

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 26

NOW IS OUR OPPORTUNITY

BY J. W. MACE

CONDITIONS in the world generally are perhaps the hardest we have ever experienced. At the same time, fields were never whiter, and prospects were never brighter in our great soul-winning campaign, than they are now. Opportunity is knocking at our door, an opportunity of reaching people who are willing to listen, who are eager to know, who have been jarred into consciousness, as it were, by the economic conditions that confront them. Every intelligent man and woman knows that times are unusual and the future uncertain; and the message we bear of the soon coming of Christ finds a lodgment in hearts as never before. Our literature is coming into its own; our seed sowing is bearing fruit; our efforts are being rewarded. From now on we can look for a quick harvest, for the seed will germinate very rapidly; "the sower will overtake the reaper."

What a responsibility rests upon you and me in the face of such tremendous issues! Can we turn our back on our personal relationship to this cause, and give preference to our own inclination, our job, our satisfied church relationship? Six thousand years are reaching their culmination, their climax, in our day. We must "go," and as we go we must "preach the gospel to every creature." This is our job. This is our obligation. And as we preach the word by mouth or by the printed page, the power manifested in the latter rain will fall upon us, and we shall have another Pentecost greater and more wonderful than that in the apostles' day, for our work is greater and more far-reaching, including the world of two billion people.

Awake! arouse! the clock of doom is about to strike! This is our "little time of peace," our day of delayed service. Listen to our Leader, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

Revelation 3:14

What is the meaning of the words used in Revelation 3:14: "The Amen," "the beginning of the creation of God"? A. B.

In answering this question we cannot do better than to quote this paragraph from G. Campbell Morgan's book, "A First Century Message to Twentieth Century Christians," pages 192, 193. Of the identical phrase in question, Dr. Morgan says:

"The last phrase brings us back into the sublimity of majesty. As we read it, we are impelled to worship. 'The beginning of the creation of God.' Having noticed the reference to Laodicea in Colossians, it becomes interesting to read Colossians in the light of Laodicea, and to notice how this very expression, 'the beginning of the creation of God,' is one of the pillars upon which the truth of the Colossian epistle rests. In that sublime and matchless statement concerning the glories of Christ, occurring in the first chapter of Colossians, verses 15 to 18, these words occur, 'Who is the image of the invisible God, the First-born of all creation, for in Him were all things created, in the heavens, and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together, consist.' This betokens rank and right lying behind all other. If the heart ever questions the deity of Christ, it is well to go back and ponder this great statement. It is impossible to retain this in the Bible if Christ be anything less than God, and all the sublimity of these declarations lies in the suggestion within this title."

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Tithing

If, as has been said in your questions and answers, "all the laws of the Levitical system except the moral law expired by limitation at the cross," on what ground do we teach that the payment of the tithe is a moral obligation? E. M.

Tithing did not originate with the Levitical system, and is no part of it. As Paul shows in Hebrews 7:4-10, Levi paid tithes in Abraham.

It is true that the tithe is mentioned in Leviticus 27:30, but only as an existing institution, thus: "All the tithe of the land . . . is the Lord's: it is holy unto the Lord." The tithe being the Lord's, common honesty requires that it be paid to Him. (See Ex. 20:15, 17.)

This obligation of honesty is enforced, not by any precept of the Levitical law, but by the moral law of ten commandments. As we learn in Romans 3:10, this law stops every mouth, showing all the world to be guilty before God.

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Isaiah 34:10

When and where will this scripture be fulfilled? T. J. D.

This scripture will be fulfilled in the desolated earth during the one thousand years of Revelation 20:1-5.

Jeremiah 4:27-29 refers not only to the same time and the same condition of desolation, but verse 5 gives intimation of a restoration; this verse 5 is therefore parallel with Isaiah 35, a chapter that describes in considerable detail the earth restored to its original condition of peace and perfection.

Usually "forever" means without end, eternally; but in the Scriptures it does not always have that meaning. For example, in Jonah 2:6 the prophet, in describing his experience while in the stomach of the great fish that swallowed him, is represented as saying: "I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast Thou brought up my life from corruption, O Lord my God."

