have to have a new classroom building soon. The temporary building housing the classes cannot last much longer. Such buildings last usually only two years because of the white ants. Permanent buildings must be made of brick and cement. There is great need for a secretary-treasurer for the mission, but if we are to send one out, there must be a mission home built in which he and his family can live.

We spent some time with the natives, both teachers and students. There was a baptismal class to which both Elder Raft and I addressed ourselves. It was our great privilege to be present when Elder Raspal buried in baptism eleven natives. There was one more candidate ready for that rite, but he was unavoidably detained from coming to the mission at the time set. We trust that soon he and many of the others still in the baptismal class may follow the example of these eleven. The baptism was held in a little stream that had been deepened for the occasion. In the little clearing in the woods scores of native heathen gathered to see this religious service that was entirely unknown to them. I was much impressed with the quiet attention that all gave. Some of the onlookers will certainly be led to further inquiry, and some may ask for instruction, that they too may be baptized.

On March 24, the Monday following this baptism, we bade farewell to all our friends at the Nanga-Eboko Mission station, and in company with Elder and Mrs. Raspal, Elder Raft and I rode by automobile to Yaunde, where we took the train Tuesday morning for Duala.

It was Thursday morning, March 27, that our steamer sailed out on the nineteen-day return trip. This was a better trip than the outgoing trip,

and neither of us was sick, even though the boat was delayed by head winds. It was April 11 before we again reached Bern after an absence of fourteen long weeks. I was glad to be home again, though I felt to thank God for what I had seen and experienced of the protecting care of our heavenly Father, and for the providential openings for a great work among the inhabitants of French Equatorial Africa.

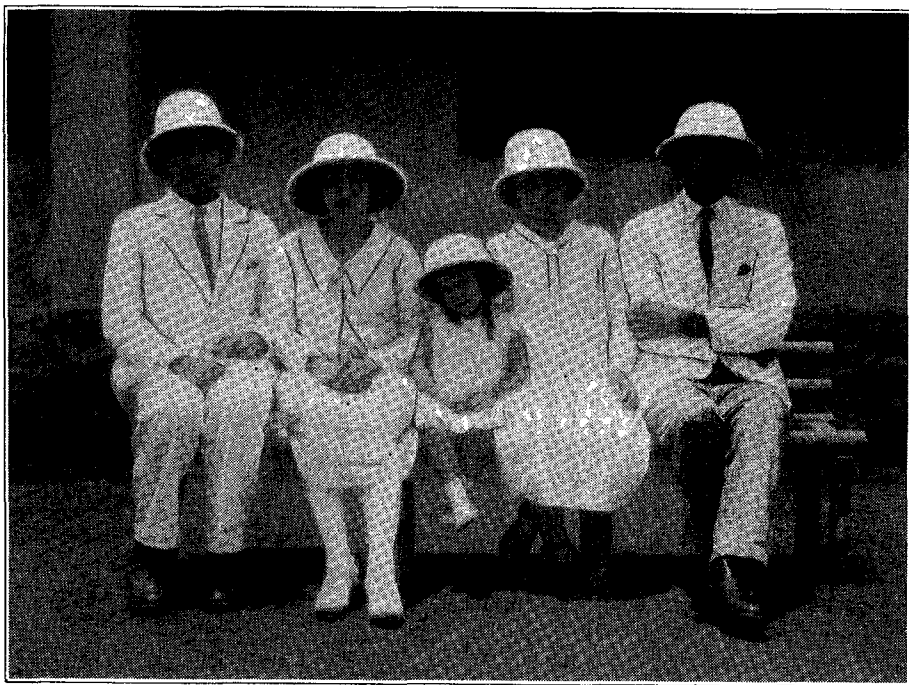
## Mt. Roraima Mission

By W. R. ELLIOTT

MT. RORAIMA MISSION is in the republic of Venezuela, and at present all our work is being done for the Arecuna and Macusi Indians. There are about forty villages, with a population of probably 2,500, within five days' walk of the Mt. Roraima Mission. While on the plateau I met Dr. Fernandez Pena, who told us of 2,000 Arecuna Indians living ten days west of the mission. Some of our

zuelan government to open schools for the Indians on the plateau. Now is the time for us to take possession of the field, and we can do it, for we have the good will of the Indians; but if we delay, others may come in and make trouble for us.

When we reached Mt. Roraima on Oct. 28, 1929, the mission was the only one we were operating in the field; but before I left there we sent



Workers in French Africa

Left to right: Professor and Mrs. Yeretzian and child, and Mr. and Mrs. Raspal.

Indians told us that these Indians had moved many days farther west, but this may not be true, for I found that information furnished by them is often unreliable.

While on the plateau I also met several chiefs,—Isaac, Andre, Shambi, Moses, Paula, Aaron, Schoolmaster, and Ramong,—and visited several villages. All these chiefs are friendly, and all but Paula are Sabbath keepers. Paula is under Catholic influence, but is friendly to us, and I believe he can be won to the truth.

For some reason the Catholics have abandoned the field, though they have, I was told, a contract with the Vene-

Brother Steele over to Acurima to open a school and begin meetings.

On my way out through Venezuela, I passed the village of Luaba, and spent one and one-half days with the Indians there. Brother Gonsalves was with me, and we told them we would like to open a mission there, and asked them if they would like to have us. They counseled together about it, and told us they would build a house for the missionary to live in, and would also build a house for worship and where the school might be taught.

Since coming away from that field, I have received letters from Brother Cott and Brother Gonsalves, telling

me that Brother Gonsalves has organized a mission there, and another on the Kamarang River, and a third at Comaramara. Brother Cott has been to Iabaru and organized a mission there, so that we are now operating six stations, with more than 500 Sabbath keepers.

The trail to Luaba from the mission at Roraima led us through the deserted village of Wanapupi. I walked over the place, and saw the ruins of Indian homes, and the place where the old church had stood, but all is now desolate. Since coming to the States, I have received a letter from Brother Gonsalves that I will copy here in full, and it will tell the story of what he has learned regarding the work at this deserted village.

"LUABA, APONGWONG,  
"March 3, 1930.

