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Saved by Christ's Grace

By I. H. EVANS

PROGRESS in doing what is right gives satisfaction. In whatever one undertakes in life, whether it be acquiring wealth, obtaining knowledge, securing social position, or endeavoring to be a Christian, progress brings great encouragement.

In the daily life of the Christian, progress is of first importance. The objective must ever be Christlikeness. It is easy to ascertain by self-examination whether we are becoming more like our Saviour, or whether passions, carnal desires, and love of the world are gaining a larger place in our hearts. If we are growing more like Christ, it will be seen in our tempers, in our stronger desire to attend religious meetings, in our more cheerful giving, in our love of the brethren—in fact, in all the Christian graces.

Every one knows whether he is truly gaining ground in his Christian experience or is slipping back. Sometimes we slip backward while resolving to press forward. The fight against appetite, lust, ill feeling toward others, proves greater than our faith, and we lose ground.

Then, too, age and infirmities creep upon us. Our courage lessens as we reflect on the past and face the future. Our mistakes loom up high in the background, and the future, with poverty, toil, and weakening strength, almost crushes hope.

It is well to have our faith settled and anchored to the great fact that if we get to heaven at all, it will be because Jesus Christ pulls us out of the mire of sin and the slough of hopelessness, and takes us there on His own merits.

Our gaining ground depends on this faith. With our faith planted on Christ, our eyes fixed on Him, and our hope of heaven anchored in Him, we shall gain ground. The experiences of life will then relate themselves to the great fact that it is Christ who saves, and He alone. That fact, accepted and believed, is itself a leap from ruin and death to eternal life. One cannot lose ground who holds to this saving faith. Nor does the past count, nor can the future hold any fear or dread for those whose salvation comes by faith and is not attained by works.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Ecclesiastes 12:8 and 2 Corinthians 5:6-8

Will you please explain the following texts: Ecclesiastes 12:8 and 2 Corinthians 5:6-8? E. C.

Ecclesiastes 12:8 reads thus: "Vanity of vanities, saith the preacher; all is vanity."

Those words follow closely a vivid description of growing old and dying. In view of the fleeting nature of all things temporal, Solomon's conclusion is that all things earthly, things that pertain to this life only, are vanity, that is, they are without real, lasting value.

This accords well with verses 12 and 13: "Further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."

Second Corinthians 5:6-8 reads as follows: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, and not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

In harmony with the ages-old safe rule, "Interpret scripture by scripture," this has been well expressed thus by another:

"Turning to Philippians [chapter 1], note what the apostle says in verse 20, that Christ shall be magnified in his body, whether it be by life or by death, and therefore for him to live is Christ, and to die is gain for Christ. In either case God would be glorified, in either life or death. Therefore the apostle declares he did not know which to choose between those two. If it were to live, suffering awaited him; if he were to die, still God would be glorified in his death, and he would rest from all suffering. Therefore what I shall choose between these two, the apostle declares, 'I wot not'—that is, the dying and the living. But he did have a desire for a third thing,—to depart, and to be with Christ; which is far better."

"When the apostle expected to be with Christ, he has very clearly shown in other scriptures, as for instance,

1 Thessalonians 4:13-18. He there tells us that when Christ comes the second time, the living shall be changed and the dead shall be raised, and so shall we ever be with the Lord. The same thought is expressed in 2 Timothy 4:8—it is 'at that day,' when Christ shall come; also Philippians 3:21, when Christ 'shall change our vile body, that it may be fashioned like unto His glorious body.' Jesus teaches the same truth in Matthew 16:27. 'For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.' This was the thing which the apostle desired, a translation either at or before the second coming of our Lord. The original word rendered 'depart' comes from the same root as does 'return' in Luke 12:36. The word 'return' in that text clearly refers to the second coming of Christ."

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Sins Once Forgiveness

Will sin once confessed and forgiven be held against the sinner in the day of judgment, in case he backslides and is finally lost? T. K. P.

The answer to this question will be found, we think, in Matthew 18:23-35, which is as follows:

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him

into prison, till he should pay the debt.

"So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

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2 Kings 13:21

Was there any virtue in Elisha's bones that made a man revive when he touched them, as related in 2 Kings 13:21? P. G.

No, there was no virtue in the bones of Elisha to restore a dead man to life, but there was power in the God of Elisha to honor strikingly the memory of His devoted servant in the eyes of carping idolaters long after the prophet's death.

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Relating to Job

Did Job lose all his earthly goods, also his children, or were those who came to him with the evil tidings messengers of Satan who brought him some of the devil's lies? If he lost all his earthly goods and his children, please harmonize the statement in the first chapter with that in the last, where it is again said that he had seven sons and three daughters. D. W. B.

We find nothing in this Scripture to harmonize. The whole story of the experiences of Job is consistent throughout. The Lord permitted Satan to sweep away all that he had, including his children, leaving him only his wife. Then when Job's captivity was turned, as related in the last chapter of the book, the Lord gave to him during his remaining years all and more than he had lost, including an equal number of children, so that Job again had seven sons and three daughters.

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The Delicate Balance Between Faith and Works

By D. E. ROBINSON

THERE can be no doubt in the mind of any true Seventh-day Adventist that the supreme need of God's remnant people is true, vital godliness as a preparation for the advent of Christ and for the tests that are to come upon them before that event. This need places upon the ministry the solemn responsibility of giving to the flock of God in a clear, tangible, definite way, such instruction as will help them to understand how to obtain the experience that will bring into their lives complete victory over sin.

On the one hand, we see the great success of the enemy in deceiving earnest souls by causing them to depend, in a greater or less degree, upon some works of their own at least as a partial means of salvation.

On the other hand, is there not danger that the minister, in order to emphasize the truth that these deluded souls need, will, while presenting the riches of the grace of Christ in affording a full and complete salvation, fail to make equally clear the part that every man must himself act in co-operation with God in order to receive the benefits of the atonement? The minister himself may understand this; his life may be consistent; he may not, in the course of his exposition of the doctrine of righteousness by faith, completely ignore the effort that is necessary to maintain a Christian experience; yet if, by dwelling disproportionately upon one side of the question, he leads his hearers or readers to feel that they may enter into a life of victory in which they are more or less passive, trusting Jesus to do everything for them, without active, vigilant co-operation on their part, he has seriously failed to bring effective righteousness into their lives.

"This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All

short routes, all cut-off tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living head."—"Testimonies," Vol. V, p. 500.

A Message of Caution

The Lord saw fit to send a special message of caution to one of the leaders in the preaching of the doctrine of righteousness by faith, as it came to Seventh-day Adventists during the General Conference of 1888. In 1893 there came from across the waters of the Pacific a communication addressed to this brother, saying:

"I was standing in a meeting, and a large congregation were present. In my dream you were presenting the subject of faith, and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in the light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works."—MS., 1893. (The letter is given more fully in Notebook Leaflet Series, "The Church," Number 5.)

Surely such a caution should be passed on so that our ministry today may have the benefit of it. Having for some time made note of the quotations used from the writings of Mrs. White by able, earnest, godly ministers, quotations that set forth in wonderful, vivid, living language the complete salvation that centers in Christ, I have recently felt impressed to study her own method of presenting this truth of righteousness by faith. As a result of this study, I am

convinced that there is indeed a danger of failing to give proportionate emphasis to a class of statements that she used to balance other statements which, because of frequent quotation, are becoming more or less familiar to our workers.

In order to make apparent this danger, there follow a few of these quoted statements of Mrs. White, pointing out the worthlessness of man's efforts as being in themselves meritorious as a means of salvation, and the righteousness of Christ imputed and imparted to the believer. Following each of these quotations, in shorter lines, are other statements, taken from the same article, which cannot be ignored if a balanced presentation is to be assured. These statements are designated by the letters A and B, A presenting one side of the question, and B the other. For the sake of brevity, only a few typical instances are given, and these are limited to REVIEW AND HERALD articles written during the years immediately following the Minneapolis Conference.

Comparisons Made

1 A. "There are many who seem to feel that they have a great work to do themselves before they can come to Christ for His salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by Him. They lose sight of the fact that Christ Himself is 'the way, the truth, and the life.'"—March 5, 1889.

1 B. "On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in His law. . . .

"When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin and

restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, *they brought forth works* meet for repentance by confessing one to another."—*Ibid.*

2 A. "We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to His people, 'Go forward.' The message to the Laodicean church is applicable to our condition. . . . We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eye-salve of spiritual discernment."—*July 23, 1889.*

2 B. "When the Lord gives us a work to do, if we do it in His fear, it will be wholly acceptable to God. Not one jot or tittle of His promises will fail to those *who act their part with fidelity*, who live by every word that proceedeth out of the mouth of God. We are to believe *and obey* the commandments of God. [Note the practical illustration of this principle.]

"I have to fight many times against the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to *look to Jesus*, and go forward in my work, *when my feelings were opposed to the effort*; and I bear testimony to the glory of God that His promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. . . . At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but *as I stood before the people*, strength, freedom, and power from God rested upon me. . . . *I knew that God alone could accomplish the work* that was necessary to be done at this meeting."—*Ibid.*

3 A. "The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message."—*August 13, 1889.*

3 B. "All who profess to believe that the Lord is soon coming should reveal their faith by *corresponding works*. . . . Diligent zeal must be manifested. . . . But the most enthusiastic zeal will accomplish *nothing* without the co-operation of God. *Divine power must combine with human effort*."—*Ibid.* (Here follows the statement quoted above.)

"The Holiness people have gone to great extremes on this point. With great zeal they have taught, 'Only believe in Christ, and be saved; but away with the law of God.' . . . This is not the precious gem of truth that God has given to His people."—*Ibid.*

4 A. "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought. . . .

"The ministers have not presented Christ in His fullness to the people, . . . and the people have not an intelligent faith. They have not been instructed as they should have been that Christ is unto them both salvation and righteousness. . . .

"If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. Lift up Jesus before the people. Strike the doorposts with the blood of Calvary's Lamb, and you are safe."—*Sept. 3, 1889.*

4 B. "There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness. . . .

"Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come *without earnest effort on our part*? . . . Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to *fight the good fight of faith*. Their faith should grow stronger until their Christian life, as well as their words, shall declare, 'The blood of Jesus Christ cleanseth me from all sin.'"—*Ibid.*

5 A. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working

Simplicity

BY EUGENE B. JEWELL

O Lord, give me simplicity,
That I may give
To those that live
In darkness, light from Thee.

O Lord, give me simplicity
In act and speech,
That I may reach
The ones that know not Thee.

O Lord, give me simplicity,
That I may take
Thy love and make
Repentant sinners reverence Thee.

O Lord, give me simplicity,
That I may praise
And always raise
In prayer my love to Thee.

with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you."—*March 18, 1890.*

5 B. "Do you think that John had no human feelings? Of course he did, but *he determined that they should have no control over him*."

"Like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed His glory, and we felt the deep movings of His Spirit. Everywhere the message led to the *confession of sin*, and to the *putting away of iniquity*."—*Ibid.*

6 A. "God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and

power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent. . . .

"Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ."—*April 1, 1890.*

6 B. "The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being. He is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up *his appointed work* in striving for glory, honor, and immortality. God calls upon men for the use of every talent He has lent them, the exercise of every power He has given them; for man can never be saved in disobedience and indolence."—*Ibid.*

7 A. "Do not stand, as many of you have done, apparently wavering between dependence upon the righteousness of Christ and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions."—*May 27, 1890.*

7 B. "The relation of Christ to the law is but faintly comprehended. . . . The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. . . . *Search the Scriptures* diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life."—*Ibid.*

8 A. "Many are losing the right way in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great High Priest. He declares, 'I am the way, the truth, and the life.' If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way."—*Nov. 4, 1890.*

8 B. "In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect." "God requires the *entire surrender* of the heart before justification can take place; and in order for man to retain justification, there must be *continual obedience*, through active, living faith that works by love, and purifies the soul."—*Ibid.*

9 A. "Through Christ restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. . . . He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility."—*July 1, 1890.*

9 B. "The Lord would have us approve the things that are excellent. He shows us the conflict in which we must engage, reveals the character and plan of redemption. He lays open before you the perils you will meet, the self-denial that will be required, and He bids you count the cost, assuring you that if you zealously engage in the conflict, *divine power will combine with human effort.* . . . The Christian must contend with supernatural forces, but he is not to be left alone to engage in the conflict. The Saviour is the Captain of his salvation, and with Him man may be more than conqueror."—*Ibid.*

An Inspiring Assurance

In the REVIEW for January 24, 1893, is found the inspiring assurance:

"We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief, or we shall not catch the bright beams of the Sun of Righteousness."

In the same article, the burden of which is a warning of Satan's attempt to confuse minds regarding the "right use of the doctrine of justification by faith," is a clear, well-balanced statement of the true relation between faith and works. We read:

"Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. When the enemy sees that the Lord is blessing His people, and preparing them to discern his delusions, he will work with his masterly power to bring in *fanaticism on one hand and cold formalism on the other*, that he may gather in a harvest of souls. Now is the time to watch unceasingly. Watch for the first step of advance that Satan may make against us.

"There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them.

"Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now genuine faith always *works* by love; it supplies a motive power. *Faith is not an opiate, but a stimulant.* Looking to Calvary

will not quiet your soul into non-performance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hard-hearted, and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him.

"The labor of love springs from the work of faith. . . . We are to be

'zealous of good works,' 'be careful to maintain good works.' And the True Witness says, 'I know thy works.' While it is true that our busy activities will not in themselves insure salvation, it is also true that faith, which unites us to Christ, will stir the soul to activity; and good fruit, which is good works, will be the result of faith. . . . We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. . . .

"To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. All things around us must be made to be helps to growth in grace and the knowledge of Christ."

The Fact of Christ and the Fact of Sin

By W. W. PRESCOTT

THE living Christ defies the persistent efforts of an unbelieving world to ignore Him. The testimony borne to Him by history and by personal experience cannot be successfully contradicted. He lived, and He still lives. The destiny of each member of the human family depends upon his relation to this Living One. In the words of a winning witness for Him:

"Woe to a world that vainly tries to escape from Jesus Christ. They may deny His deity, dispute His power, disbelieve His resurrection, explain away His existence, deride Him as a phantom, insult Him as a 'spirit medium,' philosophize over Him as a myth, accept Him as a mere human teacher, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God's right hand. 'Jesus Christ the same yesterday, and today, and forever;' the Christ 'who was, who is, and who is to come;' He who had glory with His Father 'before the world was,' shame with man during His earthly pilgrimage; and who, having suffered these things, has entered 'into His glory,'—that same Jesus still lives in all the majesty of His divine character, and in all the powers of an everlasting life."

The whole history of the world is, so to speak, condensed in the person of Christ, and He Himself is the only satisfying key to history. A humanistic philosophy attempts to account for the course of human events without acknowledging the directing hand of a personal God, and the history of philosophy is a record of a series of failures to satisfy the more serious

thinkers of each succeeding generation. It still remains true that history "is not a fortuitous succession of events, but their orderly evolution from certain well-defined causes toward a divinely willed end," and that end is the establishing of the kingdom of God through the redeeming work of Christ in a world of sin. This climax of history is the Messianic hope which has sustained and controlled the lives of the men of faith during all the centuries from the moment of the first proclamation of the gospel in the promise that the seed of the woman should bruise the head of the serpent. Gen. 3:15.

The Controlling Factor

The covenant of grace, embodied in the Messiah of prophecy (Isa. 49:8), has been the controlling factor which has determined the rise and decay of kingdoms, and even in the apparently disordered state of the nations of today, is shaping or overruling the policies of statesmen to bring about the accomplishment of the divine purpose in spite of the destructive schemes of "the god of this world." All this is discernible by him who exercises the sixth sense, faith, and to whom is thus unfolded "the mystery of His will, according to His good pleasure which He hath purposed in Himself, . . . to unite all things under one head, in union with Christ."

A recent writer has given us a new—or at least a newly worded—definition of history in these thought-provoking words:

"History is interpretation—the person interpreted in his recorded acts. . . . History is human, its central fact being the person."

This author thus emphasizes his view that back of recorded facts are living personalities as the controlling element in history; but the primary personality interpreted in the succession of events is the God of all grace, who reveals His purpose and works out His will in His Son. Here we face the fact of Christ, and "this fact of Christ is a fact of history. . . . He is more than a fact of ancient history. He is also an ever-living fact of present or personal experience. . . . It is upon Christ as a fact alike of history and of experience that Christianity is based."

Christianity is unique among all the so-called religions of the world, and cannot properly be classified with any of them. "Christianity is so inextricably bound up with Christ that our view of the person of Christ involves and determines our view of Christianity." The essential difference between false systems of religion and genuine Christianity has been clearly presented in the following quotation:

"The relation of Jesus Christ to Christianity differs entirely from that of all other founders toward the religions or philosophies which bear their names. Platonism, for example, may be defined as a method of philosophic thought from Plato; Mohammedanism is the belief in the revelation vouchsafed to Mohammed; Buddhism, as the following of principles enunciated by Buddha. But Christianity is in essence adherence to the person of Jesus Christ."

The Theology of Experience

This view of Christianity is widely different from that of presenting it as a mere system of theology. The only theology of real value is theology as the apostle Paul teaches it,—the theology of experience, that experience which grows out of a personal relation to the Christ of the Scriptures. It is necessary thus to define the experience designated, inasmuch as some in these days of scientific thought are basing their experience upon a Christ of evolution, others upon a merely human Christ, and still others upon a Christ constructed out of the Modernist Bible, an emasculated form of the Scriptures of truth. It is of much more importance to know Christ as the Rock of Ages, than to speculate as to the age of the rocks. It is of much more importance to know by experience that Christ is the God-man, than to accept a merely human ideal for our imitation. It is of much more importance that we should rest our hope upon the Jehovah-Jesus of the whole Bible, than upon the Jesus reconstructed by the Modernist interpreter by using his

own selections from the New Testament. We need to consider anew, with reverent attention and under the guidance of the Holy Spirit, the fact of Christ.

The Fact of Sin

There is another fact which we must recognize,—the fact of sin. We live in a world of sorrow, suffering, and sin. I know this full well. Every reader of these lines recognizes this from his own experience and his own observation. In spite of the philosophy of the evolutionist, who maintains the gradual development from the lower to the higher; in spite of the constantly reiterated claim of the Modernist, who affirms that the kingdom of God is being set up by the education of the intellect and the improvement in social conditions; and in spite of the confident assertions of the orthodox optimist, that the world is really growing better; one who looks out upon the world with an unprejudiced mind must place a large question mark after each one of these claims.