The thought is about the same as is conveyed in the expression we sometimes hear, "It seemed an eternity," i. e., a very long time.

We find in 2 Kings 5:27 an instance of the same Hebrew word *leolam*, rendered "forever" in Isaiah 34:10. The reader will readily recall the curse pronounced by the prophet upon his unfaithful servant: "The leprosy of Naaman shall cleave unto thee, and unto thy seed forever."

Commenting upon these words, Dr. Adam Clarke says:

"Some have thought, because of the prophet's curse, . . . there are some persons still alive who are this man's real descendants, and afflicted with this horrible disease. . . . To me it appears absurd; the denunciation took place in the posterity of Gehazi till it should become extinct, and under the influence of this disorder this must soon have taken place. The 'forever' implies as long as any of his posterity should remain. This is the import of the word *leolam*. It takes in the whole extent or duration of the thing to which it is applied. The

forever of Gehazi was till his posterity became extinct."

We understand from the Scriptures that there are two burning days, the one when Christ comes at the beginning of the one thousand years of Revelation 20:1-5, at which time the righteous dead are raised to life and together with the living righteous are clothed with immortality and are caught up to meet the Lord in the air. (See 1 Thess. 4:15, 16.) At this time are fulfilled 2 Thessalonians 2:8 and Jeremiah 4:23-27. The redeemed are taken to heaven in answer to the petition of Christ's prayer, as recorded in John 17:24: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

While the earth lies desolate for a thousand years, the redeemed reign with Christ in heaven, as declared in Revelation 20:4.

As we are told in Romans 4:13, the promise to Abraham embraced the whole earth. Here it is: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

We have already seen (Gal. 3:29) that not the fleshly descendants of Abraham, but the spiritual seed are the children of God, and heirs of the promise. Therefore when in Romans 11:26 we read, "All Israel shall be saved," we must understand, not that all the fleshly descendants of Abraham shall be saved, no matter how wicked, but that all who are Christ's are "Abraham's seed, and heirs according to the promise."

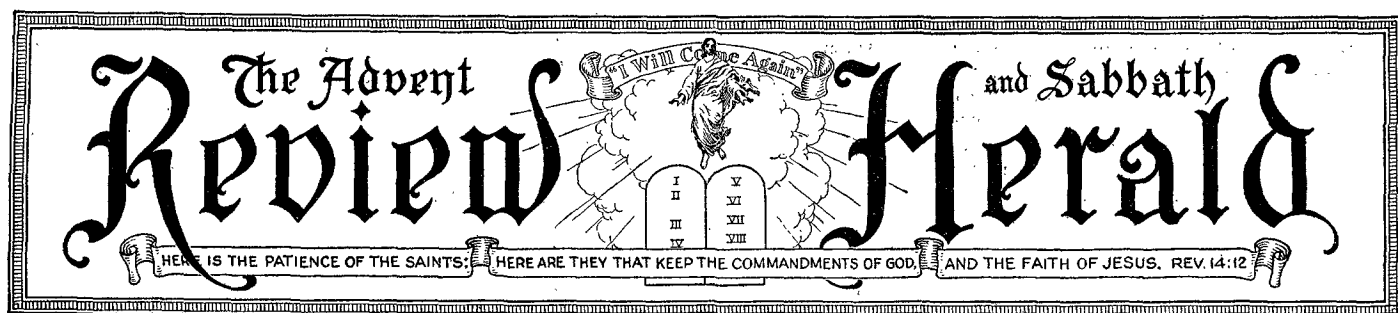
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Movies and Charivaris

Is it right for Seventh-day Adventist church members to attend "talkies" and "movies"? Is it right for Adventists to join unbelievers in charivari for newly married couples?

L. W.

The habit of attending "movies" and "talkies" is not consistent with the faith of Seventh-day Adventists. And charivaris are coarse and offensive to good taste. Seventh-day Adventists should hold themselves aloof from all such things.