"W R. Elliott,  
Port of Spain.

"DEAR ELDER:

"After leaving you at the Carabobo mines Sunday, December 22, I arrived at the landing on the same day. The next day, Monday, I crossed the steep mountain and slept at the foot of the next climb. On Tuesday, the 24th, we arrived at Ramong's place about an hour from Luaba. I spoke to them that night, the next morning, and then that is on Christmas Day, and then broke camp and came over to Luaba. Nearly all the Indians, including Ramong, followed us to hear the word of God. I preached that night at Luaba, and after the service one of the young men, whose name is Wambicente, said to me, 'You must not go tomorrow; you should stay and teach us and our children more of God's word.' I stayed there Thursday, and spoke three times.

"Friday I spoke twice. On Sabbath, the 28th, there were eighty-six present at Sabbath school, and I have never observed a more attentive crowd. No work was done by any one on that day. I spoke to them three times, and gave names to most of them. I preached Sunday morning at Luaba, and then left for Kamarang. I rode on horseback, arriving about 4 p. m. I found an Indian who had spent twelve years at Bartica, British Guiana, and was well acquainted with the English language. He translated the ten commandments for me into the Indian dialect, and through him I was able to explain the truth more fully to the Indians. This man is a visitor, and expected to leave Kamarang in a few weeks.

"Now comes a very interesting story. You will be surprised to know that the threefold message was preached throughout this territory over twenty years ago, but so it was. I will tell it as briefly as possible.

"You remember the place on the trail where we passed a solitary banaboo, don't you, the place that is called Wanapupi? I am told by the Chief Promo and his son Raphael or Toco, that about twenty-eight years ago the father of Promo, who was chief of Wanapupi and Kamarang, had a dream in which he seemed to be on a journey and found lions in his way. He prayed earnestly, and the lions moved out of his way, and he found himself in heaven. He saw Jesus, who told him he must pray without ceasing and must

believe on Him and keep His commandments. He was told of the creation and fall of man, the plan of redemption, the birth of Jesus, and the crucifixion. He saw the New Jerusalem, a beautiful place, and he saw the Bible; and Jesus told him that the Bible was going to England, and would afterward come back to them. Jesus told him He was coming at the last day, and that they should pray for the Holy Spirit.

"There was a wide awakening. Evil habits were given up. The Sabbath was observed, and on Friday the subjects of this man all gathered and made preparations to welcome the Sabbath, and on Sabbath no work was done. They had services and singing. They sang the name of Jesus and hallelujah. They were called the hallelujah people. I heard about them several years ago, but did not think much about it. The ruling chief of Luaba, whose name is Henerito, said he was a member of the church at Wanapupi. The prophet died some years ago, and since that there has been great backsliding, though the Sabbath is still kept by a few, through the old man's teachings. The name of the prophet was Aooka.

"The Sabbath I spent at Kamarang before coming here, there were 122 present at Sabbath school. I am convinced that the old prophet knew more about the word of God than I do. I have preached several

times at Kamarang, but I have not told the chief or his son anything that they had not heard from the prophet. These people have confessed their backslidden condition, and say they want to do right.

"When I returned from Roraima Thursday, January 23, I found 101 people waiting for me. I spoke to them that night, Friday, Sabbath, Sunday, and Monday morning, and arrived at Luaba January 27.

"I spent more than four weeks at Luaba. On February 14 I organized a Sabbath school of thirty-nine members; there were also twenty visitors. I left Luaba for a place called Comaramara, and spent three Sabbaths there, organizing a Sabbath school of seventy-one members and thirty visitors.

"I left my wife all alone among the Indians, and gave her the ten commandments to teach the Indians on Sabbaths along with her day school work.

"There are quite a number of Indians now who can say the ten commandments in their language and can sing, 'Jesus is coming again.'

"I am leaving here for Kamarang on Sunday. The son of the chief came while I was writing. He wanted me to return with him, but was satisfied when I told him I was going to visit them on Sunday."

"Yours in the Lord,

(Signed) "JOSEPH GONSALVES."

## The Clinic at Juliaca, Peru

By M. B. GRAYBILL, M. D.

THE Clinica Americana de la Misión del Lago Titicaca is situated in Juliaca, Peru. The elevation of the town is 12,500 feet above sea level, which adds many difficulties to the already numerous problems of the clinic. Many different methods of anesthesia must be used in order to supplant the popular respiratory methods, for respiratory anesthesia many times predisposes to pulmonary congestion.

The personnel of the clinic consists of an American physician, an American nurse, two Argentine nurses, and six native helpers. The sole purpose of the institution is to serve, and our motto is: "Unselfish, Untiring Service to All Suffering Mankind."

Suffering men and women, from the outcast beggar of the streets to men of means, come for medical and surgical attention. A large percentage of the medical work done is free. In the dispensary for the poor and Indians, examination and treatment is always free, while a very small charge is made, if possible, for the medicine. This charge many times does not cover the cost, yet it is felt that the training received by the patient in paying, is useful education for him, because it gives him a feeling of responsibility.

All fees, whether to the rich or to the man of average means, are moderate. We know they are moderate because there are very few outstanding accounts, and very rarely do we receive a complaint from a patient

that his account is too high. The 1929 statistical report of the clinic shows that the total value of charity work done was more than the actual cash income. It is hoped that in the very near future more modern equipment may be installed, so that more efficient and scientific work may be done.

The mission is responsible for the clinic, and maintains it because it feels that this phase of Christ's ministry is very important, and doubly important because the institution is in a very isolated part of Peru, so far as medical centers are concerned.

There are many other very needy centers of civilization in Peru and throughout South America, that merit medical missionary institutions, but the lack of means prohibits their establishment.

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THE largest baptism ever held in Cuba took place a short time ago at Auza in the Oriente Province, when twenty-three Haitien believers took their vows. Together with seven older members these were organized into the first French church in Cuba, with a membership of thirty.

MAY 10, at the close of a strong effort in Kansas City, Mo., ninety-four persons were baptized into the truth. Of this number there were twelve families, consisting of thirty individuals.