Sin Defined

What is sin? The briefest definition reveals that it is lawlessness, acting as if there were no law. Viewed from another angle, any act which is not the outgrowth of a vital faith in Christ, bears the hall mark of sin. As interpreted by Christ Himself, wrong thinking is sin, and any act which is not the expression of self-sacrificing love is a sinful act. Selfishness is sin. Is there sin in the world? Is there selfishness in the

world? Is self-sacrificing love the ruling principle in the world as we know it? There is only one answer.

Lawlessness is becoming an organized business, and has even attempted to enter into a bargain with justice, whereby it could secure a license for its operations. The greed for gain has resulted in hardship to the majority of wage earners, and there are plain threatenings of an organized revolt against capitalism. Revolutions in more than one continent have disturbed the stability of government. Moral and social standards have been seriously lowered. Prisons are overcrowded and churches are poorly attended. Poverty and wretchedness are tantalized by the lavish expenditure of some of the wealthy. The sincerity of officers of the law and of judges in the courts has been compromised by the exposure of a shocking amount of bribery. Respect for law is greatly depreciated by the knowledge that a good number vote dry and live wet. Who can face this situation with an open mind, and still deny the fact of sin? Truly this is a world in sin.

A Reconciled World

But while the facts testify emphatically that this is a world of sin, it is also true that this is a reconciled world. This is the very heart of the gospel. Sin did not take God by surprise or find Him unprepared. The gospel was not an afterthought, developed under pressure to meet an unforeseen situation. When man was made in the image of God, necessarily involving perfect freedom of will, with the privilege of making a wrong choice, the possibility of sin was not overlooked, and such provision was made for it as would redound to the glory of God in lifting man to a higher plane of being than he occupied in the original creation. This great salvation was "according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus." 2 Tim. 1:9, 10.

The essence of the good tidings, "the gospel of God . . . concerning His Son," is that "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." 2 Cor. 5:19. A propitiatory gift, "Jesus Christ the righteous," has been offered, and "He is the propitiation for our sins [the sins of all who believe on Christ]: and not for ours only, but also for the whole world." 1 John 2:2.

The summary of the gospel is found in four words, *He bore our sins*. John the Baptist pointed out the embodied gospel of self-sacrifice and redemp-

The House of Prayer

BY MAX HILL

AMID the duties crowding full the days,
Amid the throngs that press the busy ways,

Amid the cares that burden toil-worn hearts,

Amid the sins that blot the seething marts,

How welcome is the call to step aside,

From all the toil and care awhile to cease,

Apart from all the lanes of selfish pride,

And in the house of prayer find calm and peace!

How sweet to know that One will hear your plea,

That one great heart e'er beats in sympathy,

That One of strength will meet with those who pray

And drive from wearied souls all doubts away.

O blessed, blessed house of prayer and praise,

Where kindred spirits meet for strength anew,

To toil refreshed upon their pilgrim ways,
Built up with hope the heavenly land to view.

tion when he saw Jesus coming to him, and directed attention to Him in these words: "Behold, the Lamb of God, that beareth the sin of the world!" John 1:29. He gave His life a ransom. He paid the penalty for our transgressions. He died, but He rose from the dead. The grave could not hold the Sinless One. He conquered the enemy. He triumphed over the adversary who instigated His death. He is the Living One. He is at the right hand of God. "We have

an Advocate with the Father, Jesus Christ the righteous." He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." "Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

The living Christ is our all-sufficient Saviour. The fact of Christ is the divine provision for the fact of sin.

The Law of God

The Preamble

By T. H. JEYS

MEN, in their dealings with their fellow men, sometimes assume unwarranted authority, presuming to direct or restrict the actions of others without right. In the preamble to God's law is set forth the person of the Lawmaker, and the outstanding facts that prove Him entitled to issue commands: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He was not one of the dumb idols that the Egyptians had so uselessly worshiped, and that had been defeated by Jehovah. We have a right to expect in Him the qualities of a sovereign protector, and have not been disappointed. He therefore, having successfully met our requirements as a God, has a right to demand from us the service and honor of subjects. The relationship is mutually satisfactory. He is willingly, gladly, our God. We are consciously, purposefully, His people. He exercises His infinite power, giving us protection and salvation. We exercise the finite strength that is available to us in choosing to be His servants.

If it be objected that it was only ancient Israel who are here addressed, it may be observed in reply that the Hebrew experience in the land of the Pharaohs is a fitting type of the Lord's great program of deliverance. Not all humanity have literally been slaves on the banks of the Nile, driven hard by taskmasters, with the demand for bricks without straw, but every human being is by birth and nature a slave to a tyrant whose hand is heavy in oppression, and who never releases a slave unless forced to do so by the hand of one stronger than he. How appropriate, then, are the words of Him who sets His hand to "save His people from their sins," in declaring Himself the one who brings them "out of the house of bondage."

Ah, Christian, you know what is meant by the joyful sound! You have groaned under the hand of a

hard master. Your life has been bitter because of bondage. The cruel lash of the oppressor has caused you to cry in anguish, and to long for deliverance.

In the great universal exodus, when "the Lord shall set His hand again the second time to recover the remnant of His people," it will be seen then, perhaps more clearly than now, that Moses in his mission was a type of the great Deliverer. Then it will be understood that eternal deliverance is the real experience of which Israel's journey out of Egypt's darkened land was merely a faint foreshadowing.

And then, too, it will be seen that the great eternal principles of right-

eousness, spoken amid the crash and roll of thunder, when the congregation trembled and stood afar off, are the foundation of heaven's government and the constitutional law of the universe. Then it will be clearly discerned that every one who has been led forth from under the lash of the taskmaster, who has been delivered from the exactions of a cruel overlord, whose feet have been set upon a rock, and in whose mouth a new song has been placed, is the one to whom the Lord declares: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

And every one who has thus been set free from slavery will rejoice at the assurance of the great Deliverer, "I am the Lord thy God," and with the psalmist of old, the cry of his heart will be, "O how love I Thy law! it is my meditation all the day."

Thus the deliverance from the oppressor becomes not only the proof of God's authority to issue laws for our observance, but also an occasion for thankful acquiescence on the part of every servant. He is our God; we are His subjects. He delivers us; we obey Him. He gives us the right to have Him for our God; we give Him the right to have us for His people.

"The Lord my shepherd is,
I shall be well supplied.
Since He is mine, and I am His,
What can I want beside?"

A Great Religious Awakening

By MRS. E. G. WHITE

A GREAT religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to

all "that dwell on the earth,"—"to every nation, and kindred, and tongue, and people,"—give evidence of the rapidity and world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet,

"many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thess. 2: 3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the Papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies, and tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near.

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, "the missionary to the world," began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish rabbi. While very young, he was convinced of the truth of the Christian religion. Of an active, inquiring mind, he had been an eager listener to the conversations that took place in his father's house, as devout Hebrews daily assembled to recount the hopes and anticipations of their people, the glory of the coming Messiah,

and the restoration of Israel. One day, hearing Jesus of Nazareth mentioned, the boy inquired who He was. "A Jew of the greatest talent," was the answer; "but as He pretended to be the Messiah, the Jewish tribunal sentenced Him to death." "Why," rejoined the questioner, "is Jerusalem destroyed, and why are we in captivity?" "Alas, alas!" answered his father, "because the Jews murdered the prophets." The thought was at once suggested to the child, "Perhaps Jesus was also a prophet, and the Jews killed Him when He was innocent."—*Travels and Adventures of the Rev. Joseph Wolff, Vol. I, p. 6 (ed. 1860)*. So strong was this feeling, that though forbidden to enter a Christian church, he would often linger outside to listen to the preaching.

When only seven years old, he was boasting to an aged Christian neighbor of the future triumph of Israel at the advent of the Messiah, when the old man said kindly, "Dear boy, I will

Working for Jesus

BY MRS. FLORENCE SCHRYVER

WOULD you work for Jesus?

Then be stanch, and true;

Labor joyfully the whole day through;

While you work, watch and pray,

Lest you in paths of sin may stray;

Be brave and loyal, and the battle you will win.

Ne'er give over to seducing power of sin;

For Jesus will be with you in every trying

hour,
To sustain and keep you by His mighty power.

tell you who the real Messiah was: He was Jesus of Nazareth, . . . whom your ancestors have crucified, as they did the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God."—*Id., p. 7*.

Conviction at once fastened upon him. He went home and read the scripture, wondering to see how perfectly it had been fulfilled in Jesus of Nazareth. Were the words of the Christian true? The boy asked of his father an explanation of the prophecy, but was met with a silence so stern that he never again dared to refer to the subject. This, however, only increased his desire to know more of the Christian religion.

The knowledge he sought was studiously kept from him in his Jewish home; but when only eleven years old, he left his father's house, and went out into the world to gain for himself an education, to choose his religion and his life work. He found a home

for a time with kinsmen, but was soon driven from them as an apostate, and alone and penniless he had to make his own way among strangers. He went from place to place, studying diligently, and maintaining himself by teaching Hebrew. Through the influence of a Catholic instructor, he was led to accept the Romish faith, and formed the purpose of becoming a missionary to his own people. With this object he went, a few years later, to pursue his studies in the College of the Propaganda at Rome. Here his habit of independent thought and candid speech brought upon him the imputation of heresy. He openly attacked the abuses of the church, and urged the necessity of reform. Though at first treated with special favor by the papal dignitaries, he was after a time removed from Rome. Under the surveillance of the church he went from place to place, until it became evident that he could never be brought to submit to the bondage of Romanism. He was declared to be incorrigible, and was left at liberty to go where he pleased. He now made his way to England, and professing the Protestant faith, united with the English Church. After two years' study he set out, in 1821, upon his mission.

While Wolff accepted the great truth of Christ's first advent as "a man of sorrows, and acquainted with grief," he saw that the prophecies bring to view with equal clearness His second advent with power and glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to His first coming in humiliation as a sacrifice for the sins of men, he taught them also of His second coming as a king and deliverer.

"Jesus of Nazareth, the true Messiah," he said, "whose hands and feet were pierced, who was brought like a lamb to the slaughter, who was the Man of sorrows and acquainted with grief, who after the scepter was taken from Judah, and the legislative power from between his feet, came the first time, shall come the second time in the clouds of heaven, and with the trump of the Archangel" ("Researches and Missionary Labors," p. 62, ed. 1835), "and shall stand upon the Mount of Olives; and that dominion, once consigned to Adam over the creation, and forfeited by him (Gen. 1: 26; 3: 17), shall be given to Jesus. He shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praises and thanksgivings shall be heard. . . . When Jesus comes in the glory of His Father, with the holy angels, . . . the dead believers shall

rise first. 1 Thess. 4:16; 1 Cor. 15:23. This is what we Christians call the first resurrection. Then the animal kingdom shall change its nature (Isa. 11:6-9), and be subdued unto Jesus. Psalm 8. Universal peace shall prevail."—*Journal of the Rev. Joseph Wolff*, pp. 378, 379 (ed. 1839). "The Lord again shall look down upon the earth, and say, 'Behold, it is very good.'"—*Id.*, p. 294.

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, "Of that day and hour knoweth no man," that men are to know nothing concerning the nearness of the advent, Wolff replied: "Did our Lord say that that day and hour should *never* be known? Did He not give us signs of the times, in order that we may know at least the *approach* of His coming, as one knows the approach of the summer by the fig tree putting forth its leaves? Matt. 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), 'and *knowledge*' (regarding that time) 'shall be increased.' Dan. 12:4. Besides this, our Lord does not intend to say by this, that the *approach* of the time shall not be known, but that the *exact* 'day and hour knoweth no man.' Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark."—*Wolff*, "*Researches and Missionary Labors*," pp. 404, 405.

Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*, they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it is said *earth*, it means *sky*; and for the coming of the *Lord* they must understand the progress of the *missionary societies*; and going up to the mountain of the Lord's house, signifies a grand *class meeting of Methodists*."—*Journal of the Rev. Joseph Wolff*, p. 96.

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of St. Helena. He arrived in New York in August, 1837; and after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, "on a motion brought forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted to me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the bishop of Virginia, and of the clergy and citizens of Washington. The same honor was granted to me by the members of the government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in

God's Peace

BY SOPHIA MADSON

Thy peace, O Lord, Thou givest me
The world cannot impart,
Thou leadest me through darkest hours,
And gladdenest my heart.

Thy holy word's a shining light
Unto my faltering feet;
It guides me o'er life's rugged road,
And through the tests I meet.

I give Thee thanks for blessings great,
That I receive so free;
Led by Thy arm in every way,
I'll put my trust in Thee.

Asia, and also on the personal reign of Jesus Christ."—*Id.*, pp. 398, 399.

Dr. Wolff traveled in the most barbarous countries, without the protection of any European authority, enduring many hardships, and surrounded with countless perils. He was bastinadoed and starved, sold as a slave, and three times condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed, and left to travel hundreds of miles on foot through the mountains, the snow beating in his face, and his naked feet benumbed by contact with the frozen ground.

When warned against going unarmed among savage and hostile tribes, he declared himself "provided with arms,"—"prayer, zeal for Christ, and confidence in His help." "I am also," he said, "provided with the love of God and my neighbor in my heart, and the Bible is in my hand."—"In *Perils Oft*," by W. H. D. Adams, p.

192. The Bible in Hebrew and English he carried with him wherever he went. Of one of his later journeys he says: "I . . . kept the Bible open in my hand. I felt my power was in the Book, and that its might would sustain me."—*Id.*, p. 201.

Thus he persevered in his labors until the message of the judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Parsees, Hindus, and many other nationalities and races, he distributed the word of God in these various tongues, and everywhere heralded the approaching reign of the Messiah.

In his travels in Bokhara he found the doctrine of the Lord's soon coming held by a remote and isolated people. The Arabs of Yemen, he says, "are in possession of a book called 'Seera,' which gives notice of the second coming of Christ and His reign in glory; and they expect great events to take place in the year 1840."—*Journal of the Rev. Joseph Wolff*, p. 377. "In Yemen . . . I spent six days with the children of Rechab. They drink no wine, plant no vineyard, sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab; and I found in their company children of Israel, of the tribe of Dan, . . . who expect, with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven."—*Id.*, p. 389.

A similar belief was found by another missionary to exist in Tartary. A Tartar priest put the question to the missionary, as to when Christ would come the second time. When the missionary answered that he knew nothing about it, the priest seemed greatly surprised at such ignorance in one who professed to be a Bible teacher, and stated his own belief, founded on prophecy, that Christ would come about 1844.

As early as 1826 the advent message began to be preached in England. The movement here did not take so definite a form as in America; the exact time of the advent was not so generally taught, but the great truth of Christ's soon coming in power and glory was extensively proclaimed. And this not among the dissenters and nonconformists only. Mourant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching this "gospel of the kingdom." The message pointing to 1844 as the time of the Lord's coming was also given in Great Britain. Advent publications from the United States were widely circulated. Books and journals were republished in England. And in 1842, Robert Winter, an Englishman by birth, who had received

the advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work, and the message of the judgment was proclaimed in various parts of England.

In South America, in the midst of barbarism and priest-craft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of "Rabbi Ben-Israel," representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent.

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar and critic. Upon completing his education, Bengel had "devoted himself to the study of theology, to which the grave and religious tone of his mind, deepened and strengthened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the 'many arrows which pierced his poor heart, and made his youth hard to bear.'"—*Encyclopedia Britannica*, art. "Bengel" (ninth edition). Becoming a member of the consistory of Würtemberg, he advocated the cause of religious liberty. "While maintaining the rights and privileges of the church, he was an advocate for all reasonable freedom being accorded to those who felt themselves bound, on grounds of conscience, to withdraw from her communion."—*Ibid.* The good effects of this policy are still felt in his native province.

It was while preparing a sermon from Revelation 21 for "Advent Sunday" that the light of Christ's second coming broke in upon Bengel's mind. The prophecies of the Revelation unfolded to his understanding as never before. Overwhelmed with a sense of the stupendous importance and surpassing glory of the scenes presented by the prophet, he was forced to turn for a time from the contemplation of the subject. In the pulpit it again presented itself to him with all its vividness and power. From that time he devoted himself to the study of the prophecies, especially those of the

Apocalypse, and soon arrived at the belief that they pointed to the coming of Christ as near. The date which he fixed upon as the time of the second advent was within a very few years of that afterward held by Miller.

Bengel's writings have been spread throughout Christendom. His views of prophecy were quite generally received in his own state of Würtemberg, and to some extent in other parts of Germany. The movement continued after his death, and the advent message was heard in Germany at the same time that it was attracting attention in other lands. At an early date some of the believers went to Russia, and there formed colonies, and the faith of Christ's soon coming is still held by the German churches of that country.

The light shone also in France and Switzerland. At Geneva, where Farel and Calvin had spread the truths of the Reformation, Gaussen preached the message of the second advent. While a student at school, Gaussen had encountered that spirit of rationalism which pervaded all Europe during the latter part of the eighteenth and the opening of the nineteenth century; and when he entered the ministry, he was not only ignorant of true faith, but inclined to skepticism. In his youth he had become interested in the study of prophecy. After reading Rollin's "Ancient History," his attention was called to the second chapter of Daniel, and he was struck with the wonderful exactness with which the prophecy had been fulfilled, as seen in the historian's record. Here was a testimony to the inspiration of the Scriptures which served as an anchor to him amid the perils of later years. He could not rest satisfied with the teachings of rationalism, and in studying the Bible and searching for clearer light he was, after a time, led to a positive faith.

As he pursued his investigation of the prophecies, he arrived at the belief that the coming of the Lord was at hand. Impressed with the solemnity and importance of this great truth, he desired to bring it before the people; but the popular belief that the prophecies of Daniel are mysteries and cannot be understood, was a serious obstacle in his way. He finally determined—as Farel had done before him in evangelizing Geneva—to begin with the children, through whom he hoped to interest the parents.

"I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but on the contrary because of its great value, that I wished to present it in this

familiar form, and that I addressed it to the children. I desired to be heard, and I feared that I would not be if I addressed myself to the grown people first." "I determined therefore to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that they listen, are pleased, interested, that they understand and explain the subject, I am sure to have a second circle soon, and in their turn, grown people will see that it is worth their while to sit down and study. When this is done, the cause is gained."—"Daniel the Prophet," by L. Gaussen, Vol. II, Preface.

The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva; and thus the message was carried to other parts.