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Protestant Ministers Reply to Calendar Questionnaire

In Four Parts—Part I

Present Status of the Calendar Movement—The Taking of the Ministerial Poll

FOR something over two years now the REVIEW has published from time to time reports on the growth of the movement for calendar revision. From a small, obscure affair it has now taken on world dimensions. Some twenty-seven different nations have had national calendar committees functioning. And now as we write these lines the reports of these various committees are being examined by a special preparatory committee of the League of Nations, which was called on June 8. This preparatory committee is proceeding to put into shape some definite plan of calendar revision for formal study by the Committee on Communications and Transit of the League, which will hold a quadrennial conference at Geneva, beginning October 26 of this year.

The preparatory committee now in session is conducting public hearings on the question, and certain of our representative brethren in Europe will present personally our protest against any revision that would break the weekly cycle. While the United States government is not officially participating in the work of the preparatory committee, Dr. Charles F. Marvin, chief of the U. S. Weather Bureau, and vice-chairman of the United States Calendar Committee, is in attendance, at the request of the League of Nations, to give certain expert counsel.

In passing, it might not be amiss to remind our readers that Dr. Marvin, whose counsel as a calendar authority is thus sought by the League, is the joint author with Cotsworth of the pamphlet setting forth the theory that the ancient Israelites had a fixed calendar, and has been one of the most active workers in behalf of a thirteen-month blank-day calendar.

Just what particular plan for revision

this preparatory committee will set before the Conference on Communications and Transit, or what final report the conference will draft, after its meeting in October, remain to be seen. But this much at least can be deduced, the calendar question is steadily gaining headway. If the conference in October can agree on some particular plan, the matter will then be placed squarely before the legislatures of the different countries, the United States along with the rest, for ratification.

Supplementary Report Examined

So much for the facts which bring the history of the calendar question up to date. We wish now to examine a document submitted to the Secretary of State at Washington in May of this year, entitled, "Supplementary Report of the National Committee on Calendar Simplification for the United States." It will be recalled that the United States, in common with the other leading nations, appointed a national committee to study calendar reform, and that the report of this committee was submitted on Aug. 14, 1929.

This present document, as its name explains, is a supplementary report. The chief purpose of this additional report is to give further evidence of the growth of the general interest and to discuss more fully the religious problem in calendar revision. The first thirty-one pages describe in quite specific fashion how various organizations are swinging to the support of calendar change, and how many business concerns are now using in their private affairs the so-called thirteen-period calendar, which is roughly analogous to the proposed Cotsworth plan. The list of such business firms is quite an impressive one, the most significant fact being that the large majority of those firms

have made this change just in the last three or four years.

Sabbatarian Activity Changes Committee's Plans

Most of the remainder of the document consists of a discussion of religious opinion on the question in the United States. This discussion is prefaced with the explanation that in its original plan the national committee had not intended to include a discussion of religion, leaving this aspect for consideration by an international conference, and that that was why no extended space was given to religion in the main report submitted in 1929.

"Circumstances developed, however, after the publication of its report, which required the committee, in order to prevent public and official misunderstanding, to conduct a definitive inquiry into American religious opinion as far as it could appropriately do so, and consummate the information on this phase of calendar reform already in its possession. This inquiry was conducted among the Protestant faiths, and consisted chiefly of a questionnaire sent to a representative list of Protestant clergymen, the results of which are herewith presented, together with the previously reported attitude of the Roman Catholic Church, the Eastern Orthodox Church, and American religious leaders of the Jews, Seventh-day Adventists, and Seventh Day Baptists.

"The circumstances were that a small religious minority composed of Jews, Seventh-day Adventists, and Seventh Day Baptists, whose Sabbath is Saturday, proceeded, as citizens, to seek from the Congress and the government, a favorable decision, in advance of the contemplated international conference, on certain religious objections which they alone had raised; and also made questionable claims that the rest of the religious population had similar grounds for objection."—Page 34.