## The Carpenter of Nazareth---No. 2

By M. E. OLSEN

DAVID LIVINGSTONE'S parents were very poor, and he was only ten years old when he began to work in a factory in order that the family might have bread. After serving for some years as a piecer, he became a spinner. But his mind was already reaching out in the direction of an education. Part of his first week's wages went to pay for a copy of Ruddiman's "Rudiments of Latin," which he studied by himself and also in a school where classes were conducted from eight to ten o'clock in the evening.

"The dictionary part of my labors," he tells us, "was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Vergil and Horace better at sixteen than I do now."—*"The Personal Life of David Livingstone,"* by W. G. Blackie, p. 9.

There was really very little time for study, yet young Livingstone managed not only to get a good mastery of Latin, but also to read a great many books. His biographer tells us that he "devoured all the books that came into his hands, but novels."

"His plan was to place the book on a portion of the spinning jenny, so that he could catch sentence after sentence as he passed at his work. The labor of attending to the wheels was great, for the improvements in spinning machinery that have made it self-acting had not then been introduced. The utmost interval that Livingstone could have for reading at one time was less than a minute."

It might be thought that acquiring knowledge in this slow and painful way would cause Livingstone to look back on these years of struggle with feelings of pain and regret; but on the contrary, he regarded these years of monotonous toil as a part, and an important part, of his education. He even said that he would have liked "to begin life over again in the same lowly style, and to pass through the same hardy training."

He used to speak affectionately of

"my own order, the honest poor," and on the tombstone of his parents in the Hamilton cemetery he wrote the following inscription:

"To show the Resting Place of  
Neil Livingstone  
And Agnes Hunter, His Wife,  
And to express the thankfulness to God  
of their children,  
John, David, Janet, Charles, and Agnes,  
For poor and pious parents."

It was suggested that the "and" in the last line be changed to "but," the thought being that piety in one's parents was a good thing, but poverty something of a drawback. But Livingstone deliberately refused, because he was thankful for parents who were both poor and pious.

### Lincoln a Good Example

Under similar circumstances Abraham Lincoln passed his youth and early manhood. His parents were very poor, and from the age of fourteen he did the work of a full-grown man. Twelve months at the district school was the sum total of his schooling. Yet Lincoln became in time a well-educated man, able to fill with honor the highest political position in the gift of his country. How did he do it? We know the answer in his case: it was by studying after work hours. When he returned from the day's work, it was his habit to go to the cupboard and get a generous piece of corn bread which sufficed for his frugal supper. Then he would take his textbook in the other hand, and stretching himself along the fireplace, devote the whole evening to study.

Sometimes he was able to be alone, and then he toiled to improve his English. "I can remember going to my little bedroom, after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down, and trying to make out the exact meaning of some of their, to me, dark sayings." "I could not sleep when I got on such a hunt after an idea, until I had caught it; and when I thought I had got it, I was not satisfied until I had repeated it over and over, until I had put it in language plain enough, as I thought, for any boy I knew to comprehend."

When Lincoln had grown to be a man, he continued the habit of devoting the evenings to reading and study, giving special attention to the mastery of grammar and the reading of standard classics, by which he was able to avoid the vulgarisms and the provincial expressions that were in general use in his home town, and to speak and write pure English, drawn from such books as the Bible and "Pilgrim's Progress."

After studying law, Lincoln filled various positions of trust, and became well known in Illinois. The debate with Douglas introduced him to a larger circle of friends; but the East did not know him till he came to New York City in the month of February, 1860, and delivered the remarkable Cooper Institute address to a packed audience, including many of the leading citizens of New York. The address was a revelation to these people. Here was a man brought up in the humblest circumstances, who had never attended high school or college, and yet he was addressing them in the purest English, and his speech showed a mastery of the constitutional principles involved in slavery as well as a perfect acquaintance with the early history of the Republic and the men who framed the Constitution.

Lincoln gave a few other addresses in the East, and everywhere he showed the same fullness of knowledge and easy mastery of the resources of the English language. The professor of rhetoric from a well-known Eastern university followed him around and took notes on his addresses to present to his students.

What, we ask again, was the secret of Lincoln's remarkable success in a field of peculiar difficulty, the public discussion of principles the full understanding of which was taxing the capacities of the keenest and best-trained minds in North America? How could this country-bred lawyer surpass statesmen of national reputation in the ability to throw light on the questions that were stirring the country?

The answer lay in the fact that his evenings on the farm and later while practicing law had been devoted to study of the best books, and earnest attempts to think through to satisfactory conclusions, the great subjects that were agitating the minds of the forward-looking men of that day.



# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## Impressions of the Recent General Conference

By F. C. GILBERT

IT has been the writer's privilege to attend General Conference sessions for almost forty years. Many of these Conferences at which he was present assured him of the presence of God's Spirit at the gathering, but, the recent General Conference was the most blessed gathering it has been his privilege to attend.

The Conference session was unusual in many respects. It was the most cosmopolitan ever assembled by the denomination. It was interesting to listen to the many tongues and languages, and these overseas brethren were perfectly at home. The sweet spirit of brotherliness was everywhere present. It was indeed a meeting of amity and oneness.

How refreshing it was to see brethren and sisters from almost every part of our globe! The fellow believer from the Andes, from the roof of the earth, was as brotherly as the believer from the extreme end of South America. It was so delightful for Fijian and Norwegian, for Japanese and Argentinian, for German and Australian, for Frenchman and Chinese, to mingle in such sweet fellowship in the spirit of Christ. While it was impossible for the brotherhood all to understand or to speak in the same tongue, all were made conscious of the presence of the same spirit.

Then, too, how enjoyable it was to know that believers from the ends of the earth were rejoicing in the same blessed hope. Even though one might not understand a brother's language, his spirit of happiness in the blessed hope of soon seeing the Saviour was easy of comprehension. To see the shining faces and expressions of faith and cheer of these brethren and sisters brought a thrill of joy to the heart of the believer.

As we listened to the recital of experiences of the grace of Christ wrought upon the hearts of these nationals, courage and cheer sprang up in the heart that the Lord Jesus is the living Saviour of all men, and He still is able to do a mighty work for those who put their trust in Him, irrespective of the language or the dialect.