Encouraged by this success, Gaussen published his lessons, with the hope of promoting the study of the prophetic books in the churches of the French-speaking people. "To publish instruction given to the children," says Gaussen, "is to say to adults, who too often neglect such books under the false pretense that they are obscure, 'How can they be obscure, since your children understand them?'" "I had a great desire," he adds, "to render a knowledge of the prophecies popular in our flocks, if possible." "There is no study, indeed, which it seems to me answers the needs of the time better." "It is by this that we are to prepare for the tribulation near at hand, and watch and wait for Jesus Christ."

Though one of the most distinguished and beloved of preachers in the French language, Gaussen was after a time suspended from the ministry, his principal offense being that instead of the church's catechism, a tame and rationalistic manual, almost destitute of positive faith, he had used the Bible in giving instruction to the youth. He afterward became teacher in a theological school, while on Sunday he continued his work as catechist, addressing the children, and instructing them in the Scriptures. His works on prophecy also excited much interest. From the professor's chair, through the press, and in his favorite occupation as teacher of children, he continued for many years to exert an extensive influence, and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near.—"The Great Controversy," pp. 407-418.

(To be concluded)

A Petition to the League of Nations

in regard to the Revision of the Calendar

[This is a copy of a petition that was recently sent to the League of Nations by the General Conference of Seventh-day Adventists. The League has been studying the question of calendar revision for several years, and is now definitely considering calling an International Conference on the subject in October of this year. Three thousand copies of this petition have been printed for distribution to editors of religious and secular journals, leaders in various denominations, etc., to arouse them to action against blank-day calendar revision. The document as sent to the League of Nations consists of the petition proper, and an Appendix, as here presented.

But in the copies sent out to journalists and religious leaders, an explanatory note, giving a brief history of calendar revision and the meaning of the phrase "blank day," has been added. Believing that some of our readers may not be conversant with the background of the subject, we publish also the explanatory note.

While prophesyings are not in order, we may properly comment on the significance of the fact that calendar agitation has now reached such a stage that the League of Nations is definitely considering the calling of an International Conference on the question.

F. D. N.]



WE, the General Conference Executive Committee of the Seventh-day Adventist denomination, representing the entire membership throughout the world, having given serious consideration to the movement for revision of the Gregorian calendar, which has been so directly related to your august body since its appointment of a special Calendar Committee in 1923, do hereby solemnly petition you not to indorse any calendar change involving the blank-day principle.

Your petitioners take note of the fact that your special Calendar Committee in rendering its report in 1926, revealed that it was definitely aware that there were "certain religious difficulties, arising mainly in Protestant and Jewish circles, in connection with the introduction of the blank day." (Report, p. 17.) We also take note of the recommendation of this committee that "there should, in particular, be a fresh examination by the opposing religious bodies of the principle of a blank day." (Report, p. 20.) We conclude, therefore, that as a religious organization we will be considered in order in addressing you on a subject which confessedly has religious aspects and to which we have been urged to give a "fresh examination."

We are aware that "powerful propaganda movements" (Report, p. 20) are on foot to obtain calendar revision, and we grant that revision in terms of a fixed calendar with a blank day would possibly prove more or less advantageous to the business world; but we challenge the implied premise of the revision advocates that mercenary gain should be the criterion by which such a question is measured.

There is an inspired declaration, whose truthfulness has been attested by the wise in all ages, that "man doth not live by bread alone." There is the religious factor that cannot be ignored. There are few who will deny that there has ever been a close correlation between religious conviction and moral stability. Now it is a matter of common knowledge that to a very great degree the religious worship of both Jews and Christians is closely related to certain fixed days in the weekly cycle, and that this is due, in the great majority of instances, to the profound belief that a particular day has been divinely set apart as sacred from the other days in the week. This peculiar and inseparable relation of religion to a fixed day of the weekly cycle spans the centuries back to Bible times. The preservation, unbroken, through millenniums, of this unique septenary cycle, and its adoption by the majority of nations, is in itself a most striking proof of the indissoluble relationship of religion and the week. (Cf. Report, pp. 51, 52, 74, for astronomers' statements regarding antiquity of week.)

Indeed, your petitioners believe that the weekly cycle was instituted by God at the creation of the world, and that the seventh-day Sabbath, which marks off the weeks, was designed of God to be kept holy as a perpetual memorial of His creative and redemptive power.

In connection with the one calendar change made in the Christian era, from the Julian to the Gregorian, when "every imaginable proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week." (Catholic Encyc., Vol. IX, p. 251.)

The adoption of a calendar employing the blank-day principle would break this time cycle, and thus make meaningless the religiously loaded phrases, "the first day of the week" and "the seventh day of the week," for the "week" would then be a unit of time arbitrarily correlated with the year, and as arbitrarily adjusted once each ordinary year and twice each leap year. All casuistry aside, the historic week and the "week" under a blank-day calendar are two different and distinct things, and therefore to consider as sacred some particular day in this new "week" would be to adopt the view that a particular day owes its sacredness, not to an unalterable divine fiat, but to the decision of a legislative body or of a commercial conference.

*Oppose
Blank Day*

*"Fresh
Examination"*

*Premise
Challenged*

*Religion
and Morals*

*Weekly
Holy Day*

*Former
Calendar
Revision*

*Change
Meaning
of Week*

*Religion
Would
Disintegrate*

This fact is so obvious that the masses of the people would quickly discern it. And when there has thus been implanted in the minds of men the idea that no fixed day has been set apart by God as sacred, but that the matter of a holy day is simply a human affair, a most vital blow has been struck at religion. For if the weekly holy day, which has ever been considered as probably the most sacred and central feature of worship, should be dealt with by statesmen as though it were but a form of clay, subject to annual remodeling by human hands, would not the masses of the people be tempted to conclude that all other features of religion are but earthly also? And to the degree that they succumbed to that temptation, would not religion disintegrate and its wholesome restraints dissolve, thus bringing irreparable injury to society and civil government?

*Conscientious
Penalized*

On the other hand, if a portion of the religiously minded of the population refused to stultify their consciences by adjusting their lives to such a calendar, civil government would be in the unhappy position of penalizing in various ways a group whose only offense was their conscientious adherence to age-old religious practices. And your petitioners wonder whether, in an age when the forces of law and order are gravely in need of all possible support, it would be considered in the interest of good government to alienate that portion of society whose conscientious adherence to principle was their only offense. And, seeing that conscience is unable to compromise, we wonder, too, whether in an age when the tranquillity of states is so seriously affected by discordant groups, it would be considered in the interest of stable government to create still another group.

*Economic
Handicaps*

That the conscientious opposers would be penalized and become a class apart, is surely patent. To illustrate: There would be the stern problem of employment. What employer would wish to hire a man whose Sabbath came on a different day of the new-calendar week each year and on two different days each leap year? When the United States [of America] Chamber of Commerce held its nation-wide referendum on the calendar question, September 6, 1929, it called particular attention to this point. In the official document that accompanied the referendum ballots, in the section devoted to "arguments in the negative," is found this paragraph:

"The present calendar has the great advantage of having the week days follow one another in their seven-day cycles without any break. Because of religious or other special significance which has for centuries attached to the seventh day of the week or the first day of the week, this continuity of the week days has great significance to some people and to some sects. The introduction of a blank day or days into any part of the year, this introduction necessarily interrupting the continuity of the week days, will cause these people and sects to adhere to a calendar in which the continuity of the week days is not interrupted. Consequently, the Sabbath of those who insist the days of the week must have continuity would wander about in the new calendar. The effects for employers of such persons and all that have business or other relations with them would be most unfortunate, to say the least."

*Business
vs. Conscience*

Yet calendar revision, in terms of the blank-day principle, is set forth as a mighty boon to the business world. Your petitioners believe that such aid as it might give would be at the expense of the religious convictions of conscientious employees. And we wonder whether business men wish to drive from their factories the employee who values conscience above all else.

*School
Problem*

But the problem that would confront the conscientious father in obtaining employment would equally confront his children in the matter of school attendance. Attendance upon a secular school is no proper activity for the Sabbath day. But if the children absent themselves from school, they and their parents would immediately come in conflict with compulsory school laws. And if, by chance, these laws were amended to allow such absence, these children would suffer a handicap because they would lose one day of school each week during most years—certainly a serious loss.

Other perplexities from a religious standpoint might be cited, but we believe that more than sufficient has been set forth to prove conclusively that a blank-day calendar would have a most disastrous effect upon all those who place conscience first in their lives.

*Protect
Minority*

Your petitioners are of course aware that certain militant advocates of calendar revision endeavor to neutralize such a protest as this by the casual declaration that the protestants are but a small minority. Granting for the moment that this is true, we would earnestly inquire whether the value of a protest based on such reasons as are given in this petition, can be properly measured in terms of majorities or minorities? Do not the bills of rights, and other similar documents, of various states testify to the fact that enlightened nations believe that one of the purposes of government is to protect the minority against possible encroachment by the majority in certain matters? And we would inquire also whether history provides many instances where, in a question of conscience, right was in the majority?

But while your petitioners concede that possibly a majority would not be found in opposition to blank-day revision, we challenge the claim of the calendar advocates that the opponents of such revision consist wholly of a negligible minority known as Sabbatarians. Such a claim has been built largely upon the comparative silence of most religious bodies on this question, or upon their passive response to specially worded questionnaires sent to them by calendar proponents. We believe that despite "powerful propaganda movements," the religious world in general has not as yet been sufficiently aroused as to the relation of calendar revision to religion, to make many definite pronouncements.

In an appendix to this petition are found typical statements from some religious journals that have spoken in opposition to blank-day calendar revision. We believe that these accompanying statements indicate something of the opposition on religious grounds that will develop when religious people in general become fully conversant with the import of blank-day calendar revision. And we would respectfully call attention to the fact that these statements are made by those who worship on the first day of the week.

Your petitioners wish to make very clear that they are not in opposition to calendar revision, *per se*, but only to such revision as would employ the blank-day principle, thus breaking the weekly cycle.

We also wish, in closing, to state unqualifiedly that nothing in this petition should be construed as arguing that the state should protect any one creed or denomination as against any other, for your petitioners hold, as one of the tenets of their religion, that church and state should be separate. And thus believing, by a parity of reasoning we believe also that the state should make every endeavor to avoid adopting or indorsing either laws or policies that would embarrass, harass, or penalize any religious sect.

The world has taken centuries to come to agreement on the present calendar, the Gregorian. From the great body of the people comes no appeal for revision. The business world, which, it is declared, would receive the chief benefits from revision, has not been greatly hampered, under the Gregorian calendar, from making phenomenal gains—at least no economist holds the present calendar responsible for any of the current ills of business!

Your petitioners would therefore plead that in this troubled era, already filled with a multitude of grave international problems, your honorable body do not yield to the pressure of "powerful propaganda movements" that represent, not the masses of the people, but a minority, so as to indorse a blank-day calendar, which would not only throw the world into confusion in time reckoning, but would bring religious dissension, with accompanying hardships for conscientious groups, in every land.

*Silence
Construed as
Acquiescence*

*Appendix
Reveals
Opposition*

*Church and
State Separate*

*Business
Unhampered
by Gregorian
Calendar*

*Plead Rejection
of Blank Day*

Appendix

*Excerpts from editorials and articles in religious journals,
and also excerpt from resolution passed by the Disciples of
Christ denomination, in opposition to revision of calendar.*

FROM "SUNDAY SCHOOL TIMES:"

God established a week of seven days. Men are now proposing again to improve on God's week. It is no new attempt, and of course it always fails. The Russian Communists have announced a new Soviet "Eternal Calendar," now in effect. Instead of fifty-two weeks of seven days each in the year, there are seventy-three weeks of five days each. This Soviet week has four work days and one day of rest. According to *Time*, Saturday, Sunday, and all religious holidays are abolished; five national holidays are to be observed, including the anniversary of Lenin's death, January 21; international Labor Day, May 1; and the like. *Time* reminds its readers that France tried a similar experiment after the Revolution, dividing each month into three weeks of ten days each. That calendar lasted nearly fifteen years, then died. "Basically antireligious, as was the French calendar of 1793, Soviet Dictator Josef Stalin counted heavily on

this economic aspect of his 'Eternal Calendar' to fulfill his promise to increase Russia's industrial production 35 per cent in the next twelve months." Is not this a foregleam of what the final world emperor, or Beast, will do when he appears? "And He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7: 25. Even the League of Nations has its committee working on a radical plan for a change of calendar that would give us thirteen months in the year instead of twelve, each month to be of four weeks of seven days each, with an extra day a year to "take up the slack." This would be an "improvement" on our present calendar of lunar months, determined by the moon, which God has set in the heavens. Some of these man-exalting, God-defying plans will prevail for a while. "But the judgment shall sit, and they shall take away his [the Beast's] dominion, to consume and to destroy it unto the end. And the kingdom and dominion,

and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:26, 27.—Editorial entitled, "Improving on God's Law," in the *Sunday School Times*, probably the outstanding interdenominational weekly in the United States, in the issue of Nov. 2, 1929.

FROM "AMERICA:"

The attitude of the Holy See has so far not been made known, except to indicate that the project of calendar reform in itself presents no difficulties except when specific proposals would involve the abandonment of deeply rooted traditions, from which it would be neither legitimate nor desirable to depart except for weighty reasons of universal interest: as was quoted from a letter of Archbishop Maglione, Apostolic Nuncio to Switzerland, by Representative Sol Bloom of New York, at a hearing held for a committee of the House of Representatives.

Rev. Frank M. Kenny, D. D., rector of St. Martin's Church, Port Leyden, N. Y., has made a study of calendar reform, and recently expressed the opinion that there was little likelihood that the proposed change will ever become effective, stating:

"What is wrong with the present Gregorian calendar? Within the last few years this calendar has been finally adopted by Japan, China, Turkey, Russia, and the Greek Church. Why change it now?"

"The objection to the present Gregorian calendar is that it is ill-suited to modern business, the months being of unequal length. A year of thirteen months is suggested, a month of twenty-eight days, and the last day in each ordinary year and the last two days in leap years to be observed as holidays, but not be recognized as days of the week or month.

"This would be a very serious defect in the proposed calendar, as it would disturb the regular occurrence of the seventh day, create a floating Sabbath, and thus conflict with the religious beliefs and practices of the majority of mankind."

Father Kenny said the week must be preserved, and it is plain that the only way to accomplish this and adopt the other features of the Eastman calendar would be by letting the extra days accumulate and hold them as leap weeks. This would seem to be in accordance with the Jewish plan.—*From the department entitled, "With Scrip and Staff," in America, leading Roman Catholic weekly in the United States, in the issue of June 14, 1930.*

FROM "THE PRESBYTERIAN:"

Our conservative nature will cause us to look very carefully before we indorse this ambitious and upsetting plan [of calendar revision]. Let us keep something without revision. The old calendar is pretty good.—*From an editorial entitled, "On Calendar Revision," in the Presbyterian, a leading weekly of the Presbyterian Church in the United States of America, in the issue of July 17, 1930.*

FROM "THE MOODY BIBLE INSTITUTE MONTHLY:"

If this calendar revision went into effect, it would not only work confusion to the Jews and the Seventh-day Adventists in the determination of the weekly Sabbath, but how would it affect the rest of us in the observance of the first day of the week as the Lord's day? Under such a calendar, could we continue to feel that the first day of the week was synonymous with the first day of the historic weekly cycle? Would not this be difficult, to say the least, when we realize that the proposal means the occurrence once each year and twice in leap years, of an interval of seven instead of six days between Sabbaths or Sundays? The proponents of the change seem to think that the Sabbath rests chiefly on an economic or social basis, and that it was not until the later centuries of Jewish history that it came to be regarded with any special sanctity or protected by any special legislation. But they are mistaken. . . .

We are not up on this matter of the calendar as we should like to be and as we ought to be, because until recently we esteemed it academic merely, and supposed it would come to nothing. But the Congress on the Jewish Sabbath arrested our attention, and co-incident therewith, a debate in the July [1930] Forum on the thirteen-month calendar by George Eastman and Francis D. Nichol. . . .

The first named affirms that within the last hundred years, the month and the week have attained a new importance in the calendar which they never had before. They did well enough in the agricultural age, but they are too haphazard for modern industry. What calendar is needed therefore for the present time? The first essential is fixity, and the second, uniformity, he says. He admits opposition, and among the opponents he mentions "a few religious groups whose doctrines are not compatible with a fixed calendar, but they are small in number and composed chiefly of the Sabbatarian sects," he says. "There is no evidence that other religious bodies see in a fixed calendar any conflict with dogma or canon law." Is Mr. Eastman right about this? We should like to hear from some of those "other religious bodies," and we trust that their leaders will speak their minds on the subject before long.

Mr. Nichol's reply to Mr. Eastman . . . employs arguments broader than the tenets of his particular denomination, the Seventh-day Adventist. He has discovered that little more than one half of the representative business men of the country are interested in revising the calendar, judging by their responses to the Chamber of Commerce. He has discovered, also, that others, like Sears, Roebuck, and Company, are already operating on a thirteen-period basis without calling for any revision of the calendar whatever. He finds that protests are coming in from the scientific field, and some of the most unyielding opposition comes from the Jews. He further asserts that so far as the observers of the seventh-day Sabbath are concerned, no compromise is possible. He gives passing attention to the "Sunday keepers," as he calls us, by observing that we lack a realization of just how the revision would affect us, and we think he is right there. We wish therefore, that the editors of our influential denominational papers would turn their attention to the question seriously, and enlighten their readers as to what it really means.

As for ourselves, we return to Jeroboam, who, when he led the northern kingdom into idolatry, revised the calendar just as the antichrist at the end of the age shall think to "change times and laws." . . .

Godliness is not to be regulated by the common weal, but the common weal is to be regulated by godliness. Doctrines and institutions which depart from the revealed word of God may be regarded as progressive, as seasonable reforms, but in the highest sense they are steps backward, not forward. Governments that interfere with the faith of the people for the attainment of their own ends, share the guilt of Jeroboam, and involve themselves in responsibilities that cannot be escaped.—*From an editorial entitled, "And He Shall Think to Change Times and Laws," in the Moody Bible Institute Monthly, a sixty-four page monthly journal published in the United States by the Moody Bible Institute, founded by D. L. Moody, in the issue of November, 1930.*

FROM "THE PRESBYTERIAN OF THE SOUTH:"

In my judgment, the time has come when the Presbyterian Church in the United States must bear a definite testimony to her convictions with reference to the divine origin and nature of the weekly Sabbath, or face

the probability of being faced with a definite and permanent embarrassment in the exercise of her conscientious conviction of duty in the matter.