The report then describes just how the National Committee believed that Sabbatarians had stirred up opposition, and also the extent of this opposition, as follows:

"The effort of these groups to invoke the support of the Congress and the government for their objections consisted of petitions urging a proviso against American approval at the International Conference of any plan of calendar reform based upon the 'blank day' or 'year day' principle as being incompatible with their beliefs and religious laws, and detrimental to the practice of their religion. . . .

"The views of these religious interests were also given wide publicity by them, with the result that there was brought to public notice, and to that of the Congress and the government, the religious views of a small minority without there being a similarly definite indication of the views held by the majority of the religious population. Moreover, it was publicly claimed by spokesmen for these interests, and implied in some of their petitions, that the principle of calendar reform in question was not compatible with the beliefs and practices of the Sunday-keeping majority, and, therefore, was unacceptable to religion in general."—Pages 35, 36.

The report contends that "the Committee was convinced that these claims were not correct," and that "for the great majority of the religious population of the United States, there did not exist as an obstacle to calendar reform any question of dogma, doctrine, or canon law."

List of Ministers Circularized

The report then reminds the reader that back in 1924 the Catholic Church went on record to the League of Nations that "from the point of view of dogma, the reform of the calendar would meet with no difficulties;" that in the same year the Eastern Orthodox Church had expressed itself similarly; that later on the Federal Council of the Churches of Christ in America had declared that "no question of morals or religion is involved" in calendar revision; and that when the Federal Council inquired as to the calendar convictions of the twenty-seven bodies that constitute the League, only two took action, the Moravians, affirmatively, and the Seventh Day Baptists, negatively. Therefore, we read on page 39:

"In view of the foregoing considerations, the Committee found its remaining recourse was to obtain a consensus among Protestant clergymen as individuals. With the co-operation of the Federal Council, this was undertaken, and a questionnaire was sent out to an extensive list of ministers furnished by the Federal Council. The list covered cross sections of the following denominations, the number of clergymen for each being roughly in proportion to its lay membership, and geographically representative:

Church Members
U. S. Census, 1926

- "Baptist8,440,922
- Congregational 881,696
- Presbyterian2,625,284
- Episcopal1,859,086
- Reformed 515,025
- United Brethren 377,436
- Methodist8,070,619
- Universalist 54,957
- Disciples of Christ1,377,595

- Friends 110,422
- Lutheran1,525,765
- Unitarian 60,152

"The questionnaire was also sent to lists of ministers of the two Sabbatarian denominations:

Church Members

- "Seventh-day Adventist. 110,998
- Seventh Day Baptist .. 7,264"

The report reminds us that the questionnaire was accompanied by two booklets prepared by the committee, entitled, "What Is Your Opinion on Improving the Calendar?" and, "Religious Aspects of Calendar Reform," and that these booklets presented, "respectively, the general question of calendar improvement, and the pro and con of the religious questions."

The report then bursts out triumphantly:

"The replies, received from 1,478 ministers, conclusively refute the claims of the Sabbatarian spokesmen that the Protestant denominations in general share their objections with regard to the seventh-day sequence.

"The returns from each denomination came from all sections of the country, and from both rural and urban communities."—Pages 40, 41.

Comments on the Questionnaire's Validity

The accompanying chart, which is a reproduction of page 42 of the report, gives the full results of the questionnaire. Before entering into any discussion of the various statements made in the report concerning this question, we wish to offer a comment or two on the validity of the questionnaire itself as an indicator of the real convictions of the Protestant ministry at large. Perhaps it does really indicate, but the evidence available in connection with the questionnaire does not enable us to make sure by any means.

In raising a question as to the reliability of questionnaire returns, we are not doing a new thing, for long

before this particular one was sent out, the very methods employed in conducting all such inquiries brought them under heavy indictment. Too often has it been discovered that the returns received on a proposition were determined very largely by the angle from which the matter was presented. In other words, those sending in replies had had presented to them only one side of the question. If that indictment holds for other questionnaires, it certainly holds for this one, for the documents which accompanied the inquiry were prepared by the calendar revisers in an endeavor to make calendar revision seem the most appealing thing in the world, and then the ministers were asked to vote whether they had any objection to it. The calendar committee stresses the fact that in these documents are found statements setting forth the views of the Jews and Seventh-day Adventists in opposition. True, there were a few paragraphs on the negative side, while the remainder of the document consisted largely of an attack upon these few paragraphs that had been incorporated.