One was impressed that the Spirit of God was present as he mingled with those from fields afar and listened to their expressions of joy and gladness in being present at such a gathering.

The large attendance of believers was inspiring. In all probability there has not been a larger gathering of the church of Christ since the day of Pentecost. To look into the faces of ten thousand persons or more sitting or standing in that great Auditorium, remembering that these multitudes were brethren and sisters of like precious faith, who in their hearts were hoping soon to look into the face of the blessed Saviour and be present at the gathering around the throne of God, was a cause of great rejoicing in the lively hope which the Lord has begotten in the soul.

That afternoon when the representatives of a multitude of tongues were led to relate the story of God's leading in the work intrusted to them, will ever be cherished as a memorable occasion. To see the leaders and believers follow one another in the recital of that most blessed and precious text of Scripture, John 3:16, in almost seventy languages, was a revelation of what Christ is accomplishing in the lives of men and women in various sections of the globe. It was impressive to listen to these various tongues tell the same story of the wonderful gift of God through Jesus Christ in the language of the word of God, each man speaking in his own language. Such a scene assures the heart that the Spirit of the living God is being poured out upon all flesh.

It was very cheering to listen to the united testimony of the speakers at the morning devotional hour as they told of their faith in the reality and permanency of the third angel's message. It gave added joy to hear the stirring testimony of these leaders and workers that they believed in the speedy triumph of the message which God has committed to this people. The note of courage and the ring of firmness still reverberates in our ears. The conviction expressed by so

large a number, of their faith in the soon coming of the Lord and their unbounded belief in the nearness of the end, strengthened one's faith in the truthfulness of this message.

The encouraging reports brought to the Conference from day to day by workers at home and from overseas, impressed the heart with the conviction that this must be the work of God. While these workers repeated the story of the remarkable operations of God's power, the soul was strengthened in the faith that this work is in the power and demonstration of the Spirit. There was left no room for doubt or unbelief.

More than one hundred requests were presented for healing of the body as well as for special help for the soul. God heard the prayers of His servants. Many were led to praise God for the great blessing brought to them in His healing power. Some of these requests came from fields afar. These were spread out before the Lord, and the Spirit of God gave assurance that the Lord in heaven heard these appeals.

The forty-second session of the General Conference recently held in San Francisco was surely attended by the blessing and presence of God. May the Lord hasten the day when His church militant shall be the church triumphant gathered around the great white throne.

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## Adelphian Academy

BY G. H. SIMPSON

SOME weeks ago J. F. Piper, of the East Michigan Conference, brought an invitation from the Adelphian Academy board to Mrs. Simpson and me to connect with the academy. This call appealed to us, and yet we spent a few days in earnest thought and prayer that the Lord might have His way. When we finally were clear about the matter, we accepted the call, and since then we have become fully convinced that this is where the Lord would have us labor. We spent several happy years in the work in West Michigan, and we feel sure that our experience in the East Michigan Conference will be equally enjoyable.

Already we have been very favorably impressed with the excellent lo-

cation of Adelpian Academy. While it is a rural school, enjoying all the beauties and advantages of country life, still it is near enough to towns and cities so that students and teachers have no need to feel isolated. It is practically in the center of the territory it serves, and is very accessible from all parts of the conference. The school campus is a place of beauty, with its lovely lawns and shade trees.

#### *Invite Assistance*

We feel it a real privilege to be associated with the workers of this conference, and to them we pledge our loyal co-operation in carrying forward the Lord's work. On the other hand, we take this opportunity to invite the assistance of each worker in gathering the young people into Adelpian for a Christian education.

We send our greetings at this time to the many youth throughout our conference. To those who are already Adelpian students, we wish to as-

sure you that we are here to help you hold up the honor and the high standards of this school. To those who have not yet enrolled we extend a hearty welcome. We urge you to lay your plans now to be among the large number that will assemble in our chapel when school opens September 9.

We would say to the parents in our field and to the many other friends of the school, that we know we shall have the same loyal support from you that you have always given in the past. We especially solicit an interest in your prayers for the prosperity of the work here this coming school year.

It shall be our studied purpose to endeavor successfully to carry forward the noble work of our predecessors, to the end that many youth shall, while here, become better prepared to meet the momentous issues of our day and to do their part in connection with the Lord's work.

young men of the "haystack band" had,—those men who started the great world mission movement,—and we shall find solved the great question of men and means for the finishing of this work.

When our boys and girls come home from academy and college and say to parents and home churches, "Send us to the mission fields. We have seen a vision of the millions dying without hope. Oh, send us. We must go,"—when they come from our schools with this must-go spirit, I believe a double question will be solved, the question of means as well as of men.

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### *New Jersey Camp Meeting*

BY W. R. FRENCH

THE New Jersey camp meeting and the regular biennial business session of the New Jersey Conference convened July 10 in the city of Trenton, on the beautiful grounds of the now abandoned State school for deaf mutes. Sixty-nine tents for the 500 regular campers were pitched under the lofty trees that adorn the campus. A large tabernacle, capable of seating 1,200 people, a 40 x 60 tent for the young people's department, a similar one for the children, and a spacious, well-arranged book tent completed the units which composed the cloth city that suddenly nestled among the trees in the heart of the city of Trenton. A vacant building on the ground pro-

## *Our Colleges Hold the Key*

By J. O. WILSON

WE believe that with the young people of our schools lies very largely the solution of some of our most serious denominational problems. We naturally look to our colleges for workers, but I am convinced that an earnest missionary spirit on the part of our student bodies will do more than provide workers; it will do a

great deal toward solving our problem of raising funds.

"How can that be?" you ask. "Our students do not have money."

That is true. But let our young men and women return from college to their homes, to their home churches, to their home conferences, filled with the urge of service such as those



FOREIGN MISSION BAND AT PACIFIC UNION COLLEGE

These young men and women of Pacific Union College are looking forward to service in the foreign fields. During the school year 1929-30, fifty-six of them signed the Foreign Mission pledge card.

vided suitable and satisfactory accommodation for a store and kitchen.