The situation is precipitated by the fact that in the comparatively near future an international conference is to be held for the purpose of "Calendar Simplification," and by the further fact that the National Committee on this matter for the United States is urging as an essential feature of this simplification what "has been called temporarily, the 'blank' day principle." By this is meant that the extra day above fifty-two weeks, or thirteen equal months, shall be given some special name, and made either an extra Sabbath or a holiday, with a view to making each successive year begin on the same day of the week, and thus giving absolute uniformity to the calendar year after year.

There is only one feature of this proposal that is of serious concern to Christian people and to the church as a whole. If the scheme is adopted, it will be brought to pass that after the first year our proper weekly Sabbath will not come on what is then called Sunday and recognized as the weekly day of rest by the civil laws, but will come one year on Saturday, another on Friday, etc., as a day of the week is lost from year to year, and two days on leap year. This sort of action cannot destroy the true Christian Sabbath; but it can and will inflict upon both Jews and Christians a definite economic hardship; and if they prove faithful to their convictions, will react on commerce and agriculture so as to offset the supposed advantages of this revision. . . .

The Adventists and others are correct in their contention that we cannot by mere human authority make any substitution for that which God has specifically commanded. God instituted the seven-day week as the essential unit of time measurement, and sanctified the seventh day of that week unto Himself.—*Article by Rev. Robert P. McCurdy, entitled, "The Sabbath and Calendar Reform," in the Presbyterian of the South, published in the United States, issue of July 30, 1930.*

FROM RESOLUTION ADOPTED BY DISCIPLES OF CHRIST:

As a part of the religious world and as friends of that portion (probably a large majority) which believes that the week has come down from the beginning without change and that its sacred days have always remained the same; we protest that part of the simplified calendar program which proposes to give the religions of the world real sacred days but five times in every twenty-eight years. Better to retain our present calendar than to challenge opposition from all great religions—opposition because conscience forbids conformity.—*This is the opening paragraph of a resolution regarding calendar revision adopted by the International Convention of the Disciples of Christ during their session in Washington, D. C., October 15-22, 1930. (We understand that the Disciples of Christ denomination has a constituent membership of about 3,500,000.)*

FROM "THE CHINA FUNDAMENTALIST:"

We used to think of antichrist with a shudder, but now, as we envision some super-bolshevik planning that same elusive

world empire, our thought is to discover his strategy, and then pray for a sling and a stone.

The visit of Moses B. Cotsworth to Shanghai, as reported in the dailies, brings to the front the proposed change in the calendar, and the dailies headlined him as an "Agent of the League of Nations." Nor is it without meaning that Mr. Cotsworth makes his bow with an attack on the Bible record as to Methuselah and Abraham.

It seems that in 1923 the League of Nations appointed a committee to canvass the whole subject of calendar revision. The committee soon had 185 calendar proposals. In 1926 this committee reported to the League that only three of the proposals were worth considering, and the one to which they leaned was the Cotsworth plan. . . .

"Sapajou," the brilliant cartoonist of the *North China Daily News*, punctures the scheme with the one word "Thermidore," reminding us that the International Apostates are the same element who made the French Revolution, and at that time tried to introduce a thirteen-month year with no Sabbath. We believe the opinion of the *Encyclopedia Britannica*, Vol. IX, to the effect that this was directly aimed to "divorce all calculations of time from the Christian associations with which they were loaded," applies equally to the proposed Cotsworth-Eastman plan, and is part of the anti-Christian conspiracy.—*Editorial in the China Fundamentalist, published in Shanghai, China, by the Christian Fundamentals League for China, in the issue of October-December, 1930.*

find that it was *not* Sunday, but only a blank day, so far as the weekly cycle is concerned. After living through the twenty-four hours of that day, we would retire once more and awaken the *next* morning to greet "Sunday," January 1, 1934.

The insertion of this blank day would thus break the continuity of the week. The conscientious Sunday keeper would retire on the last Saturday night of the first year of the new calendar, prepared from a lifetime of experience to treat the next day as holy—for would it not be Sunday, the first day of the succeeding week? But no, he discovers that it is not Sunday, but a blank day, and that he must wait until the morrow for "Sunday" to arrive.

If he were determined to keep holy the day after Saturday, despite its blankness, he would discover himself one day ahead of the calendar, and reaching Sunday again when the calendar said only "Saturday." Thus he would keep Sunday on "Saturday" all during the second year of the new calendar. But at the end of that year another blank day would confront him. He would thus gain another day on the calendar, so that during the third year he would be keeping Sunday on the calendar "Friday." And so on through the years would the historical Sunday migrate backward, making a double jump every fourth year—leap year—because of the additional blank day. The same problem, of course, would confront the conscientious Jew and those Christians who keep the seventh-day Sabbath.

Under the new calendar the term "week" would be employed, not in its historic sense, but in a strange, adapted sense. Religious people would be compelled to decide whether to continue to keep holy, in their true order, those days whose observance is inseparably connected with their relationship to a historic time cycle, or to adopt mechanically designated holy days at the behest of some twentieth-century calendar inventor.

The advocates of calendar revision have employed "powerful propaganda," as the League Calendar Committee expressed it, to promote their ideas. And in no country is this more true than in the United States of America, where every variety of organization, business and otherwise, has received promotion matter in behalf of a certain specific kind of calendar. This is known as the Cotsworth Calendar, or occasionally as the Eastman Calendar, on account of the strong financial backing of George Eastman, camera magnate, who is chairman of the National Calendar Committee in the United States. Incidentally this calendar divides the year into thirteen months of twenty-eight days each, but employs the objectionable blank-day principle.

The silence of religious bodies on this question of revision involving the blank day, has been interpreted by the calendar advocates as acquiescence. It is therefore important that religious people who desire to preserve their sacred days, should go on record definitely against any plan of calendar revision that would break the weekly cycle. The appendix to the accompanying petition reveals that various religious groups have already thus expressed themselves. This is not a question that affects only one denomination. Instead, it affects *every* denomination that believes a certain day of the week has been set apart by God as sacred.

An Explanatory Note

[The following explanatory note is not a part of the petition as forwarded to the League of Nations, but is incorporated in these copies of the petition in order that those not acquainted with all the facts concerning calendar revision may learn something of the dimensions of the movement for revision and of the meaning of the phrase "blank-day principle," which is mentioned frequently in the petition.]

For a generation now there has been an increasing agitation for revision of our present twelve-month calendar, the Gregorian. This agitation has quite largely grown out of the desire of various business interests to have a calendar better adapted to business needs. Our present calendar, with its months of unequal length, some of which have five Saturdays or Sundays while others have four, is said to present various difficulties in preparing accurate comparative statistics in business. By the year 1921, the agitation for revision had gained such dimensions that the International Chamber of Commerce, at its London meeting, requested the League of Nations to give study to the subject.

The League responded by appointing, in the year 1923, a special committee of inquiry into the reform of the calendar. This committee, after studying the matter for three years and examining a great variety of calendar proposals, reported in 1926. In presenting its report, this committee expressed the belief that extensive consideration should be given to the question of calendar revision by the various nations before any attempt was made to come to a final decision. Accordingly, the secretary-general of the League of Nations wrote to the various governments who are members of the League, and also to the United States of America, urging the appointment in each country of a National Committee on Calendar Simplification to continue the work of inquiry and education on calendar revision, and to report their findings to the League, with a view to calling an international conference on the subject.

As a result, most of the leading nations of the world have created such a National Committee. The reports from these committees are now coming in to the League. The discussion has thus reached such a stage that the League of Nations, through one of its committees, is giving definite considera-

tion to calling an International Conference on Calendar Revision in 1931.

This bare outline of facts is sufficient in itself to reveal the dimensions of the movement for calendar revision, for an agitation such as this must have behind it some very powerful forces before it can be considered of sufficient importance to cause all the leading nations to appoint special committees to study it.

The study that the League Calendar Committee and the National Calendar Committees have given to the subject reveals that such plans for revision as have received really serious or favorable consideration, employ what is known as the blank-day principle. As the name suggests, one day of the 365 in the calendar year is blank, that is, so far as the weekly cycle is concerned. As we all know, the year consists of 52 weeks plus one day, and it is this one extra day beyond the full number of weeks that causes each succeeding year to begin on a different day of the week from the year before it.

For example, the year 1931 began on a Thursday. Fifty-two full weeks will bring us to the close of Wednesday, December 30. But the presence of the extra day beyond fifty-two weeks, that is, December 31, causes 1931 to end on Thursday. Thus, 1932, instead of beginning on the same day of the week, Thursday, as did 1931, begins one day later, that is, Friday.

The result is, of course, that the days of the week and the dates of the month bear no fixed relation to each other, a situation which the advocates of calendar revision wish, among other things, to remedy. They want to have January always begin on one certain day of the week, which would mean, in turn, that each month would always begin on one certain day of the week. The result of course would be a fixed calendar—each year's calendar would look exactly like every other. In order to do this, it is proposed that the 365th day of the year be thrown out of the count of the days of the week.

To illustrate: Suppose a revised calendar employing this blank-day principle is put into operation in the year 1933, as the calendar advocates hope. Now 1933 begins on a Sunday, which means that the end of fifty-two full weeks would bring us to Saturday night, December 30. We would retire that night and awaken the next morning to



Conducted by Promise Kloss

Truthfulness

By MRS. D. W. REAVIS

SIMPLE honesty of purpose in a man goes a long way in life, if founded upon a just estimate of himself, and a steady obedience to the rule he knows and feels to be right.

"No man," said Benjamin Rudyard, "is bound to be rich or great—no, nor to be wise; but every man is bound to be honest."

But the purpose, besides being honest, must be inspired by sound principles, and pursued with undeviating adherence to truth, integrity, and uprightness. Without principle, a man is like a ship without a rudder or a compass, left to drift hither and thither with every wind that blows. Talent is by no means rare in the world, nor is even genius. But can the talent be trusted? Can the genius? Not unless based on truthfulness, on veracity. It is this quality, more than any other, that commands esteem and respect, and secures the confidence of others.

Truthfulness is at the foundation of all personal excellence. It exhibits itself in conduct. It is truth in action, and shines through every word and deed. It means reliableness, and convinces other men that it can be trusted. And a man is already of consequence in the world when it is known that he can be relied on,—that when he says he knows a thing, he does know it; that when he says he will do a thing, he can do it, and does it. Thus reliableness becomes a passport to the general esteem and confidence of mankind.

These principles of truth and uprightness have their beginning in early life, in the home, where habits are formed and characters molded for good or for evil. It is in childhood that the mind is most open to impressions. Then it is like inflammable material, ready to be kindled by the first spark that falls into it. Ideas are caught quickly and live lastingly.

Childhood a Mirror

Childhood is like a mirror which reflects in after life the image first presented to it. The first thing continues forever with the child. The first joy, the first sorrow, the first suc-

cess, the first failure, the first achievement, paint the foreground of his life.

The child cannot help imitating what he sees. Everything—manner, gesture, speech, habit, character—is to him a model. Models are, therefore, of great importance in molding the nature of the child; and if we would develop a fine character in him, we must necessarily present before him good models. Now, the model most constantly before every child's eye, is the mother.

Example is far more than precept. It is instruction in action. It is teaching without words, often exemplifying more than tongue can teach. In the face of bad example, the best of precepts are of but little avail. The example is followed, not the precept. Indeed, precept at variance with practice is worse than useless, inasmuch as it serves only to teach the most dreaded of vices—hypocrisy. Even

children are judges of consistency. The lessons of the parent who teaches one thing and does the opposite, are quickly interpreted by the child.

If you would know what impressions are made upon a child through home influences, watch the little girl playing with her doll. Here is an instance: A mother heard her little one scolding her dollie in no uncertain tones, for some imaginary wrong, using the exact words her mother had used to her. This led the mother to ponder, as if looking in a mirror at herself. She changed her method of discipline, and sure enough, later on, Miss Dollie received milder treatment.

Another mother noticed her little girl playing "visit" with her dollies. She had one dollie calling on the other. The home dollie expressed great delight at seeing her visitor, and urged another call *real soon*. That sounded very cute to the mother, who was listening; but imagine her consternation when, the visitor having gone, the home dollie said she hoped the visitor would not come again, as she was not a nice dollie anyway.

"I Like My Daddy---He Plays With Me"

By MINA E. CARPENTER

"I LIKE my daddy—he plays with me,"
So said the girlie on daddy's knee.
The home was humble, the clothes were few,
The furniture battered and worn, 'tis true;
But happiness reigned in that home supreme,
For love and companionship were the team
Which made it so, not furniture grand,
Nor silks and satins all sewed by hand.
For mother and daddy took time, you see,
To play with that girlie on daddy's knee.
Take time to play with the children small,
To be a companion to one and all
Of your boys and girls, though the home be plain,
The meals more simple, the clothes less vain.
For the worth of your boy and girl is more
Than the beautiful auto outside your door.
A cheaper car on an outing bent
With family all, would be day well spent,
With cares forgotten and health regained,
And the confidence of your child retained.

It means much more in this hurrying age
To be a companion and keep the page
Of the life of that boy and that girl from stain
Of sin and the awful effects in its train,
Than to have a house with furniture grand,
And wonderful things so carefully planned;
With daddy and mother so busy away
That there's never a moment with children to play.
Yes, keep your children in close embrace,
And deal with them ever in gentleness,
With tact and wisdom for their mistakes—
For sometimes you'll find that it only takes
One harsh and unkind, unforgiving word
To turn them from home and the ones who've reared
And loved and nurtured, but failed to show
Their love until 'twas too late. And so
I beg you play with your children dear,
For the sweetest music you'll ever hear,
Whether traveling by land or traveling by sea,
Is, "I like my daddy—he plays with me."

"The teaching of the friar was not worth much, who preached the virtue of honesty with a stolen goose in his sleeve." Untruthfulness exhibits itself in many forms,—in exaggeration; in disguise or concealment; in pretended concurrence in others' opinions; in making promises, or allowing them to be implied, which are never intended to be performed; or even in refraining from speaking the truth when to do so is a duty.

Danger of Exaggeration

If a child is allowed to exaggerate when relating incidents without due correction, until he forms a habit, he soon gets the idea that the exact truth is quite unnecessary. While it is true that young children play with words, without understanding all they mean, yet by careful watchfulness and example they can easily be taught to distinguish the difference between truthfulness and exaggeration.

I am reminded of a story in one of our old primary readers, of the boy who was given to much exaggeration, and his cure. One day he came running into the house saying he saw a hundred sheep that had fallen into a small stream back of the barn. "Oh, no," said his father, "not so many as that." "Well," asserted the boy, "it was fifty then." "Oh, no," replied the father, "there are not that many in the field." "But," said the boy, "I just know there were ten." His father then took him back to the creek, and ducked him in the water, till he could tell the exact truth, by saying there were only two. The surplus exaggerations of the boy were drowned, but not the boy.

To gain truthfulness in our children—to have it a part of their nature—it is imperative that we persistently watch for even slight deviations from the facts, and insist upon the truth, the whole truth, and nothing but the truth.

Early Training Tells

There are many instances of early impressions made upon a child's mind, springing up into good acts, late in life, even after an intervening period of sinful life. Parents may do all they can to develop an upright and virtuous character in their children, and apparently in vain. It may seem as if their bread cast upon the waters was forever lost; and yet, oftentimes it happens that long after the parents have gone to their rest—it may be twenty years or more—the good precepts and the good example set before their sons and daughters in childhood, at length spring up and bear fruit.

One remarkable instance of this kind was that of John Randolph, an

American statesman. He said: "I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hand in hers, and cause me, on my knees, to say, 'Our Father which art in heaven.'" We have this promise left us, "Train up a child in the way he should go: and when he is old, he will not depart from it."

So, then, let us as mothers take courage while faithfully performing

the duties lying at our door, as home missionary workers, for the precious little souls intrusted to our care. It is not enough to feed and clothe them, but our greatest concern is to feed their little minds with the fruit of the Holy Spirit, to clothe with the cloak of right doing, or righteousness. If we would have truthfulness in our children, we must be truthful ourselves, truthful in word, truthful in motive, and truthful in example.

Time and Its Use

By MRS. T. E. PAISLEY

THE wise man has said that there is "a time to every purpose under the heaven," and then he proceeds to enumerate some of those purposes: "A time to weep, and a time to laugh;" "a time to rend, and a time to sew;" "a time of war, and a time of peace." Yes, there seems to be time for anything and everything. Every day contains twenty-four hours, each consisting of sixty minutes pregnant with opportunity. How these moments, as they occur and recur, should inspire us to use them to the very best advantage!

Yet, how many of these golden nuggets of time are literally wasted! Time to the indifferent and indolent is as plentiful as the air we breathe; one moment no sooner passes than another is here. The person who has no definite purpose in life must resort to many means to "kill time," as it hangs heavily upon him. He must constantly seek for diversion, for play, for recreation, anything to help while away the long, weary hours. He forgets that those hours come to him for his benefit and improvement. They are life's gift to us. It has been calculated that the average person spends four or five

years of his life doing not much of anything—enough time for a college education. Some one has said, "Do not waste time, for that is the stuff life is made of." Then he who wastes time is wasting his life.

The apostle Paul admonishes us to redeem the time. How else can this be done than by making the best use of it? When you pick up a book to read, is it a novel, or some book that will make for self-improvement? When you seek entertainment through the radio, is it merely a time-killing type, or is it that which will elevate you spiritually and intellectually? If you engage in sport for recreation, is it merely for pastime, or for real recreation in the true sense of the word? Notice the people riding in the street cars from day to day. One may be reading a newspaper, one a novel, another a classic, a history, or a biography. One may not be able to read while riding because it hurts his eyes, yet he may be in deep thought, possibly preparing a speech or outlining in his mind an editorial. It is possible, by utilizing to the best advantage those few minutes spent daily in travel, to master a language or some difficult subject, in the course of two or three years.

As a concrete example of what may be accomplished in spare moments, the writer is personally acquainted with a busy woman who has the care of her home and family, consisting of husband and son. With the exception of heavy laundry work, she performs all her household duties. She studies music, practicing from two to three hours almost daily, and is at present filling the place of organist for a big evangelistic effort in progress in her home city, playing five nights in the week. One afternoon each week she teaches a class in painting. She studies her Sabbath school lesson daily, and also reads two chapters in the Bible and some portion of the Testimonies. For several

Excuse Me—I Am Busy

BY B. M. GRANDY

Now why should I be offended when somebody turns up his nose?

And why should my feelings be ruffled when somebody treads on my toes?

It only disturbs my peace of mind,

And makes me unhappy, to others unkind;

Ignoring some things, is better, I find,
It lightens the world's daily woes.

For life is too short and fleeting to fill
it with worry and fret,

And the less time I spend in grieving, the
less will I have to forget.