We wonder whether the national committee would have considered our findings authoritative, if we had sent out a questionnaire to all the clergy, accompanying it with a document which, though incorporating a few paragraphs giving the calendar advocates' viewpoint, consisted almost altogether of the most persuasive arguments we could discover in opposition to the calendar revisers' viewpoint. We say "we wonder." Really, we don't. We are quite sure how they would regard the returns that we might obtain. And the unprejudiced onlooker would rather agree that they were well justified on general principles in challenging the accuracy of the figures that we received. Again we say, the questionnaire un-

RESULTS OF QUESTIONNAIRE

- Question A—Do you favor calendar simplification, and if so, do you favor the adoption of a fixed, perpetual and uniform calendar?
- Question B—Do you see any objection on religious grounds to such a calendar causing the occurrence of one 8-day week each year and two such weeks in leap years?
- Question C—Do you favor the fixation of Easter?

TOTAL REPLIES	QUESTION A			QUESTION B			QUESTION C		
	For	Against	No reply or indefinite	For	Against	No reply or indefinite	For	Against	No reply or indefinite
1478	1004	421	53	1080	336	62	1056	268	154
Denominations	QUESTION A			QUESTION B			QUESTION C		
	Definite Replies	For	% Against	Definite Replies	For	% Against	Definite Replies	For	% Against
BAPTIST	160	104	56	153	115	38	151	115	36
CONGREGATIONAL	154	131	23	153	142	11	145	131	14
PRESBYTERIAN	169	106	63	167	117	30	143	112	41
EPISCOPAL	184	143	39	185	158	27	180	144	36
DISCIPLES OF CHRIST	224	171	53	222	177	45	217	178	39
REFORMED	160	107	53	160	118	42	157	125	32
METHODIST	169	146	23	161	150	11	162	148	14
LUTHERAN	47	40	7	50	45	5	47	37	10
UNITARIAN	29	27	2	30	29	1	29	28	1
UNITED BRETHREN	10	8	2	10	9	1	9	8	1
UNIVERSALIST	8	6	2	11	10	1	10	9	1
NO DENOMINATION GIVEN	4	3	1	9	8	1	8	7	1
SEVENTH DAY BAPTIST	54	3	51	55	2	53	30	13	17
SEVENTH DAY ADVENTIST	43	1	42	46	0	46	22	0	22
TOTAL DEFINITE REPLIES	1425	1004	421	1416	1080	336	1324	1056	268
OMITTING 7TH DAY DENOMINATIONS	1328	1000	328	1315	1078	237	1272	1043	229

This table gives the returns from the questionnaire sent to the Protestant ministers of the United States last year by the Calendar Committee. This is a reproduction of page 42 of the Supplementary Report submitted by the Calendar Committee in May, 1931.

der consideration *may* reflect the relative convictions of the Protestant ministry on calendar revision, but the fashion in which the vote was obtained does not permit certainty, to state the matter most conservatively and charitably.

In a footnote on page 43, a comment is made on the disparity between the resolution against calendar revision passed by the Disciples of Christ in their national convention in Washington last October, and the questionnaire returns showing 80 per cent of the Disciples of Christ ministers as seeing no "objection on religious grounds" to a blank-day calendar. The inference that the report would have the reader plainly draw is that the convention resolution did not represent the mind of the ministry of that denomination, because the questionnaire told a different story. This is really quite unusual reasoning: The ministers of that denomination who had to determine their vote pro or con in terms of the persuasive calendar literature that was sent to them, are declared in this report to reveal more accurately the real mind of the denomination than the decision of a convention which passed unanimously the resolution against calendar revision, upon the recommendation of the resolution committee which had the express responsibility of weighing the merits of this and any other resolution! *Perhaps* the questionnaire returns do more accurately reflect the attitude of the ministry in that denomination than the resolution passed in their Washington convention. We say "perhaps," for the facts in the case do not necessitate any such conclusion. We might even argue the opposite with great force; but we are not interested in an argument, but rather simply in giving the facts. We are willing to let our readers draw their own conclusions.