Conference sessions were held each day during the first half of the meeting. H. J. Detwiler, president of the conference, was re-elected, together with his corps of assistant officers, for the coming biennial term.

Elder Detwiler reported substantial progress during the past two years. This progress was manifest especially in the increase of weekly offerings. The gain in this respect was four cents a week per capita for each year over its previous one. The net increase in membership was sixty-nine. The New Jersey Conference ranks fourth among conferences in the amount of tithe per capita.

The usual daily program of meetings was carried out, special attention being given to the spiritual interests of the people. Four services devoted exclusively to the spiritual life, were conducted each day in the large tabernacle. These were well attended, and the last early morning devotional service resounded with expressions of gratitude and praise to God for spiritual blessings and personal victories gained on the camp ground. A still more tangible evi-

dence of the deep spiritual tone of the meeting was the response to the earnest call of I. H. Evans for a mission offering, made at the eleven o'clock service on the last Sabbath of the meeting. About one thousand people contributed \$2,755 in pledges and cash. This was in addition to the Sabbath school offering of \$250 made by the 920 members present in the various departments of the Sabbath school on the same day.

Young people's meetings were well attended, and twenty candidates from among them witnessed to their faith by baptism on the last Sunday of the meeting. The evening preaching services were well attended by the people of Trenton, and daily reports of the meetings appeared in the papers of the city, quite a prominent place being given to the appeal for religious liberty and the request of the conference for the repeal of the Sunday laws that at present are found on the statute books of the State.

The meeting closed with the blessing of God, and bright prospects are before the believers and workers in New Jersey as they go forth to push the triumphs of the message in their part of God's vineyard.

be burned. They should not be eaten as common bread or drunk as common wine, as sometimes has been done. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

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## Calcutta, India

BY G. A. HAMILTON

JANUARY 4, 1930, will long be remembered as a day of thanksgiving and rejoicing by the members of the Calcutta English church, for on that day we dedicated our beautiful new church to the worship of God and the proclamation of the advent message. Elder and Mrs. Morris Lukens were present from America, he preaching the dedicatory sermon. Elder Lowry offered the dedicatory prayer. It was a happy hour; many friends were present from the city.

The completion and dedication of this comfortable church fills a long-felt need for the advancement of our work in this city. It was here that our work was first started in India by the early pioneers over thirty years ago. Sister Georgia Burrus (now Mrs. Burgess), D. A. Robinson, W. A. Spicer, and others labored first, and with excellent success, among the many Europeans and Anglo-Indians of this second city of the empire, the Calcutta English church being our first church organized in India. It has been a center of mission activity in all the years since. Elder and Mrs. J. L. Shaw and others continued the good work. The medical work established by Doctors O. G. Place and R. S. Ingersoll, and continued by Dr. and Mrs. H. C. Menkel and those associated with them, caused us to be well and favorably known all over the city and in many near-by places. Our health food factory also added friends.

Elders French, Comer, Pettit, and W. S. Mead and their companions and coworkers were followed by Elder and Mrs. Wyman and later by Elder Guillard from Australia during 1921. All have worked devotedly and unselfishly, so that our first church in India is still in some respects our most important church today.

Great Oriental cities are generally congested and land is very expensive, so it was found impossible to build, and the church met in rented quarters, shifting many times during the passing years till the acute building shortage, brought about by the World War, created a situation that became very serious; it seemed impossible to rent a suitable hall.

The hearty liberality of our people in America and the sympathy and co-operation of the General Conference

## Communion Bread

By MAUDE S. WILCOX

THE request is often made for a recipe for communion bread for the use of those not accustomed to making it. There is no standard recipe used by our churches, but many have worked out by repeated experiments a satisfactory product. The two recipes given below, while differing considerably in ingredients, have been found to give good results. Some use pure cream and white flour; others use either olive or cotton-seed oil and water with whole wheat or white flour.

### Sufficient for 400 Persons

#### I

1½ cups white flour  
¾ cup thick whipping cream  
Pinch of salt

Knead about fifteen minutes, roll thin, cut into four sections, and mark in ½-inch diamonds or squares. Bake with low heat.

#### II

2 cups finely ground entire wheat flour  
7 tablespoons olive or cotton-seed oil  
8 tablespoons cold water  
Pinch of salt

Knead thoroughly, and bake well, but do not brown.

While quite a difference may be found in the procedure in making communion bread, one practice should always be followed, and that is the use of unfermented bread. This is in harmony with the instruction given

to the Israelites for the bread for the Passover feast. And since the institution of the Lord's supper was to replace the Passover supper, in that type was now to meet antitype, it is most fitting that we use unleavened bread in our communion services.

The bread used at the last supper was that which had been provided for the Passover. We read in "The Desire of Ages," page 653, "Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.'"

We have clearly stated here the character of the bread and wine representative of the body and blood of the blessed Lamb of God ready to be offered up for our sins. Any unused portions of these emblems left from the service have been hallowed, and should therefore be given the proper disposal. The wine should be poured out and the bread should preferably

and the division made possible the acquisition of a very fine site on one of the most important streets of the city, and one admirably suited to the needs of the congregation and the community. There was an old building on the property that we were able to modify and use for a time till financial arrangements for building could be completed. And now we have attractive, substantial buildings for church, church school, and worker's quarters.

The church school began in 1928 with Miss Bernice Andrews as its first teacher; and now, under the direction of Miss Rose Meister, it fills a long-felt want and is doing excellent work.

After working alone for nearly eight years, with the work constantly increasing, we were made very happy, last October, to welcome Elder and Mrs. H. M. Peak from California to associate with us in the burdens and blessings of a steadily growing work.

The contribution of the Calcutta church to missionary work in tithes

and offerings now averages over \$8,000 gold a year, and is becoming an important item in the program of mission finance.

We are very grateful to the officers of the mission and to the brethren who have made possible such a memorial in Calcutta to the work of the Lord. We are of good courage, and have every confidence in our brethren and in the message. We believe that Calcutta will remain an important center of missionary work till probation closes. Hundreds are reading our good papers every week and we have interested Bible readers all over the city. A number are preparing for baptism. Eleven candidates have already received baptism in the new church.