The more will I have my task to do,

The less for the counterfeit, more for
the true,

And sweeter the rest when I'm all
through,

More friends will my passing regret.

years she has been memorizing parts of the Bible, a few verses at a time, until she has now committed to memory ten entire books, and will soon finish the eleventh. During the past two years she has been spending some time reviewing Latin, including Cæsar, Cicero, and Vergil, translating a few lines each day. She also reads from four to seven good books every year, and finds time to take some work with the correspondence school.

It has been often said that if you

want anything done, ask a busy person to do it. This is probably a fact, and there is a reason for it. The one who is really busy and who accomplishes things worth while, has learned so to economize his time and to improve his minutes that he is almost always able to do a little more. After all, every one usually finds time to do the things he wants to do. Time is a talent, and "of no talent will" God "require a more strict account than of our time."

appreciation for what he called juvenile docility. This man pictured himself as watching any school ground when the last bell rang and the children, as he said, 'left the games they loved more than they loved to eat' for studies of little natural interest to them.

"Of course boys and girls should answer the school bell promptly; it is right to expect as willing response to every summons from the home doorway. Yet it often takes much self-control and good nature for them to drop what seems so important to them.

"Children are not unlike us. To understand their dismay, we need to recall sometime when we've been called away from a good visit or from a piece of work we were in a hurry to finish. I've found the memory of such times a very present help to patience with children who lagged a little; it makes me feel that those who come on time deserve a word of praise."

The young mother had stopped sewing. "I've had hundreds of such interruptions," she said, "yet have never considered how trying they might be for children. Being at the door has often served for an excuse to make Ray do some errand at that instant, whether urgent or not. Thank you, sister."—*Issued by the National Kindergarten Association.*

Appreciate Their Obedience

By MARY S. STOVER

MISS BALLARD is a grade school-teacher of some years' experience. A fairly wide acquaintance with boys and girls made her soon rate very high the young niece and nephew whose home she was visiting for the first time since they were babies.

Elma and Raymond were not only bright, sturdy, and good-looking, but so well mannered and obliging that Miss Ballard felt her sister should be a very happy mother. On the contrary, Louise was a worried, fretful, nagging parent. The sharpness with which she called the children from their play caused the listening auntie to wonder if their good behavior might be just a cloak which they put on in her honor.

Both the children came in as promptly as little folks can be expected to tear themselves away from an engrossing game, but the frowning mother scolded instead of praised. Day after day this sharpness was so common that Miss Ballard finally put a half-teasing, older-sisterly question, "Don't you demand rather too much, Louise? See how respectful and obedient your youngsters are compared with all their playmates."

"Disobedience among the neighbors' children is my reason for holding Elma and Ray to strict account," explained their mother soberly. "Most of the parents in this part of town are so easy-going that I feel called upon to take a very firm stand. If my children should once get to acting like the rest, there's no telling where it would end."

"I understand your reasoning, but let's study the question more. Whoever distrusts children tempts them to 'go lengths,' as the old saying is, whenever a chance comes. Your children are too loving and fine to rebel, but overstrictness with them may endanger the sweet comradeship that means so much in family life. All children have a strong sense of justice, and they must know themselves to be far more obedient than the other

children. Doubtless they ought to be; but why not praise them for minding so well?

"Frances Willard's mother was noted for her habit of encouraging each child, yet when asked how she would do differently if living her life over again, she said: 'I should blame less and praise more.'

"Another counsel from long experience has impressed me so much that you can take this sermonizing for an attempt to share advice of which I myself was greatly in need. Louise, I was just overwhelmed with shame when a favorite summer school instructor urged us teachers to feel more

"Jes' the Way You Love Us?"

By FREDERICA BEARD

"Jes' the way you love us?" The words with their questioning intonation came from the tiny voice of a tiny person of ebony hue. It was Easter time, and in a missionary day school. To dispel false and superficial notions about Easter, the teacher of a Negro group to which this little one belonged had been telling a story of Jesus' love.

The climax was nearly reached when these words were heard, "Jes' the way you love us?" With a grateful but humble feeling, the teacher replied, "Yes, dear."

But afterward she thought and thought. She was then the revealer of Jesus' love to these black children. They were to know Him through her. She had not always been as patient and as gentle as the Master would have been. And yet, this little child would judge Jesus by her! It was the only way, for a child could imagine only on the basis of experience. Is it not a law of life? Imagination is not possible without some degree of experience.

So with older boys and girls. Only through their highest actual experience with others can they know Jesus

and realize the characteristics that He had; their heroes of real flesh and blood must reveal His love if it is to be appreciated. "Jes' the way you love us" is to be the road by which they may reach the heights, the difference being in degree, not in kind.

Does not this thought help us to understand Christ's revelation of God? Without His love we could not imagine the love of the Father. "Jes' the way you love us." Jesus said, "I am the way. By knowing Me you know the Father. By My love you can imagine His love."

Thus also may we understand what the Master meant when He said, "Greater works than these shall ye do." By the repetition of love, greater appreciation would come. And only by its effect, or result, can any work be counted great.

Once more, therefore, a little child leads us, this time to a clearer understanding of truth by the simple and touching words, "Jes' the way you love us."—*The Congregationalist.*

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PRAYER is the chief thing that man may present to God.—*Hermes.*

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

Optimism Versus Pessimism

OPTIMISTS and pessimists exist everywhere. You will find them in every country, in every community, in every church. Some there are who look always on the dark side of every question. They see the mistakes of the past and the pitfalls of the future; they see mistakes in society, in the state, and in the church; they see mistakes in their neighbors, in their brethren and sisters. But as a rule this class never see where they themselves have made mistakes. Their viewpoint is always right, their course through the years has been straight and regular. They feel that the influences operating in society, in the church, are all destructive in their tendencies, and that only dismal failure awaits the end of every project under consideration.

The Christian optimist, as well, recognizes the mistakes that have been made, but seeks to profit by those mistakes. He sees the untoward conditions existing in the world, the wrong influences operating in the church; he is cognizant of the fact that his brethren and sisters are not perfect men and women, but this has not led him to lose faith in his fellow men. He believes that while his brethren and sisters have made mistakes, in many instances they were mistakes of the head and not of the heart; that even in their failure they meant to do well and were striving for the best; that when they failed in their endeavors, they failed because of the clumsy touch of inexperience with which they related themselves to their problems.

The Christian optimist is charitable toward others, because he remembers his own mistakes. He is sympathetic, because he knows how hard he himself resisted before he reached the failing point. And above all, he has faith in a supreme God who, in spite of the chaos existing in the world, the evils to be found in the church, is working out His own great purpose.

To Which Class?

To which class shall we belong? Because we see error in the church, because we see worldliness and indifference, and even sin, shall we throw up our hands in horror, and decide

that the situation is hopeless, that everything is going wrong? Or shall we bravely and courageously set ourselves to remedy conditions to the best of our ability, illustrating in our own lives the power of Christ's grace, becoming ourselves examples of that which we preach to others, and of that which we desire them to be?

We greatly deplore many untoward conditions that we see. We would with all our heart that every member of the church of Christ stood as an earnest, valiant Christian soldier, faithfully serving his Lord and seeking to carry out the provisions of the gospel commission in working for the salvation of the lost. But we are comforted in a measure by this reflection, that sin has existed in the church through all the ages. We remember what Moses had to contend with as he sought to lead Israel of old. We recall the apostasies and backsliding of the church in the wilderness, the opposition which Aaron and Miriam gave to leadership, the rebellion of Korah, Dathan, and Abiram and the two hundred fifty princes, the cowardice and base disloyalty of the ten spies. We recall the mistakes of David, and the sins of Solomon, the base treachery of Judas in selling his Lord, the blasphemy of Peter in denying fellowship with Christ. These were great scandals in the church of old. And yet through it all God was leading His people.

But we think as well of the true and loyal ones who were not carried away by these evil influences that existed. We think of the meekness of Moses, of the loyalty of Caleb and Joshua, and of the great multitude of humble folk, true and tried, who were faithful to their Lord, who resisted in their own lives the evil influences practiced by their fellows.

Thank God, while there exists in the church today an indifferent, worldly class, there also exists an earnest, godly class. We think with sorrow of some of our brethren who are carried away by the spirit of commercialism and money making; not that it is wrong to engage in commercial pursuits or to make money, provided God is placed first and the

intrusted talent is used to His glory. We think of some of our boys and girls who are carried away with the pleasures of the world; some of them are found in the dance hall, in the theater, at the worldly party of pleasure, instead of at the prayer meeting. But we also remember the thousands of men and women connected with this movement who have dedicated their all to God,—faithful farmers and mechanics, physicians and nurses, teachers and business men, who are toiling from day to day, not for the accumulation of a competence, but for the promotion of Christ's work in the earth, for the giving of the gospel to their fellow men.

We know the spirit that actuates them. We have been in their homes and sat at their tables. We have noted how they have denied themselves of luxuries in house furnishings, in dress, in table delicacies, that they might have means to support the cause which to them is dearer than life. And we have said to ourselves many times, This earnest, godly class give the lie to the charge made against us by some of the enemies of this movement, that there is a wholesale apostasy prevalent in the church of Christ today.

Army of the Faithful

While we think of some of our young men and women who are careless and indifferent, we think of a great army of others who have turned away from the world, who, like Moses of old, have cast in their lot with the people of God. And this class are laboring side by side with their elders in the promotion of the cause to which they have given the strength and the ardor and the enthusiasm of their youth. Some of them are engaged in menial service, working on farms and in shops, or in their own homes or the homes of others, in order to gain a livelihood for themselves or for loved ones; but in the communities where they live they are letting their light shine for God, and out of their earnings they are giving liberally for the spread of the gospel of Christ.

We think of others of this number who are engaged in various lines of activity in connection with the organized work, in conference or institution. Their faithful lives show that

they have chosen Christ instead of Barabbas.

And then we think of the scores of young men and women who through the years have given themselves to foreign service. They have left home and friends and all that was dear, every pleasing prospect in life, and have gone out into the remote regions of the earth as heralds of the gospel message. And in the sacrifice that they have made, their godly fathers and mothers in the homeland have shared deeply as they have placed their sons and daughters upon the altar. And those engaged in this service are but the advance guard of a great multitude of others in our training schools who are preparing for similar service abroad.

And as we think of these two classes, while we deplore the attitude of the one class and at times feel depressed over the trends that we see in their lives, we are cheered and thrilled and inspired by a spirit of new endeavor and with a prospect of the success which inevitably waits in the future as we witness the zeal and earnestness of the consecrated ones of whom we have spoken.

We sometimes hear the pessimists bewail the moral turpitude of the younger generation, their utter recklessness and disregard of everything that is high and holy. Sad indeed that those answering this description may be found. But we can say truly that in our fifty years' connection with this movement, we have never seen a more devoted or loyal class of both young and old than we have in the church of Christ today.

Be Not Discouraged

So let us not become discouraged. Let us still believe that God is working out His great eternal purpose, and that while many are bowing the knee to Baal, God has those in Israel today who have not rendered him homage or kissed his image, even as He had in the days of Elijah. And let us not regard those whose hearts have turned to the world as wholly unregenerate or beyond the reach of Christian labor. We have seen scores of such people turned from darkness to light, we have seen them recover their Christian experience, and profiting by the past, go on to greater heights of Christian knowledge than they had ever known before.

We serve a mighty God. It is not by our might or power that His work can be accomplished, but it is by the power of His Holy Spirit. And if we will but rightly relate ourselves to Him, and with true and consecrated hearts put ourselves within the channel of His blessing, He will use our humble labors in recovering many

who are now indifferent and turning their feet again into the paths of life and peace.

We believe that there is to be wrought a great work in this world in the salvation of mankind, and we believe also that we shall see a great work in the reclaiming of backsliders,

A Song of New Zealand Bookmen

IN every land the bookmen are pioneers, the advance guard. So I find it here in New Zealand. A Dutch navigator from Zealand, or Holland, named this British dominion of the far south, New Zealand. It ought to be called New Scotland. Here are the hills and mountains, and the valley homes everywhere that make one think of the highlands of Scotland.

The bookmen are putting our books in here. "We left a book in one out of every five houses visited," said E. A. Turner, field secretary, yesterday. People in this time of depression seem impressed to buy the books that contain the bread of life for their souls, when really they seem to have scarcely money enough to buy their daily bread. The harder the times that preach the soon coming of the Lord, the greater their need of these books.

This rugged and enthusiastic band of colporteurs sang a song new to me. It was written by Miss A. M. Williams, an Australasian worker. Two verses will show how the book evangelists here sing to the same note of courage that we hear in all lands where our pioneer evangelists are spreading the light. To the tune of "Whosoever heareth," shout, shout the sound!" our brethren sang:

"Over hill and valley, on, on they go,
Hand in hand with angels, seeds of
truth to sow;

Thus our bookmen seek to reach the
high and low,
Faithful pioneers are they.

CHORUS:

"Faithful pioneers, faithful pioneers,
Heralds of the message in these clos-
ing years,

Scatt'ring truth-filled pages all along
the way,
Faithful pioneers are they.

"Footsore oft and weary, yet press-
ing on;

Chilled by winds of winter, scorched
by summer's sun.

Sowing seeds of truth where others
follow on,
Faithful pioneers are they."

Introducing the colporteur meeting, E. A. Turner told how, as an engineer, with a good salary and Sabbath free, he had felt a burden to go into direct work for souls. Friends questioned whether he was wise in letting go the good position he held in business. But under the constant burden of soul to spend his strength in direct service

in reviving those in the church who have abandoned their first love. We shall never see the whole church revived, but we shall see a great individual work done in its membership. May God prepare us in heart and life to take part in this revival experience.

F. M. W.

New Zealand.

Present-Day Slavery

IT is difficult for us who enjoy "life, liberty, and the pursuit of happiness" from day to day, to realize that in this world of ours there are still from 5,000,000 to 6,000,000 men and women held in the bonds of slavery. A short time ago Lord Cecil, in an address before the League of Nations assembled at Geneva, estimated that the number of persons now held in bondage amounts to 5,000,000.

In 1922 there was appointed by the League of Nations a commission of eight men to investigate this question. Two years later this slavery commission made a report which was truly shocking. One paper said:

"Their report stated that slave raiding, slave trading, and slave owning, together with border-line systems scarcely if at all distinguishable from slavery, were widespread, and that these evils or the kindred evils of debt bondage, domestic slavery, forced labor, or 'simpler acts' existed in nineteen political areas. While individual evidence and cases were withheld, the nineteen regions were specified as follows:

"Abyssinia, Algeria, China, Egypt, Eritrea, the Far East, the Hedjaz, Kufra, Liberia, Morocco, south Morocco, Rio de Oro, east Sahara, west Sahara, British Somaliland, French Somaliland, Italian Somaliland, the Sudan, and South Tripoli."

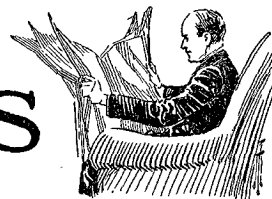
W. A. SPICER, who is attending meetings in Australia, writes from Wahroonga, New South Wales, under date of February 16:

"Arriving in New Zealand, I received the cable telling of the sad death of Elder Palmer. We shall miss him at every turn. Australia remembers his service here, and mourns a pioneer worker. Brother Palmer knew our work and the genius of this movement.

"I am off in the morning by ship for Tasmania. Shall be glad to head for home in April. I have had a steady pull here. Three more meetings, and I shall have finished."



Comments on CURRENT EVENTS



PENALTY FOR SIN. A short while ago the head of a large building and loan company was indicted and sent to the penitentiary for embezzling several millions of dollars. Many thousands of investors lost their savings, some of them widows and aged people, to whom such a loss meant tragedy. In the prison where a reporter found him doing some menial task, he declared: "I accept the penalty for my sin." But his years in prison can never atone fully for the wrong he has done. That is not possible.

Skeptics who oppose the doctrine of the atonement declare that it is impossible for some one else to pay the penalty for our sins. The truth of the matter is that it is impossible for us to pay the penalty—the influence of our evil deeds ever outdistances our attempts at reparation, though our tears might forever flow and our zeal no respite know. Unless some one else *does* pay the penalty for us, our condition is hopeless. And that one is Christ, who bore our sins, and who is mighty to save.

ANALYZING TROUBLES. In a recent editorial note, the *Watchman Examiner* quotes from Andrew Murray these excellent suggestions as to how we should relate ourselves to the Lord in times of trouble and adversity. Murray counsels us to say:

"First, He brought me here; it is by His will I am in this strait place. In that I will rest.

"Next, He will keep me here in His love, and give me grace in this trial to behave as His child.

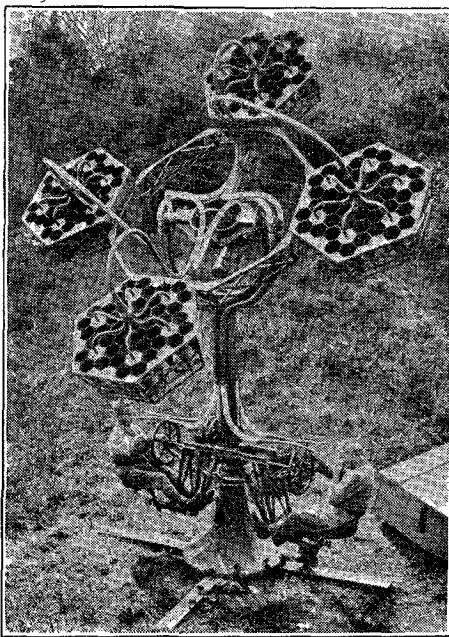
"Then, He will make the trial a blessing, teaching me the lessons He intends me to learn, working in me the grace He means to bestow.

"Last, in His good time He can bring me out again—how and when He knows."—*Watchman Examiner*, Feb. 12, 1931.

It may not always be true, of course, that God brought us into the difficulty in which we may find ourselves, or that it is by His will we are in a certain strait place. Indeed, we are often brought into troubles quite contrary to the will or intent of God, and due wholly to our own rashness, if not sinfulness. Yet this fact need not

overwhelm us, for having acknowledged our fault and obtained pardon, we may then with sure confidence believe that God will give us grace in our hour of trial, overruling in His goodness so as to make such a trial prove a means of blessing to us, and bring us out of such affliction just as surely as if no fault of ours had been responsible for it. Indeed, there is no greater evidence of the goodness of God than this fact, that He is willing to overrule in the distressing situations which we alone are responsible for bringing ourselves into, so as to make them sources of blessing and of character building for us.

GOD IN THE CONSTITUTION. All our people who are interested in the question of religious liberty will read with interest an editorial that ap-



Through this sound detector the approach of distant planes can be heard. It was used recently in French aerial maneuvers.