Small Number of Replies

One more point as to whether the questionnaire may safely be relied upon as indicating the relative convictions of the great body of the Protestant ministry. The report declares that the "questionnaire was sent out to an extensive list of ministers" of various denominations, "the number of clergymen for each being roughly in proportion to its lay membership." This is as near as we can come to discovering in the report itself the actual total of the list circularized. Correspondence with the national committee headquarters has thus far failed to elicit the information. And this point is a very important one, for any careful report on a questionnaire always gives some consideration to the relationship between the num-

ber who receive the inquiry compared with the number who reply. For if the contrast is too great, the suspicion may easily attach that the questionnaire returns are not sufficiently large to be authoritative.

While it is impossible to discover accurately the number of ministers who received the inquiry, the most conservative figure possible from the available facts indicates that the number was indeed "extensive," but the total replies were only 1,478, and sixty-two of these had to be placed in the column of "No reply or indef-

inite" as touching the question of the blank day. The contrast between these figures and the total of those that must have been circularized, or between these figures and the total of the Protestant ministry, is so great that many careful students of figures would question seriously the value of the returns. Again we say that these returns *may* indicate the real mind of the whole body of the Protestant ministry, but that the available facts do not make necessary any such conclusion.

F. D. N.

(To be continued)

The Lesson of Valley Forge

The Spiritual Crisis to the Church

VALLEY FORGE is about twenty miles northwest of Philadelphia, Pa. It was in this valley that the American Army of the Revolution, consisting of about 10,000 men under the command of George Washington, spent the winter of 1777-78. They suffered extremely from cold, starvation, and sickness. The army received very little in the way of supplies of food or clothing; it erected its own crude huts in which to live. December 23, 1777, Washington wrote: "We have this day no less than 2,873 men in camp unfit for duty because they are barefoot and in other ways unclothed. Numbers are still obliged to sit all night by fires."

Naturally there were many desertions and a few mutinied, but the very large proportion of this small army bore their sufferings with manly fortitude and courage. They felt that they were contending for great principles of liberty, and that the cause of American independence was at stake and dependent upon their loyalty.

Because of this winter of suffering, and particularly because of the courage exercised by the commanding general and his followers, Valley Forge has come to be an American synonym for loyalty, fortitude, and faithfulness. We recognize that other nations, as well, have their "Valley Forges,"—historical spots where great victories were won, where vital issues were decided. And we recognize that any one of these would afford fully as fitting a text for this article.

Illustrating Present Crises

May 30 witnessed a memorial gathering in celebration of the events centering around this humble valley. President Hoover made an address on the occasion. It is worth while to quote a few sentences from that address because of the moral lessons which may be drawn from his utter-

ances. He uses the suffering at Valley Forge to illustrate the seasons of stress and suffering through which the world is passing at the present time:

"The American people are going through another Valley Forge at this time. To each and every one of us it is an hour of unusual stress and trial. You have each one your special cause for anxiety. So, too, have I. The whole nation is beset with difficulties incident to a world-wide depression. These temporary reverses in the march of progress have been in part the penalty of excesses of greed, of failure of crops, and the malign inheritances of the Great War, and a storm of other world forces beyond our control. Their far-reaching effects have fallen heavily upon many who were in no wise concerned with their causes. Many have lost the savings of a lifetime, many are unemployed, all know the misgivings of doubt and grave concern for the future."

President Hoover feels that the present economic depression will soon pass, that with the great resources possessed by the nation and by the world, a readjustment to normal conditions will soon prevail; and as we view the improvement already setting in, we judge that this hope is fully warranted.