We thank the Lord for the many blessings we enjoy along the way, and press forward with renewed courage. Brethren and sisters, when you pray for missions, pray for the work and workers in this great city of 1,500,000 souls.

the message during the early years of his ministry.

Those present at this camp meeting were conscious of the blessing of the Lord as from day to day they assembled for Bible study and devotional meetings, and many felt that this was one of the best camp meetings held in North Dakota.

The conference has shown an encouraging increase in membership during recent years. The number of baptisms in 1929 was 148, and during the first six months of 1930, 137 were baptized and twenty-four taken in on profession of faith, and with the twelve baptized at camp meeting, make a total of 173 members added during the first half of 1930.

During the camp meeting about \$3,000 in cash and pledges was given for foreign missions.

Although this was not a conference year, the congregation gave consideration to the need of securing a permanent camp ground, and voted that the executive committee with the addition of four other brethren be asked to choose a location.

June 27 the entire congregation gathered in the large German tent, where a prohibition rally was held. The speakers were Pastor Weber of the Jamestown Presbyterian church; Mr. Kneeland, an attorney of Jamestown; P. L. Thompson, of Union College; and H. J. Meyer, president of the conference. The denominational position was clearly stated, and the recommendation adopted on prohibition by the General Conference at San Francisco was unanimously indorsed by those present at this rally.

The meeting closed with the feeling that God had greatly blessed His people, and the believers returned to their homes to continue to pray and to labor for the finishing of the work of this gospel in all the world, that Jesus may come.

## North Dakota Camp Meeting

By H. J. SHELDON

THE camp was located in the beautiful city park at Jamestown, and the meetings continued from June 20-29. The weather was almost perfect during the entire period, and the trees among which the tents were pitched added to the physical comfort and enjoyment of those who attended the meeting.

There was a large attendance the first Sabbath, a more moderate attendance during the week, and on the second Sabbath hundreds more than could find room in the German and English tents. Meetings were also conducted regularly during the session in the Russian and Scandinavian languages. The total attendance probably reached 1,400.

Charles Thompson of the union was present only during the two closing days of the meeting, owing to the death of his brother, G. B. Thompson, on June 21. Elder Thompson's clear-cut, forceful sermons during these days helped to make up for the disappointment at his absence during the earlier part of the meeting.

The workers present from outside the union were the following: L. R. Conradi, of Europe; M. H. Wentland, president of the Czechoslovakian Union; G. Striethorst, superintendent of the Santa Catharina-Parana Mission in Brazil; C. V. Anderson, president of the South Swedish Conference; N. R. Nelson and J. J. Reiswig, of the Bureau of Home Missions; and P. L. Thompson, of Union College.

The labors of all these brethren were much appreciated, and the brethren and sisters of North Dakota greatly enjoyed the studies, sermons, and personal visits with these brethren from foreign fields.

Especially did the work of that veteran preacher, missionary, and organizer, L. R. Conradi, appeal to the people. His wise counsel to the workers and his stirring appeals to the advent believers, backed by his half century of active labor, deeply impressed those who were present. An informal reception was given to Elder Conradi at the close of one of the evening meetings as a testimony of the affection and good will of the people, some of whom were converts to

## The New York Conference

By E. K. SLADE

THE biennial session of the New York Conference was held in connection with the camp meeting at Union Springs, N. Y., July 4-13. The camp was very attractively arranged on the campus of Union Springs Academy. This location is very convenient for the up-State territory embraced in the New York Conference.

The reports submitted by the president, secretary-treasurer, and departmental secretaries indicated a prosperous state of work in all lines, and excellent advancement covering the past two years. A Harvest Ingather-

ing goal of \$15 per member had been set, and for each of the two years that goal was exceeded. The total mission offerings exceeded the General Conference goal of 60 cents a member to the amount of about 22 cents a member. This excellent showing in the interest of our foreign work indicates sacrifice and decided faithfulness on the part of the believers in New York.

A good work has been accomplished in this field in the way of increasing the membership of our churches. The number baptized was in excess of former years. I may say, also, that

decided advancement has been made in this field in our educational work, in the selling of our books, and in the activities of our people in various missionary lines.

A call was made for mission funds at the time of this meeting, with the excellent response of about \$12,000 in cash and pledges.

Throughout the ten days the meetings were well attended. The public services were of a character to bring decided help and inspiration to our people. Many were heard to say that they were led to experience a brighter hope and a greater joy in their Christian lives. At the close of the meeting a baptismal class of twenty-one was led to the water and received the sacred rite of baptism.

The business of the conference passed off with harmonious dispatch and thoroughness. J. K. Jones was re-elected president for the coming term, and J. E. Osterblom secretary-treasurer. Practically the same personnel of committee members, departmental secretaries, and conference laborers was retained. On the last Sabbath of the meeting H. W. Walker was ordained to the gospel ministry.

We were pleased to have with us from the General Conference and elsewhere the following laborers who gave very good help: W. H. Branson, C. P. Crager, L. F. Passebois, M. E. Olsen, and J. W. Mace, with the departmental secretaries of the Atlantic Union Conference and the laborers of the New York Conference.

From beginning to end all conditions were favorable for this meeting, and I am free to say that it was one of the most inspiring and profitable meetings that I have attended.

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### Gleanings From the Field

TEN were baptized in South Bend, Ind., on a recent Sabbath.

A SHORT series of meetings in the church at Hope, Ark., resulted in the baptism of eighteen persons.

At the close of an effort in Tomahawk, Wis., nine were baptized, and others are preparing for baptism.

THE June *South American Bulletin* reports the baptism of eighty-two persons in the South Brazil Conference.

EARLY this year a baptismal class of twenty-one were baptized in the Bechuanaland Protectorate in South Africa.

THE Massey Hall effort held in Toronto, Ontario, Canada, bore the excellent fruit of fifty-five persons baptized on Sabbath, June 7.

# OXFORD

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## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

**Poter.**—Mrs. Susan Poter, née Strauss, was born at Varick, N. Y., March 9, 1842; and died July 13, 1930. She was married at the age of fifteen to Franklin Cooper, and five children were born to this union. In 1877 she was married to Franklin Poter. She is survived by three daughters, one son, thirteen grandchildren, twenty-one great-grandchildren, and six great-great-grandchildren.