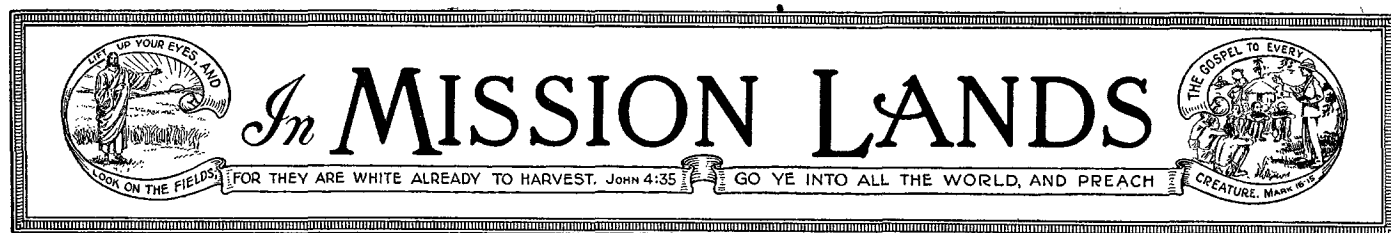
peared in the *Christian Century*, a prominent liberal weekly, under the title, "The Periodical Campaign to Put God in the Constitution." We quote the editorial in full. It is worth clipping for future reference.

"The periodical appeal has arrived for signatures to a petition to amend the Constitution of the United States by inserting in the preamble, after 'We, the people of the United States,' the words, 'devoutly recognizing the

authority and law of Jesus Christ, the Saviour and King of nations.' It is a pity that good people will waste their energy and other people's time on such fantastic projects. The folly of this enterprise is not in the fact that it attempts to lay down a fundamental principle instead of proposing specific plans for the betterment of government. Fundamental principles are very important. But this one is fundamentally wrong. This government is not based upon an acceptance of the 'authority and law of Jesus Christ,' or upon a recognition of Christ as 'king.' The founders of New England had the idea of establishing a theocracy, but the founders of our Federal Government had not. The theocratic system had not worked well enough in Massachusetts to afford much encouragement for its application on a larger scale. It never has—not in the ancient Hebrew state, where it perhaps did better than anywhere else; not in medieval Europe, where the pope was considered the medium through which the divine authority is transmitted to men; not in Calvinistic Geneva, or in Florence when Savonarola had Jesus Christ elected king of Florence, in both of which cases the practical result was a one-man administration. If 'Christ as king' means anything as a project in political science, it means government by whatever individual or group can make the strongest claim to being the authentic interpreter of His will. The least that could happen—if anything happened—would be the disfranchisement of all who do not profess the Christian faith. Of course nobody wants that, not even those who are pushing this petition for signatures. They are hypnotized by the cadence of a pious phrase."—*The Christian Century*, Jan. 14, 1931.

It is heartening to find such an outstanding molder of public opinion as the *Christian Century* relating itself so clearly to this vital question. Who knows but that in the last great hour of test in the matter of religious liberty, God will raise up from the most unexpected places strong champions of true principle. In the meanwhile let us continue our work of education on this and related questions.

F. D. N.



Conversion of the First Jew in Tehuantepec

By MRS. F. L. E. ULMER

THE following is a translation of a letter recently received at our office in Puebla, Mexico, from one of our workers in the state of Oaxaca:

"We are all well and enjoying the blessings of our heavenly Father. It has been my privilege to bury in baptism three persons, one of whom was a Jew, the son of a rabbi. The prophet Isaiah wrote: 'Though Thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord of hosts shall make a consumption, even determined, in the midst of all the land.' Isa. 10:22, 23.

"In order to lead this man into the fullness of the saving truth, I asked help from on high, that I might have tact to point him to the Saviour of the world. In this hour I prayed for the Holy Spirit to guide, that he

might be persuaded in his own mind to accept Christ, who died that sinners may be saved. My prayers were answered, and I baptized both him and his wife, and also a young lady.

"It was a very solemn occasion, for before I went into the water, we all knelt upon the sand to pray that the Holy Spirit would manifest His presence with us. Truly it was manifested in a powerful manner. No one could refrain from weeping as the candidates one by one confessed all, and stated that they were ready to follow wherever He should guide them.

"Upon arising to our feet, I pleaded with all present who were still outside the fold, to cast their lot with the people of God. All seemed to be impressed and very thoughtful.

"It is our hope that these souls will remain true to the teachings of the third angel's message."

Our Work in India---No. 7

By E. KOTZ

It took the mail steamer about two days to make the trip back to Calcutta. A Mohammedan woman died on the way, and was buried on the high seas. The passengers watched this burial with mixed feelings, for one never knows but that cholera or some other dreaded plague may have been the cause of the death. However, we reached Calcutta safely, where G. A. Hamilton had everything ready for an evening meeting in the English church.

The next morning I visited the temple of Siva, and also that of his wife, the bloodthirsty goddess Kali. It happened to be a great feast day for these gods, and throngs of people were moving back and forth, offering sacrifices to the symbols that represent them. Hundreds of little children dressed in gayly colored festive gowns passed before the linga, the symbol of Siva, singing their songs of praise to their god. In the temple of Kali priests were busy offering one lamb after another, severing with one mighty stroke the head of the sacrifice from its body. Then they would dip a finger in the blood and make

a sign on the forehead of the worshiper. It was indeed touching to see the crowds in these temples bowed in deep reverence to the gods that, according to their belief, are subject to the same sins and passions as we are.

H. Christensen, of the South India Union, and T. R. Flaiz, from the Nuzvid station, met me at Ellore, whence we drove about twenty-five miles through the still, rather cool, tropical night. Nuzvid is a station that certainly does honor to the cause of the third angel's message in India. The zemindar of Telaprole has built a hospital, a house for Dr. Clark, and also some other buildings. He is certainly a very friendly man, and our mission-

aries greatly appreciate the courtesies he is constantly extending to them. The hospital is very well equipped. The new operating room will be a great help to Dr. Clark, and will make it possible to give the nurses a thorough surgical training. The very small room they have had to use as an operating room until now made such a program impossible.

In the afternoon we had a meeting in the neat little church, where the writer tried to hold out to the workers in this institution the great privileges and possibilities they enjoy in being witnesses of the great love and mercy of Christ in their daily contact with the patients.

A night's run from Nuzvid brought us to Madras, and from there we took the train for Bangalore, where we arrived at eight o'clock in the evening. The next morning we visited Krishnarajapuram. Elder and Mrs. L. B. Losey, with their associates, are holding the fort here. I was glad to see among others E. D. Thomas, our strong Indian Bible teacher, and J. C. H. Collett, who directs the normal training. At present we have thirty-eight students in this training school, and they listened with great eagerness to the practical lessons of discipline and obedience drawn from the study of the word of God.

The South India Training School has done very good work in the past, and its students have gone into different parts of the field. This was forcefully demonstrated by a chart drawn by one of the students, giving names and places of labor of the former graduates. As we pray for the work in India, let us remember all these training schools in the different parts of the Southern Asia Division, because it is here that the future leaders of the work in India, Burma, and Ceylon are being trained.

While in Bangalore we had meetings in the English and the Kanarese



The Poona Camp Meeting

The cottages of our missionaries at headquarters are shown in the background.

churches, which were well attended. Shortly afterward I left for the division headquarters at Poona, with the intention of going from there to Bombay and then home.

Our workers in the Southern Asia Division are certainly laboring in a field where all their energy and concentration are required to learn the language and to develop into strong missionaries and soul winners. It is very encouraging to see them all bent to the task. As we were traveling on the train from Madras to Bangalore, Elder Christensen pointed out to me the great task that is still to be performed in India, as the vast stretch of country through which we were traveling had not a single representa-

tive of this last message of the coming King. And then as we talked, suddenly our eyes fell upon a large rock at the side of the railway track, upon which some one had painted in great red letters, "Jesus is coming soon." When we saw this, it seemed to us to be an answer to our silent prayer. There may be many souls whom we do not know yet, who in their hearts are deeply interested in the message of the soon-coming Saviour. We trust that in due time the Lord will shorten His work in righteousness, and gather these souls who, unknown to us, are already preaching the soon-coming Jesus, that they may join with us in finishing the work in the Southern Asia Division.

A Camp Meeting in India

By MRS. E. M. MELEEN

WHO would have thought twenty years ago, or even ten years ago, that a real camp meeting consisting of nearly 500 people, mostly workers, would ever be possible in India? Yet just such a camp meeting took place here in Poona at the close of the year 1930 and the beginning of 1931. Nearly every one who attended was either a European or an Indian or a Burman worker, and all testified that it was the best meeting they had ever attended.

One of the contributing factors in making this meeting a great success was the spiritual food given us from the Book of books by O. Montgomery, E. Kotz, and others, every day. The days were begun with an early morning prayer meeting. Elders Cormack, Lowry, Blue, McHenry, and Meleen, Dr. Menkel, and others led out in these, and every meeting was a veritable spiritual feast. More than one exclaimed, with the disciples of old, "Lord, it is good for us to be here!"

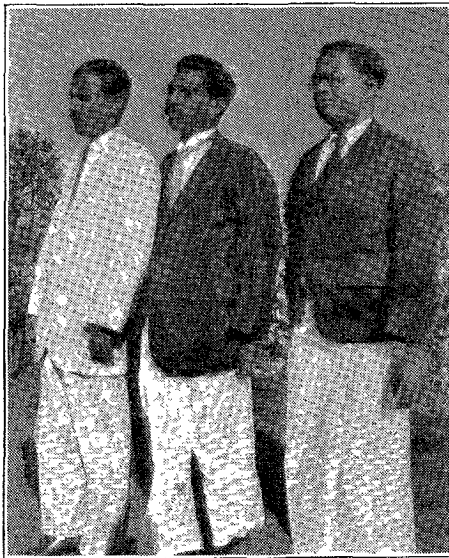
Then after an interval spent at the excellent cafeteria conducted by H. A. Hansen from Ceylon and his staff of helpers, we again met for Bible study at the big tent. O. Montgomery and E. Kotz took turns leading out in these studies.

The burden of Elder Kotz' potent messages was always, "Study your Bibles more. Think more." He closely held the interest of the audience. The Indian brethren said they appreciated his talks very much because he used such simple language, and such simple constructions and illustrations as were familiar to them. They could follow every point.

The sanctuary, as explained by Elder Montgomery, proved very helpful indeed. Most of the workers went away with a bookful of notes on the

subject, and no doubt his sermons will live for a long time here in India. His timely counsel in the business meetings was much appreciated, and even the business meetings were highly spiritual in character.

We must not omit to mention Mrs. Montgomery. The ladies present at the meeting greatly appreciated her example. In dress, in conversation, in testimony, she was an ideal Seventh-day Adventist, and I know many a lonely young missionary's wife, who has the company only of her babies and Indian village women much of



Indian Believers at Poona Camp Meeting, India

Among those who were ordained here at the all-India camp meeting were two brothers (left), V. Isaac and V. D. Koilpillai, who were converted from Hinduism twenty years ago under the labors of J. S. James and G. G. Lowry.

Brother Bhaggien (right), from Travancore, one of our native workers who attended the camp meeting, has been a student in the South India Training School. In six months he has won thirteen converts, who are baptized, and added twenty students to the day school, and sixteen to the membership of the Sabbath school.

the year, will be doubly glad for a visit from Elder Montgomery because his wife is with him.

The camp meeting was a milestone, if not a turning point, in the lives of the young people. Two meetings a day were conducted for them and for the juniors, as well as for the small children. The time never came when they were tired of going to meeting. The children's meeting tent was very attractively decorated, and the children liked to spend most of their time there. J. F. Ashlock and others led out in the young people's meetings, and Rose Meister in the children's. The parents greatly appreciated what was done for their children.

This large camp meeting in India marks another milestone of mission service in this country, and it is another great sign of the times, a sign that the message is going to every tongue and kindred, as witnessed at the last meeting Elder Kotz conducted, when twenty-five native workers read John 3:16 from the platform in their own mother tongues.

God meets with His people in India, and every worker is determined to press the battle to the gates and prepare the way of the Lord.

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News From the Caribbean Union

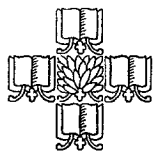
W. R. ELLIOTT, president of the Caribbean Union Conference, writes under date of March 8:

"The workers here are all in very good health, and the Lord is blessing their labors in this field. L. H. Gardiner has a class of more than fifty preparing for baptism; and Glenn Millard and G. A. Coon have a class of seventy-five preparing for baptism in Port of Spain. Elder and Mrs. A. W. Cott, from Mt. Roraima Indian Mission, where the "Davis" Indians live, are here now, and we do not know just when they will be able to return to their field. They have been ordered out of the country because of not being native Venezuelans. We hope to be able to arrange for their return. If not, then we must find a Venezuelan brother to go up there and carry forward the work."

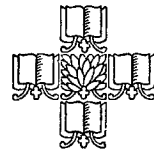
Let us earnestly pray that God may indeed open the way so that Brother and Sister Cott may return to go on with the excellent work which they have established in the Indian country. The Lord has greatly blessed their sacrificing labors, and He is able by His power to change the decisions of men so that His work shall not be thwarted.

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"THE fight with our foes is not ours, but the Lord's."



GREATER EVANGELISM



"Go Ye Into All the World, and Preach the Gospel to Every Creature"
 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;
 and then shall the end come."

Response of the Bureau of Home Missions to the Call of Evangelism

By M. N. CAMPBELL

As practically all the money appropriated to the Bureau of Home Missions is expended in evangelism among the foreigners in North America, we rejoice in the move to emphasize evangelism, which must be a primary consideration with any religious body that hopes to grow.

During 1930 the workers who are laboring for the foreigners in North America brought into the truth and added to the churches 1,320. This number would make a reasonably strong conference. The losses in membership in our foreign churches are comparatively small, and this addition to our membership represents a very definite increase. The first quarter of 1931 is opening auspiciously. Several workers have added large fruitage from their labors.

W. B. Ochs, the secretary of the German department, joined J. A. Wasenmiller in a three weeks' effort, with the result that ninety-three persons were added to the church, eighty-five by baptism and eight on profession of faith. Only six of these

were as young as fourteen; the rest were adults.

L. F. Passebois is now conducting a strong effort in New Orleans, with a large attendance which bids fair to produce good fruitage.

It has been the practice of the secretaries of the Bureau of Home Missions to hold evangelistic efforts each year. In 1931 each one is definitely planning on at least one strong effort. The writer has secured the permission of the General Conference Committee to drop out of camp meeting work this summer, and hold an evangelistic effort in a mining town in Northern Canada.

During 1930 forty-five of the home-foreign workers brought more than ten souls each into the truth; seventeen brought more than twenty; four brought more than forty, and one, more than ninety. Only those are counted who were definitely added to the church. Thus the Bureau of Home Missions is subscribing to the plan of the denomination to swing strongly into evangelism.

A New Evangelistic Movement

By FREDERICK GRIGGS

THE plans laid at the Omaha Fall Council for a new and greater evangelistic work in the advance of the threefold message are meeting a hearty response in the Far Eastern Division. At the Chosen Union meeting held at Seoul, January 7-17, and also at the Japan Union meeting held at Tokio, January 20-31, the following resolutions were adopted:

"WHEREAS, The return of our Lord, so long desired and expected, is near, and evidences multiply everywhere, in the rapidly fulfilling signs of the times, that the end of the world is just at hand; the nations of the earth are very soon to meet their God over His broken law; the angel of mercy is about to take its flight from this earth, never to return; the door of mercy so long open to sinners is about to close; the messengers of the cross must, therefore, work earnestly while the day of grace lasts, for the

night is coming when no man can work; and,

"WHEREAS, The commission given by our Lord is to go into all the world and preach the gospel to every creature, that men everywhere may have opportunity to prepare to meet God in peace; and any failure on our part to faithfully carry out this commission will bring upon us the blood of those whom we might have warned and saved; and,

"WHEREAS, The leaders of this great world movement in the 1930 Autumn Council have called upon our ministry and people in all lands to rally to a mighty evangelistic movement that will quickly reach every city and village with the message; be it—

"Resolved, That we heartily respond to this appeal by laying definite plans for a larger evangelistic campaign than we have ever undertaken, in an effort to reach the mil-

lions of honest-hearted people in our union within the shortest possible time:

"1. By arranging for all our ministers and evangelists in local fields to conduct or assist in a number of evangelistic efforts each year, each effort to continue from four to six weeks, meetings being conducted at least once a day.

"2. By urging each local field director to conduct personally one or more such efforts each year in addition to his director's work.

"3. That we encourage our union and institutional workers so to plan their work as to make it possible for each of them to engage definitely in evangelistic work for a portion of each year.

"4. That we select and train in every field, qualified members of our churches as lay preachers and lay Bible teachers, encouraging them to engage in the work of preaching the message in villages and homes wherever opportunity makes it possible; this work to be done without expense to the mission.

"5. That as far as possible our ministers associate with them in their evangelistic efforts the members of our churches, encouraging them to assist in visiting those who become interested in the message, in conducting Bible readings, and in scattering literature in the villages, to the end that the entire church membership may become engaged in a mighty effort to finish the work in this generation.

"6. That when pastors of churches are not definitely engaged in evangelistic work away from their churches, they be requested to conduct meetings for their own church members and their friends at least one night each week, dwelling upon the cardinal doctrines of our faith, thus helping to establish our membership in the faith and to win those living in the vicinity of our churches."

Plans Laid to Vitalize Resolutions

As a result of the study given to this question, the delegates to these meetings gave consideration to ways and means of putting these resolutions into action at once. Plans were laid for a big evangelistic campaign in the city of Seoul, the capital of Korea. The sale and distribution of

our literature will begin at once, preparatory to a series of meetings to be held as soon as arrangements can be made for it. It is thought to secure, if possible, a large hall and to conduct a series of meetings in such a manner as to put the truth in a clear, forcible way before all classes in this great city.

In Tokio it is very difficult to obtain suitable halls for such a series of meetings, and for various reasons tents are not the best places in which to hold meetings. Accordingly, at their biennial meeting the Japanese workers took steps to get a good tabernacle, so constructed that it can be moved about to different locations in the city. On the last Sabbath of their meeting, they raised in cash and pledges over 1,000 yen, to make possible the purchase of this movable tabernacle. A man not of our faith, but who is deeply interested in our

work, had given to Hide Kuniya, the union evangelist, 2,000 yen to be used in any way that seemed best for the advancement of the faith. Accordingly, this sum of money, which is now in the bank, will be used to help in the construction of this evangelistic tabernacle.

We look for the Lord to open the way for these plans to be carried out successfully in these two great cities. We trust that these efforts will be a means of encouraging our evangelists to conduct similar meetings in every city and village in these thickly populated countries, and for the carrying out in full of those resolutions.

If we are speedily to reach the crowded populations of Japan, Korea, and all these other great Eastern lands, we must employ means by which our message shall be brought before far greater numbers, and in the most effective way possible.

Instruments of Righteousness

By J. R. MITCHELL

SOUL-SAVING endeavor is the finest art in the world, and only those who are guided by the Holy Spirit can be successful. God alone can save men, but in His divinely appointed plan He uses human instruments to accomplish His purpose. Therefore the Christian is admonished to "yield . . . your members as instruments of righteousness unto God." Rom. 6:13.

Soul-saving endeavor involves many different lines of activity, outstanding among which are the giving of Bible readings, which has the distinction of being termed a "heaven-born" idea, and the distribution of literature, the latter often paving the way for the former.

About a year ago an inexperienced worker in our church began the distribution of *Present Truth* in her immediate neighborhood. Very soon she found several people who were deeply interested, and the way was open for Bible studies. This very busy mother found it difficult to take time for the necessary study to prepare for the Bible readings, but under the guidance and blessing of the Lord, she was surprised to find how many spare moments were available, and how wonderful was the experience of yielding to be used as an instrument of righteousness in God's hand. Interest deepened, conviction followed.

The minister of one of the popular churches was appealed to for help at the stage when the readers were passing through the valley of decision, but he failed to answer in a satisfactory way the questions which had arisen as a result of the Bible studies. This

sister is now bringing these people to the Sabbath services and to the weekly prayer meeting, and they are members of the baptismal class. Who can estimate the wonderful results that would quickly be seen if every church member, or even half the members of the church, would put forth similar efforts?

In the distribution of our truth-filled literature, one of the greatest hindrances to successful results is failure to keep faithfully at the work. Under the enthusiasm of an appeal from an inspiring speaker, the literature work appears easy, and we think we should thoroughly enjoy visiting fifty or a hundred homes each week, and that we should be very sorry to miss a single weekly contact. Perhaps a whole church will be thus affected by a live-wire promoter of literature ministry, and an immediate order is placed for thousands of copies of periodicals or tracts. Time brings the acid test to enthusiasm, and soon it becomes apparent whether our experience is based on quality or quantity.

Personal Work Should Be Continuous

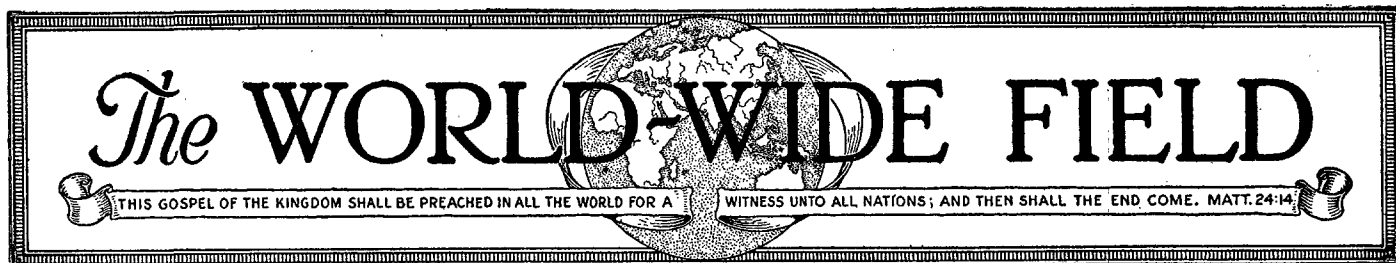
It may be that the same enthusiastic speaker will return in a short time with another important feature, which he presents in such a way as to cause us to feel that that is the one thing we desire to do. Perhaps it is the Big Week effort or the Harvest Ingathering campaign. But having taken on such large literature work at the time of the previous visit, it now seems impossible to do more; and often the mistake is made of dropping

the literature work for another line of endeavor. In my experience as a missionary leader, this has been one of the greatest drawbacks to success in our church work. Certainly there must be a way whereby we can take up personal work which will be continuous throughout the year.

Would it not be better to encourage every church member to take from three to five homes in his neighborhood, and covenant with the Lord to let nothing hinder the weekly visit? If a neighbor should refuse further literature, then take in another home, keeping the original number on the list for personal work all the time. No matter how important the Harvest Ingathering work may be, it should not cause personal literature work to be neglected. God will bless this faithful literature endeavor, and there will develop calls for Bible studies or cottage meetings. Place these people on your prayer list, ask God to bless your feeble efforts, and to use you as a vessel wherewith to water His flowers. He will graciously respond, and soon the interested people will be rejoicing in the full light of truth.

What is needed today is not so much the scintillating lights of a few especially gifted workers, but rather the united, consecrated service of all His people. All "Christ's followers should be instruments of righteousness, workmen, living stones, emitting light, that they may encourage the presence of heavenly angels. They are required to be channels, as it were, through which the Spirit of truth and righteousness shall flow."—*Testimonies*, Vol. II, pp. 126, 127.

When our church pews are filled by people who are accompanied by persons who have been brought to a knowledge of the truth through personal effort, we shall realize in a new sense the meaning of that Scripture admonition, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." A halo of joy beams upon the faces of those who are experiencing the reality of soul-winning work, and often the ministers sitting on the rostrum can distinguish these "instruments of righteousness" scattered throughout the congregation. In the social meeting these persons have an experience to relate that is filled with life and power. "It is in working for others that they will keep their own souls alive. If they will become colaborers with Jesus, we shall see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond their own borders."—*Historical Sketches*, p. 291.



Offering for Rural Schools in the South

By W. H. HECKMAN

WITH the words "rural school," there comes to our mind the picture of a small wooden structure in some wooded mountainous territory. To a certain extent this is true—at least it could have been said of the rural schools a few years ago. However, most of them have grown until today some of them are quite large, and have a large number of young people in them.

Mrs. E. G. White, speaking of the rural schools in the South, said: "In many places schools should be established, and those who are tender and sympathetic, who, like the Saviour, are touched by the sight of woe and suffering, should teach old and young. Let the word of God be taught in a way that will enable all to understand it."—*"Testimonies," Vol. VII, p. 228.*

In response to such instruction, many self-sacrificing teachers, years

ago, settled in needy mountain districts and opened schools. Many a young person has obtained an education in one of these schools, who would have been unable to secure it otherwise, and it is interesting to know that some of these young people are now in active service, not only in this country, but also in foreign fields.

Since these schools were established on a self-supporting basis, the financial burdens have grown to such an extent that a few years ago the General Conference came to their aid by appointing a certain Sabbath each year when an offering is taken for their benefit. This year the date is set for April 25.

In the past our believers have responded very liberally, and since the needs have grown, we hope they will do no less this year than has been done in former years.

and equipment. Recently I made a four days' visit to this school. About seventy children are enrolled, with two teachers trying to carry on with meager equipment. This school is the only one in the district, and is doing a good work. As a result of its work and that of our people who have settled there, several have been brought into the church. Meetings are held near by, and pupils from the school sing for them. Several of our members take turns conducting the meetings, and a good interest is reported.

The school owns a tract of about twenty-three acres, most of which is covered with timber. They are planning to clear this land and put it under cultivation, which will be a help in supporting the school. Perhaps the main support of the school comes from the sale of clothing which our people send from all over the

Our Rural Schools and Their Support

By WILBUR S. JAMES

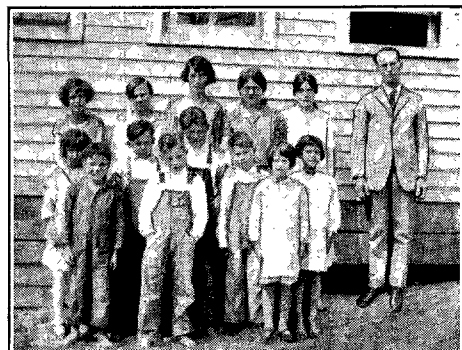
AGAIN we come to our people, presenting the needs of our rural school work in the South. We greatly appreciate the help you have given in the past, and if you could make a visit to the rural schools in Tennessee and Alabama, you would feel well repaid for the help you have given this work. In every case the money has

been wisely used for much-needed equipment.

Much good is being done by helping the people in a material way, and many have accepted the truth. At one school that I visited, almost half the pupils were children of parents who had been brought to the truth because of the establishment of the school.

This year there has been an increase in the enrollment of these schools. As the people of the community become better acquainted with the work, they are more willing to send their children to school. It is this increasing enrollment that makes it necessary to add to the equipment in order to do proper work. These schools have no way of raising the money they need, and must depend upon the liberality of our churches in the North.

The school that presents the greatest need this year is at Long Island on Sand Mountain, in the northeast corner of Alabama. This school is yet in the growing stage, and is greatly in need of better buildings



School at Wolf Creek, N. C.

country. Gifts of this kind will be very much appreciated by those in charge of the school. I remember seeing one little boy about nine years of age come trudging to school with a man's vest on which reached to his knees. A dormitory is operated in connection with the school. The equipment is meager. For instance, they have one bureau for the entire building.

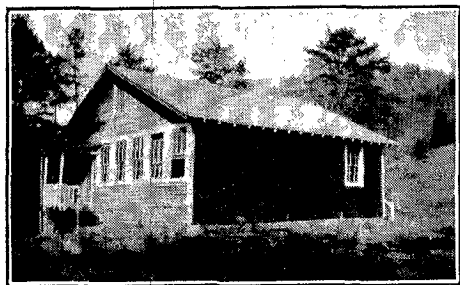
Great Lack of Equipment

Another school that is new to our readers is the one at Argo. This school is about twenty miles north-east of Birmingham, Ala. Here a few of our people have established a school for their own children, and are also conducting work for those around them.

This school is almost without equipment. On a recent visit I found their



School at Reeves, Ga.



New Primary School Building
at Pisgah, N. C.

only stove to be an old oil drum with holes cut in the top and in one side. Naturally, it did more smoking than heating. The furniture is handmade and rough.

The schools at Lawrenceburg, Fountain Head, and Chestnut Hill are still continuing their work in a strong way. I meet many young people from these schools who but for them would have had no educa-

tional opportunities. Two students of these schools won scholarships in Southern Junior College on the basis of character and work.

There are still many places where there is opportunity for this type of work. Though our Southland is developing an excellent system of schools, yet there are many places that have not been reached. The results of this work show that it is one of God's ways of bringing His truth to those who have been neglected. It frees the people from bad habits, raises their standard of living, and above all, brings them in touch with God.

We hope and pray that our people will remember these loyal and sacrificing workers in these out-of-the-way places, and will encourage them and strengthen their efforts with a liberal offering.

Although we have a large number of church schools and mission schools, yet there is still another large class of people who will never be reached except by the rural schools. Shall we steel our hearts against these noble, honest, hard-working people of the mountains? Can we afford to be indifferent to their needs? The word of the Lord comes to us again in this Southern field, "Schools are to be established away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. . . . In them students may gain an education that, with God's blessing, will prepare them to win souls to Christ." —*Id.*, p. 232.

With our other work the task seems too heavy for us, but knowing God will supply all our needs, we have established these rural schools. Men and women have given themselves to this line of work. They have given their time, their talents, their money, to reach this class of people, and rich has been their reward.

Rural School Work in the Southern Field

By ARCHA DART

FOR the benefit of our friends who have given to rural school work many times in the past, and who may be wondering what we are doing, I wish to say a word regarding our educational program in this field.

First, let me say we have three kinds of schools. Scattered throughout this beautiful Southland are scores of regular church schools, which are supported by the local churches. Many of these schools are able to rate in the "A" class, and some in the "B" class, which, of course, means that the school property and equipment, the administration, and the teaching standards meet the General Conference recommendations. It did not "just happen" that our three Southern unions have the three highest percentages of church school enrollment of all the unions in North America, and that some local conferences are able to say, "Every church in our conference where there are as many as six children has a church school." It has taken time, work, and money. Most of the credit for this should be given to the loyal, God-fearing parents and church members who are willing to do without many things in order to be able to give \$10, \$15, or \$25 a month toward the support of the church school.

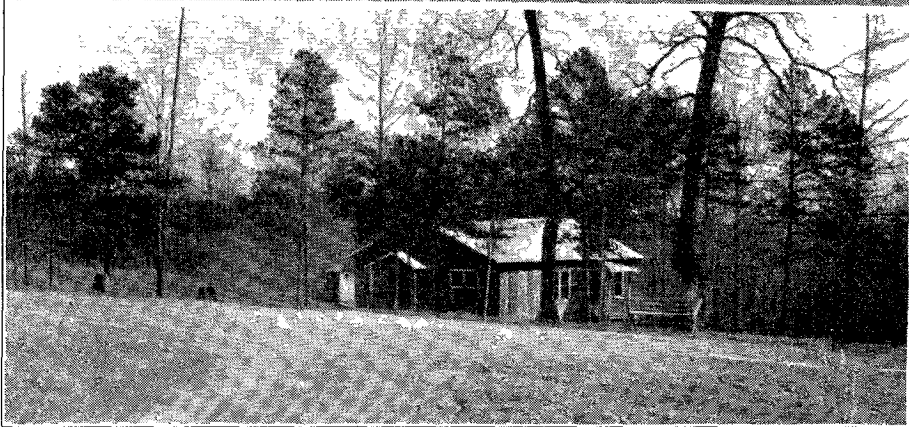
Another class of schools in which we are greatly interested is the Negro mission schools. There are thousands of colored boys and girls in our Southern cities who are just as eager for an education as any boys and girls, and who are just as deserving in the sight of God. The Lord has said, "Eternity alone will reveal the work

accomplished for the colored people by the small schools at Vicksburg, Yazoo City, and other points in the South. In this field we need many more such schools."—"Testimonies," Vol. VII, p. 231.

We in this field believe this with all our hearts, and are establishing these schools just as fast as our income permits.

Various Schools Mentioned

At Daylight, Tenn., we have two teachers giving their time and effort without salary because there was such an urgent call from the community. For some years there has been a small attendance, but this year the enrollment has been about forty. They have very few books, and have been work-



Upper: Rural School Children at Sand Mountain, Ala.
Lower: School Building at Sand Mountain.

Colporteurs' Summary for February, 1931

| Unions | Agents | Hours | Value 1931 | Value 1930 |
|-----------------------------------|--------|-------|------------|------------|
| North American Division | | | | |
| Atlantic | 81 | 7461 | \$ 9656.58 | \$ 9936.50 |
| Columbia | 199 | 16403 | 19457.93 | 18603.37 |
| Lake | 99 | 5631 | 5896.30 | 11475.33 |
| Central | 32 | 2042 | 2312.52 | 4537.45 |
| Northern | 23 | 1231 | 2247.70 | 2050.70 |
| N. Pacific | 18 | 1755 | 1391.40 | 4141.05 |
| Pacific | 76 | 4216 | 8323.96 | 9343.93 |
| Eastern Canadian | 12 | 661 | 1233.20 | 4523.49 |
| Western Canadian | 25 | 1335 | 2279.65 | 6091.35 |
| Southeastern | 41 | 2088 | 2013.26 | 6395.26 |
| Southern | 37 | 1894 | 1916.60 | 5735.40 |
| Southwestern | 44 | 3823 | 4374.10 | 4439.75 |
| | 687 | 48590 | 61158.20 | 87273.58 |
| African Division | | | | |
| | -- | ---- | ----- | 9219.66 |
| Australasian | | | | |
| | 136 | 9400 | 21087.12 | 18055.71 |
| Central European Division | | | | |
| Arabic | 5 | 253 | 63.45 | ----- |
| Bulgarian | 14 | 1310 | 126.11 | 95.60 |
| Czechoslovakian | 57 | 6353 | 1526.59 | 2046.59 |
| East German | 146 | 17625 | 5451.19 | 5926.87 |
| Grecian | -- | ---- | ----- | 55.96 |
| Hungarian | 66 | 8598 | 1879.02 | 1899.80 |
| Netherlands E. Indies | 45 | ----- | 6873.30 | ----- |
| South German | 109 | 13623 | 4594.55 | 5162.27 |
| Turkish | 3 | 352 | 186.88 | ----- |
| West German | 170 | 20147 | 8885.95 | 9643.79 |
| | 615 | 63261 | 29587.04 | 24830.88 |
| Northern European Division | | | | |
| Baltic | 36 | 3735 | 953.84 | 1557.23 |
| British | 64 | 7035 | 5887.35 | 7055.30 |
| East African | -- | ---- | ----- | 503.69 |
| Ethiopian | -- | ---- | ----- | ----- |
| Iceland | -- | ---- | ----- | 155.70 |
| Nigerian | -- | ---- | 160.93 | 53.95 |
| Polish | 51 | 4627 | 1006.60 | 789.52 |
| Scandinavian | 66 | 8458 | 8569.90 | 11614.33 |
| | 217 | 23905 | 16584.12 | 21730.22 |
| Southern European Division | | | | |
| Franco-Belgian | -- | ---- | ----- | 1120.54 |
| Iberian | 30 | 2272 | 1033.05 | 866.79 |
| Italian | -- | ---- | ----- | 873.62 |
| Jugoslavian | 53 | 6133 | 1144.17 | 1292.10 |
| Madagascar | 9 | 717 | 182.52 | ----- |
| Mauritius | 3 | 161 | 26.33 | ----- |
| North African | 3 | 135 | 133.97 | ----- |
| Rumanian | 110 | 16470 | 2143.47 | 2463.51 |
| Swiss | 33 | 3166 | 3149.63 | 2377.72 |
| | 246 | 29059 | 7318.14 | 9504.28 |

| Unions | Agents | Hours | Value 1931 | Value 1930 |
|--------------------------------|--------|--------|-------------|-------------|
| China Division | | | | |
| Central China | -- | ---- | \$ ----- | \$3108.55 |
| East China * | 2 | 690 | 4011.74 | 1690.58 |
| Manchurian | 2 | 63 | 616.93 | ----- |
| North China | 9 | 251 | 701.92 | ----- |
| South China | -- | 8571 | 3541.46 | 2759.17 |
| West China | -- | ---- | ----- | ----- |
| | 13 | 9580 | 8872.04 | 7558.30 |
| Far Eastern Division | | | | |
| Chosen | 23 | 1367 | 349.92 | ----- |
| Japan | -- | ---- | ----- | 522.25 |
| Malayan * | 10 | 1975 | 2472.33 | ----- |
| Philippines | 71 | 6646 | 3968.10 | 4860.97 |
| | 104 | 9988 | 6790.35 | 5383.22 |
| Inter-American Division | | | | |
| Antillian | 20 | 1753 | 3342.60 | 1602.28 |
| Caribbean Union | 8 | 541 | 539.09 | 2504.76 |
| Central American | 15 | 1160 | 2585.57 | ----- |
| Colombia-Venezuela | 6 | 363 | 1132.47 | ----- |
| Mexican | 39 | 3219 | 3002.37 | ----- |
| | 88 | 7036 | 10602.10 | 4107.04 |
| South American Division | | | | |
| Austral | 130 | 11488 | 22636.60 | ----- |
| East Brazil | 44 | 4852 | 3381.02 | ----- |
| Inca | 44 | 4934 | 9677.55 | 1529.46 |
| South Brazil | -- | ---- | ----- | 3521.06 |
| | 218 | 21274 | 35695.17 | 5050.52 |
| Southern Asia Division | | | | |
| | -- | ---- | ----- | 4644.16 |
| Foreign Totals | | | | |
| | 1637 | 178503 | \$137036.08 | \$110083.99 |
| N. American Totals | | | | |
| | 687 | 48590 | 61158.20 | 87273.58 |
| Grand Totals | | | | |
| | 2324 | 227093 | \$198194.28 | \$197357.57 |

COMPARATIVE BOOK SUMMARY

| | 1928 | 1929 | 1930 | 1931 |
|-----------|--------------|--------------|--------------|-------------|
| January | \$218796.43 | \$245677.30 | \$277196.51 | \$212600.57 |
| February | 221098.65 | 188073.90 | 197357.57 | 198194.28 |
| March | 212849.48 | 192937.40 | 239871.91 | ----- |
| April | 215326.55 | 258942.95 | 265031.74 | ----- |
| May | 258530.53 | 305508.11 | 269044.05 | ----- |
| June | 325030.88 | 285203.20 | 332399.91 | ----- |
| July | 329518.76 | 400009.32 | 347138.29 | ----- |
| August | 347340.96 | 261140.21 | 260597.96 | ----- |
| September | 219549.42 | 275341.55 | 226621.44 | ----- |
| October | 195510.14 | 254375.39 | 224066.89 | ----- |
| November | 215962.43 | 228200.48 | 155369.18 | ----- |
| December | 225171.13 | 219245.98 | 242616.51 | ----- |
| | \$2984685.46 | \$3114656.29 | \$3067811.96 | \$410794.85 |

* Two months' report.

ing under difficulties; but even so, much good is being accomplished.