**Ford.**—Mrs. Rhoda Ann Ford was born in Le Sueur County, Minnesota, Sept. 14, 1856; and died at Anaheim, Calif., June 10, 1930. In 1886 she was married to Willis Ford, and six children were born to this union, all of whom were educated in our schools and have been connected with the work. Two daughters are nurses, one daughter was killed accidentally while teaching church school, two sons are ministers, each having spent considerable time in foreign fields, and one son is connected with sanitary work. She is survived by her husband, five children, one sister, and three brothers, one of whom is Elder E. E. Andross.

**Neff.**—Mrs. Cora E. Neff, née Hiatt, was born near Winfield, Kans., Oct. 8, 1879; and died in Glendale, Calif., June 28, 1930. She attended Union College in Nebraska, and while there met Elmer L. Neff. They were united in marriage at her home in Kansas in 1901. After a year in Virginia at the home of Elder Neff, they were called to conference work in Texas. For eighteen years they labored in the Texas, Oklahoma, and South Texas Conferences, where she faithfully stood by her companion in evangelistic, pastoral, and administrative work. During the past ten years they have labored in California and Washington. She was always an earnest Christian and deeply interested in the progress of the message. She leaves her husband, one son, her mother, four sisters, and two brothers to mourn. The funeral was conducted at Eagle Rock, Calif., by Elders P. E. Brodersen and David Voth. H. M. S. Richards.

## Appointments and Notices

### CHESAPEAKE CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

The regular biennial session of the Chesapeake Conference Corporation of Seventh-day Adventists is called to convene at Catonsville, Md., Sept. 5, 1930, at 10:30 a. m., Eastern Standard Time. The purpose of this session is to elect officers and trustees for the ensuing biennial term, to amend the By-Laws, and transact such other business as may come before the session.

J. A. Leland, Pres.  
N. C. Van Horn, Sec.

### CHESAPEAKE CONFERENCE OF SEVENTH-DAY ADVENTISTS

The regular biennial session of the Chesapeake Conference of Seventh-day Adventists is called to convene at Catonsville, Md., Sept. 4-7, 1930. The first meeting will be called at 7:30 p. m. on Thursday, Sept. 4, Eastern Standard Time. The purpose of this session is to elect officers for the ensuing biennial term, and transact such other business as may come before the session. Each church is entitled to one delegate for the organization and one additional delegate for each ten members.

J. A. Leland, Pres.  
N. C. Van Horn, Sec.

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### CAMP MEETING DATES FOR 1930

**Central Union Conference**  
Nebraska, York ..... Aug. 15-24  
Kansas, Enterprise ..... Aug. 21-31  
Missouri, Clinton ..... Aug. 22-30

**Columbia Union Conference**  
Ohio, Mount Vernon ..... Aug. 14-24  
West Pennsylvania, Indiana ..... Aug. 21-31  
Chesapeake, Catonsville ..... Sept. 4-7

**Eastern Canadian Union Conference**  
Maritime, Memramcook ..... Sept. 11-21

**Lake Union Conference**  
Indiana, Cicero ..... Aug. 14-24  
East Michigan, Holly ..... Aug. 21-31  
West Michigan, Hastings ..... Aug. 27-31

**North Pacific Union Conference**  
Montana (regional meeting), Missoula ..... Aug. 21-24

**Southeastern Union Conference**  
Cumberland, Knoxville, Tenn. .... Aug. 14-24  
Carolina ..... Aug. 21-31  
Georgia, Atlanta ..... Aug. 28-Sept. 7  
Florida ..... Oct. 28-Nov. 2

**Colored**  
Cumberland, Knoxville, Tenn. .... Aug. 14-24  
Georgia, Atlanta ..... Aug. 28-Sept. 7  
Carolina ..... Sept. 4-14

**Northern Union Conference**  
Iowa, Nevada ..... Aug. 21-31

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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# SLOW DOWN, AND LIVE LONGER

IN THIS SPEED AGE the above advice is pertinent, but read what Carolyn Eells-Keeler says in the September LIFE AND HEALTH, when applied to our everyday life.

## LIKE SHEEP

ARE WE ALL too prone to follow the crowd, even though it is detrimental to us? Can we stem the tide? Some do. A good article by Vesta R. Cohee, A. B.

## AUTOSUGGESTION AND SLEEP

IF YOU ARE ONE who suffers from wakefulness, you may find a helpful suggestion or two in Dr. G. H. Heald's article.

## "FALSE AND MISLEADING ADVERTISING"

THE ABOVE is the title of a document issued by the Federal Trade Commission, resulting from a hearing on the question of advertising and public practices of a corporation manufacturing and selling cigarettes. The statement is published in full.

## THE SECRET OF VEGETABLE COOKERY

BETTY BARCLAY tells of different ways of cooking vegetables, from which excellent results have been obtained.



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# Why Not Let the World Know —

## *Who Seventh-day Adventists Are*

## *And What They Are Doing?*

FREQUENTLY in the travels of Seventh-day Adventists they are asked the question, "What denomination do you belong to?" and they are proud to answer, "The Seventh-day Adventist." But this means very little to the larger number of the traveling public. At such times it is very essential that we have something that we can leave in the hands of interested inquirers, telling who we are and what we are doing.



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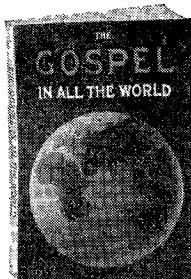
## **Why I Am a Seventh-day Adventist**

**S**O Elder Bollman has written a little tract of 32 pages just for this purpose. Twenty-six of the pages are in answer to the questions, "Who are you?" and "What do you believe?" The different points of doctrine are clearly set forth and scriptures are cited as proof. The last few pages tell about our organization and work. Several illustrations of Publishing Houses, Schools, and Sanitariums lend interest to the booklet.

The price of this dainty little booklet is only 5 cents a single copy, or 4 cents each in quantity.