At Reeves, Ga., eighteen children are being cared for by the faithful workers there. Some children from the community attend the school that is conducted in connection with the orphanage and the sanitarium.

An excellent work is being done at Wilhoite, Tenn. The people of the community furnished most of the material for the school building, and assisted Brother Levering, the husband of the teacher, in building it. The rural school offering has furnished most of the equipment they have. A number of the young people who have learned the truth at this school have been baptized, and those who are old enough have gone away for further training to fit them for a place in the Master's service.

An accompanying picture shows the new primary school building at Pisgah, N. C. It is not quite finished, but soon will be. The materials were solicited largely from business men

in and near Asheville. The school is in need of more equipment.

It would be an endless story to try to tell of all the good that has been done in these rural communities by these schools, of all the discouraged who have been led to trust in God, of the sick who have been nursed back to health, of the prejudice that has been broken down, of entire families who have been won to the Master as the result of the Bible lessons taught in the schools, and of the many young men and women who have been trained in these schools and who are now in different places working for souls.

It would also be an endless story to try to tell how much more could be accomplished if more money were given to this line of work. The fruit in this field is plentiful; will you not consider it a grand privilege to have a part with us in making it possible for these faithful workers, who are giving their lives to this work, to gather much fruit?

Colporteurs Show Gain for February

BY H. H. HALL

Our stalwart army of evangelistic colporteurs have again shown their courage and efficiency by rolling up a record of sales during February of \$198,194.28, which is an increase over February, 1930. That this work is becoming world wide in its scope, is indicated by the fact that of this family of 2,324 colporteurs, nearly two thirds, or 1,637, were outside of North America. Please note that more than a quarter of a million hours (227,093) were devoted to this work during the month.

What a story of soul-winning effort lies back of these cold figures! Truly these figures remind us afresh of the gospel seed being sown by our colporteurs, and of the harvest soon to be gathered as a result.

Just as another link in the already long chain of evidence of the influence of our literature, please reread

G. W. Schubert's article in the REVIEW of March 19, on "Experiences in Europe." Of Poland he says:

"So we found the field missionary secretary . . . in military prison because of keeping the Sabbath. . . . A small but strong company of colporteurs are working faithfully day by day with the other workers of the field, and the result is nearly 3,000 souls won in a comparatively short time in this country where only restricted freedom prevails. Most of these workers have had close touch with the police and prison walls, while in other countries of Europe, in spite of more freedom and longer periods of work, only about half the number of souls were won."

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.

White.—Mrs. Ann Jane White, née Slater, was born of Scotch parentage, Sept. 18, 1853; and died in San Bernardino, Calif., Feb. 24, 1931. In her early years she came with her people to America, settling in the State of Wisconsin. In 1868 she was married to Robert J. White. Together they consecrated their lives to evangelistic service, laboring devotedly for many years in Wisconsin, and later in California. In their united activities our sister worked untiringly as a Bible worker, nurse, and friend of the needy. At length Elder White's labors were brought to a close in 1914; and now his companion sleeps at his side in beautiful Mountain View Cemetery at San Bernardino. She is survived by her children, James White and Dr. Julia A. White, both of Glendale, Calif.

R. F. Cottrell.

Reavis.—Mrs. D. W. Reavis, née Evelyn Gertrude Lewis, was born in Wilkes-Barre, Pa., Dec. 15, 1848; and died in Takoma Park, D. C., Feb. 17, 1931. On both sides of her family Sister Reavis had a remarkable lineage. She was a direct lineal descendant and heir of Anneka Jantz Bogardus, the granddaughter of King William IV of Holland, on her mother's side of the family. Her father was Jonah Roger Lewis, a direct lineal descendant of Roger Williams, a baby dress and cap of Roger Williams', which were made for him by his grandmother, Mrs. Roger, and which he wore, were handed down from one generation to another until they came into the possession of Mrs. Reavis as heirlooms. The Lewis family on her father's side were among the original settlers of Western, R. I., and the first ancestor signed the articles of agreement in the founding of that early settlement in 1661.

Her parents accepted the third angel's message when she was six years of age. When her father accepted the truth, he sold his large farm on the outskirts of Kalamazoo, Mich., and gave the whole proceeds to James White to help build the Review and Herald Publishing House in Battle Creek, reserving only \$500 for himself, his wife, and their five children. Those were days when the pioneers in this work made real sacrifices for the establishment and proclamation of this message.

Sister Reavis attended the public schools in Battle Creek, and qualified herself for teaching. She began her work of teaching in the public schools of Calhoun County, Michigan, at the age of sixteen years, and taught continuously for sixteen years, the last thirteen years of which

she held one position in the Battle Creek public schools in the West End of the city. She had many of the present prominent business men of Battle Creek as her pupils.

On July 6, 1881, she was married to D. W. Reavis. Two children were born to this union, who died during a scourge of diphtheria within one week's time, at the ages of five and three years respectively.

Sister Reavis was always an earnest and devoted Adventist, helping to scatter the literature and to bring others into the message which was so precious to her heart. She was always very active in church work, and filled many offices in the Sabbath school and in the church. In her last illness she was fully reconciled and resigned to rest a little while and awake in the morning of the resurrection to be changed into the likeness of her Lord.

Funeral services were conducted both in Takoma Park, Md., and in Battle Creek, Mich., where she was buried.

Appointments and Notices

PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Michigan desires prayer for restoration to health.

A Montana sister desires prayer for healing from a complication of diseases.

A sister in Washington desires prayer for healing of a disease of long standing.

Prayer that she and her daughter may regain their health is requested by a Wisconsin sister.

A sister in Connecticut requests prayer for the healing of her son, who has been a sailor.

A Missouri sister requests prayer for her son, who must undergo an operation for a dangerous disease.

A mother asks prayer for the healing of her daughter who has recently been mentally afflicted; she is needed by her husband and family.

Prayer for healing from cancer with which she suffers intensely, is requested by a sister in South Dakota; or that, if she is not to be healed, she may bear her pain patiently.

A brother in Minnesota writes: "My wife is in a rather serious physical condition. We would appreciate the prayers of the Lord's people in her behalf. She has small children as well as others who need her."

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Richard E. Wilson, 1304 Harding St., Nashville, Tenn. Denominational papers and periodicals for missionary work.

H. G. Miller, 131 Highview Ave., Jackson, Tenn. Denominational papers, including Harvest Ingathering papers, for reading racks.

Leslie Littell, R. F. D. 4, Lebanon, Tenn. Unlimited supply of Review, Signs, Watchman, Present Truth, papers, and tracts, for a new field.

Mattie F. Lowell, R. F. D. 4, Box 162, Lansing, Mich. Continuous supply of Review, Little Friend, Instructor, Signs, Watchman, and Home and School for missionary purposes.

Mrs. A. C. Merrow, Nowata, Okla. Tracts and papers for missionary work.

Mrs. Isabelle Clapp, Farrington, Wyo., desires to thank those who have sent literature, but needs no more at present.

Mrs. F. F. Price, 365 Brownleigh Ct., Akron, Ohio. Continuous supply of Review, Signs, Watchman, Liberty, Little Friend, and other Adventist literature for free distribution.

Elder A. W. Wennerberg, Swedish S. D. A. Church, 1006 Fourth Ave., Rockford, Ill. This new Swedish church would like some used English papers and tracts, especially Present Truth, for missionary work.

There is an urgent call from one of the foreign fields for a copy of the book entitled, "The Man That Rum Made." Any one who has a copy that he is willing to spare, please write to the General Manager, Review and Herald Publishing Association, Takoma Park, D. C.

J. H. Downes, 10 Throgmorton Avenue, London, E. C. 2, England. Continuous and unlimited supply of Signs, Life and Health, Our Little Friend, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.

BOOKS WANTED

A check-up of our Review and Herald Editorial Library reveals the fact that we have not a complete set of the writings of Mrs. E. G. White. We are lacking the following volumes:

"Experience and Miscellany."

"Special Testimonies," six volumes.

"Bible Sanctification."

"S. D. A. Advent Library," Vol. B.

"Spiritual Gifts," Vols. 2 and 4.

"Appeal to the Youth."

"Life of Christ and His Apostles," Vols. 1 and 2, edition of 1877.

Will persons having copies of any of these books that they would be willing to part with, write us, giving not only the title of each book, but stating its condition and the price? Do not send any book without first writing us and receiving from us a definite order.

Review and Herald Publishing Assn.,
Takoma Park, D. C.

ADVANCED COURSE IN NURSING

The Washington Missionary College offers its fifth year of advanced college work for graduate nurses beginning in September, 1931. Two courses are offered. With satisfactory entrance requirements, the one-year Teacher-Training Course prepares the nurse to do sanitarium supervision or conference field health or Bible work. The satisfactory completion of the two-year course qualifies her in addition as an instructor in colleges, academies, and nursing schools. It also entitles the nurse to the degree of Bachelor of Science, majoring in nursing education. For any further information, write the Director, Department of Nursing and Health, Washington Missionary College, Takoma Park, Washington, D. C.

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."

VOL. 108 APRIL 16, 1931 No. 16

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

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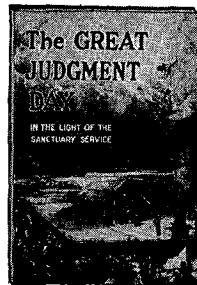
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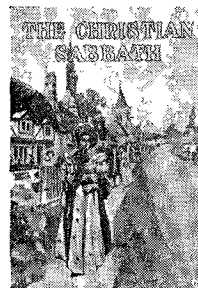
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The Other Side of Death

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What does death mean? Is it to go to heaven, hell, or purgatory, or anywhere else? When a person is dead, is he alive? These questions are answered in this book.



The Christian Sabbath

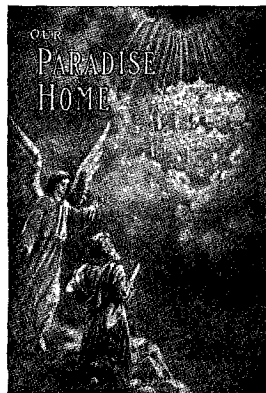
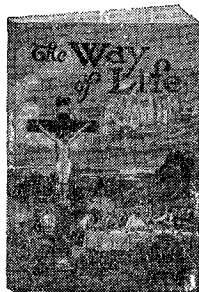
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The world's great drama from Paradise Lost to Paradise Restored. God has been leading in the salvation of men down through the six thousand years, and will soon come again to take His people home.



From Sabbath to Sunday

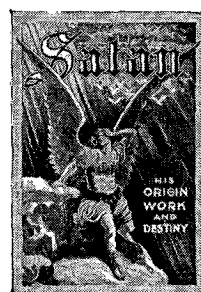
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The Hour of God's Judgment

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Many regard Satan as a myth, but the Scriptures clearly outline his activities and reveal his deceptions. Every Christian should understand the truth on this subject.

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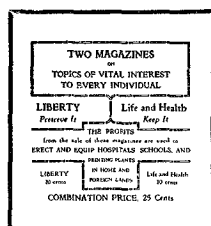
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WASHINGTON, D. C., APRIL 16, 1931

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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.

ALL will read with interest, beginning on page 11, the petition to the League of Nations regarding the revision of the calendar.

A. R. OGDEN, of the Antillian Union Mission, writes under date of March 9: "We have just closed a ten days' general meeting in the Porto Rican Mission. This meeting was held at Rio Piedras, near San Juan. C. E. Wood, of the Inter-American Division Conference, and I were the only workers outside of the local mission laborers. But I am glad to report a most excellent meeting, both in attendance and in the good spirit present."

SENDING reports from his field to the REVIEW under date of March 10, N. Z. Town, president of the Austral Union Conference, writes:

"We are getting along as well as we could expect here. We have a comfortable little home in the house we built when we were here before. During the latter part of February and the first week in March we had some very, very hot weather, the hottest that has ever been known in March in the city of Buenos Aires. When there was any breeze at all, it was from the north, from which direction we get our hot winds here. But a few days ago the wind shifted to the south, we had a good rain, and now the weather is much cooler."

Offering for Rural Schools

THE attention of our people is called in this number of the REVIEW to the work of our rural schools in the South. Each year an offering is received in all our churches in North America to assist in carrying on this work. Sabbath, April 25, is the time when this offering is to be received. We hope

all our people will respond liberally to the call this year. Some of the schools already in operation are really in need of equipment, and others should be established in needy localities. The full amount of this offering is counted on the Sixty-cent-a-week Fund.

GENERAL CONFERENCE DEPARTMENT OF EDUCATION.

Mission Board Items

Earthquake in Nicaragua

AFTER the news of the terrible earthquake in Nicaragua had reached us, we were anxiously awaiting word concerning our work. We were made glad to receive the following cable message from our Inter-American Division headquarters at Balboa: "All workers Managua safe."

We thank the Lord for His protecting care.

Missionary Sailings

Miss Ruth A. Johnson, of Mississippi, and Miss Madge Keller, of the Paradise Valley Sanitarium, National City, Calif., sailed from New York on the S. S. "Leviathan," March 28, for Southampton, England. Miss Johnson, a nurse, has been appointed to work in Angola, Portuguese West Africa. She will spend a few months in Lisbon, Portugal, studying the Portuguese language, before going on to Africa. Miss Keller, also a nurse, will take some special hospital work in London, and then proceed to India, to which field she has been appointed.

Mr. and Mrs. D. M. Millam, returning to the Philippines from furlough, sailed from Vancouver for Manila on the S. S. "Empress of Canada," March 28.

Elder and Mrs. H. M. Lee and family sailed from Los Angeles on the S. S. "Chichibu Maru," March 30, returning from furlough to their work in Korea.

E. KOTZ.

ONE of our sisters writes regarding a recent article in the REVIEW on economy in dress, in which our sisters were advised to do their own dressmaking. This sister inquires if consideration should not be given to other sisters who depend upon dressmaking and sewing for their living; and she wants to know if we do not think that Seventh-day Adventist dressmakers should be patronized by members of the church in preference to others.

Just as far as consistent, we believe that we should patronize the members of our own church for such service as they are able to render. If we were to build a house, we would prefer a Seventh-day Adventist carpenter; or to have a suit made, we would prefer a Seventh-day Adventist tailor. And we believe that just

as far as consistent this principle should be followed by our readers.

At the same time we are entirely in harmony with the advice given in the article on economy. We know of no finer accomplishment for any woman to possess than to be able to make her own dresses or to cook food for her family. And we believe that every woman, as far as consistent, should have a knowledge of these useful arts.

WRITING from Poona, India, under date of February 24, O. Montgomery expresses his great sorrow at the death of Elder E. R. Palmer. He says:

"Brother Palmer was a man of unusual ability, a counselor to whom had been given the spirit of wisdom. His integrity and loyalty to the message and the cause of God had been proved through the years to be of sterling quality. We shall miss his presence among us and his helpful counsel and clear discernment.

"We have had a very successful trip around India, and have been wonderfully blessed in what we have seen in the progress of the work of God in this field. Surely the Lord is blessing in no uncertain way. While there are many problems, there are many encouraging omens and evidences of divine leadership."

"Have You Plenty of Books on Hand?"

ONE of our faithful colporteurs, Lo Chi Chen, because of untoward conditions in his territory, unfortunately fell behind fifty or sixty dollars in his payments to the tract society. Purposing to help this colporteur lift his debt and encourage him in the canvassing work, F. M. Larsen, publishing agent of the East China Union Mission, came to Nanking.

Together with Colporteur Lo, Brother Larsen visited Dr. H. H. Kung, who is a direct descendant of Confucius, and is at the present time minister of commerce, industry, and labor of the Nationalist government. Some time previous to this, Brother Larsen, as chaplain of the Shanghai Sanitarium, had become acquainted with Dr. Kung during his stay at the institution.

Exhibiting the book, "Yen-nien I-shou" ("Health and Longevity"), the canvassers briefly mentioned its merits and usefulness. "This is an excellent book," responded Dr. Kung; "I will take fifty copies in the \$4 binding."

Hence Brother Larsen's question addressed to us upon his return to the tract society office, "Have you plenty of books on hand?"

O. B. KUHN.