## **The Gospel in All the World**

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WASHINGTON, D. C., AUGUST 21, 1930

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

THE personal letters on the calendar question published in this number of the REVIEW are well worth reading. They place the Sabbath argument in a new setting, which we believe our readers will appreciate.

AUGUST 26 H. F. Schubert and Guy Dail, president and secretary of the Central European Division, start on their journey to Persia, Mesopotamia, and Palestine, by way of Russia. Let us pray the blessing of the Lord upon these brethren in this important missionary journey, that He will make their labors of inestimable blessing to the work in those fields.

### Missionary Sailings

ELDER and Mrs. J. H. Boehm and little son Harley, after spending a number of years in the homeland recuperating their health, returned to South America to take up work again in the South Brazil Union Conference, sailing from New York July 25.

Prof. and Mrs. H. M. Johnson and family, of the Southern California Junior College, sailed from New York for Antwerp, Belgium, on the S. S. "Pennland," August 1. Professor Johnson will be connected with the educational work in the Scandinavian Union Conference.

Miss Bessie Irvine, of Oshawa Missionary College, and Miss Bessie Mount, returning to China from furlough, sailed from San Francisco for Shanghai on the S. S. "Asama Maru," August 2. Miss Irvine is en route to the Philippines to serve as head of the nurses' training school in Manila. Miss Mount has been in the work in China for some years, and at the recent General Conference was elected

Sabbath school secretary for the China Division.

Prof. and Mrs. L. M. Stump, of the Humboldt Academy, California, having accepted the invitation to connect with the Philippine Junior College, sailed from San Francisco for Manila, August 2.

Through an oversight mention has not been made of the return of Dr. A. E. Clark from furlough to India. He sailed from San Francisco June 12.

### Malamulo Training Institute

BY M. YOLAM KAMWENDO

[THE following paragraphs were included in a letter from N. C. Wilson, one of our missionaries in Africa, who accompanied them with this explanation:

"I received a personal letter from our head native teacher at the Malamulo Mission in Nyasaland recently; and some paragraphs in it were so good that I have had them copied. I thought that possibly you might find space for this in the REVIEW AND HERALD as an example of what a native teacher can do.

"This is absolutely his own production, and it surely shows that our native believers are getting under the burden of finishing the task. We are often encouraged by the excellent spirit and attitude which our native workers and believers take. Thus we are led to know that they are with us in the work which we are trying to do."]

The work of God is indeed going forward. The Week of Sacrifice this year was the best we ever saw at Malamulo. The collection was more than £8 at the station alone, and we do not yet know how much will come from the outschools, but I believe that the same results will be seen.

We are doing all we can to encourage our believers to be faithful in tithe paying and in giving freewill offerings. And as a result, there is a storehouse at each outschool to gather in tithe, maize, and other things. I believe we shall see better results this year than those we saw last year.

The school work is also going on splendidly. At this time we are busy giving examinations to the students. But there is one thing I am thanking the Lord for, and that is, this year He has used the personal workers' band we have organized, to promote a higher spiritual atmosphere on the mission than we ever knew before. Nearly every student is either a church member or a Bible class member. Many of the old men in the villages around the mission are coming to Sabbath services, and some of them are giving themselves to the Lord. All this has come as a result of the work done by this personal workers' band.

Two months ago, as I went around visiting schools, I found all the schools in good condition, and as I was

preaching in those schools, by the help of the Lord, I witnessed the joy of seeing seventeen souls giving themselves into the hands of the Lord.

We are now talking to the people about the camp meetings, and, O, how the people wish this time would come with the truths from the word of God during those precious moments of the camp meeting. What a blessed, precious, and encouraging time that will be! I believe this year we will have the best camp meeting we ever had.

The Lord is indeed blessing His work and His people in this part of His vineyard.

### Notable Earthquakes in the Last Two Hundred Years

IN a recent issue of the Washington Post was printed the following list of notable earthquakes that have occurred during the last two hundred years:

- 1731—China, 100,000 dead at Peking.
- 1754—Grand Cairo, 40,000 dead.
- 1755—Kashan, north Persia, 40,000 dead.
- 1755—Lisbon, 50,000 dead; Morocco, 12,000 dead.
- 1797—South America, 40,000 dead at Cuzco and Quito.
- 1811—Mississippi Valley.
- 1822—Aleppo, 20,000 dead.
- 1842—Haiti, 5,000 dead.
- 1851—Southern Italy, 14,000 dead.
- 1859—Quito, 5,000 dead.
- 1861—Mendoza, 12,000 dead.
- 1868—Peru and Ecuador, 25,000 dead, 300,000 homeless, \$60,000,000 loss.
- 1883—Krakatoa, 37,000 persons drowned, five islands sunk.
- 1886—Charleston, 96 dead, 6,000 buildings thrown down, 14,000 chimneys ruined.
- 1891—Japan, 10,000 dead, 300,000 homeless.
- 1896—Japan, 20,000 drowned.
- 1897—Great Indian or Assam, tremendous loss.
- 1905—India, 20,000 lives.
- 1906—San Francisco, 452 dead, \$350,000,000 loss.
- 1906—Valparaiso, 1,500 dead, \$100,000,000 loss.
- 1907—Kingston, Jamaica, 1,500 dead, \$25,000,000 loss.
- 1908—Sicily and Calabria, 76,483 dead.
- 1915—Central Italy, 29,978 dead.
- 1919—Java, 5,000 dead.
- 1920—Mexico, 3,000 dead.
- 1920—Kansu, China, 200,000 dead.
- 1923—Japan, 219,000 dead, enormous loss, 702,000 houses destroyed.
- 1927—Kansu, China, 100,000 dead.
- 1927—Jerusalem, 670 dead.
- 1927—Kioto, 3,274 dead, 6,734 injured.
- 1928—Dutch East Indies, 1,200 dead, 600 injured.
- 1929—Persia, 2,000 dead, 700 buildings destroyed.

This list, large and impressive as it is, gives only the most outstanding earthquakes. Innumerable others that have reaped great havoc might appropriately be added to this total. And now comes the terrible earthquake in Southern Italy. Pictures of this are found in the opening pages of this issue.