The moral he would draw from this historical experience of the past and the incitation to the same spirit of heroism today, are expressed in his concluding remarks:

"Valley Forge has come indeed to be a symbol in American life. It is more than the name for a place, more than the scene of a military episode, more than just a critical event in history. Freedom was won here by fortitude, not by the flash of the sword. Valley Forge is our American synonym for the trial of human character through privation and suffering, and it is the symbol of the triumph of the American soul. . . . Valley Forge met such a challenge to steadfastness in times and terms of war. Our test is to meet this challenge in times and terms of peace. It is the same challenge. It is the same test of steadfastness of will, of clarity of thought, of resolution of character, of fixity of purpose, of loyalty to

ideals, and of unshaken conviction that they will prevail."

A Spiritual Valley Forge

Valley Forge in the life of this nation may be taken as a fitting illustration of the experience through which the church of God has passed many times during its history; and the fortitude and courage of the American soldiers on that occasion may be taken as an example of the fortitude and courage which should possess the church in every age, and particularly at this time. Yea, even more than the spirit they manifested under trial, the example of Christ and of many of His saints through the ages may be taken as an example to the church at the present time. Christ, not man, is our example under every circumstance of life.

Even above the financial depression and the crisis of finance, the church of Christ faces a spiritual crisis. The high and holy standards of Christianity are being assailed from every quarter. Worldliness is seeking entrance into many professed Christian lives. The question is, Will the church in this time, when its Christian faith is assailed, when the holy principles of justice and truth for which it stands are being discredited by the great multitude, when with many vice is esteemed higher than virtue and lust supplants love, when dissipation and trickery and conceit are exercised in place of honesty and truth,—will the church of Christ prove true to her high and holy calling? To this we are earnestly exhorted. The word of the Lord to the apostle Peter comes to us:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Peter 5:8, 9.

The apostle Paul, who witnessed to his faith by his death of martyrdom, bears this testimony: "Watch ye, stand fast in the faith, quit you like men, be strong." To Timothy, his son in the faith, the apostle gave this earnest admonition a short time before he yielded up his life:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12-16.

A Call to Loyalty

In the days upon which we have entered and in the experiences before us, whatever they may be, it is for us to show this same unswerving in-

tegrity. In these days of uncertainty we must draw faith from the doubtings of others, love from their coldness, courage from their cowardice, loyalty from their treason. And God will stand with us in the conflict. We have nothing to dread for the future when we array ourselves on the side of Christ.

We have nothing to fear so far as financial depression is concerned, because God will take care of His own; He will supply the necessities of His trusting children. We have nothing to fear for the work of God. Indeed, we shall see in God's work greater

prosperity in the future than we have ever seen in the past. The very conditions we face in the world around us are the call of God to an unrepenting world, and these conditions are awakening inquiries in many minds. They lead men to seek God for relief, and this affords us the greatest opportunity we have ever had in the experience of this movement to lead men to Christ and to show them the significance of the things that are coming upon the earth.

May God make us true in every trying experience that shall come to us.

F. M. W.

"What Is the Chaff to the Wheat?"

THIS question, asked in Jeremiah 23:28, is one that should receive very serious consideration today, when every wind of doctrine is blowing, when thousands upon thousands in the popular churches are being led to reject even the very fundamentals of the Christian religion, and when within our own ranks some are being switched off from the more vital things of the message to the discussion of the pros and cons of some intensely technical questions, such as degrees of inspiration, the exact beginning of "this generation," and a number of other matters of like minor importance.

We would not discourage the study of the prophecies, especially the books of Daniel and the Revelation. These we have been urged to study, with the assurance that they contain truth for our time that we need; but while doing this let us not lose sight of the fundamental truths taught in these books, nor begin to discount the doctrines that have made us the people we are today.

The man blind from birth who was given sight by Christ, as the story is told in John 9:1-38, when closely pressed in argument by the Jews, took refuge in the, to him, patent fact expressed in these words, "Whereas I was blind, now I see." Verse 25.

This recalls to the memory of the writer a story told some years ago of an old minister and college professor who described his attitude toward fundamental truth and certain speculative matters thus: "I sometimes venture out a little upon some of these disputed questions, but before doing so I make fast by a rope to some old root of a fundamental doctrine of divine truth, and when I find myself getting beyond my depth, I just pull back to that old stump."

Now that is just what every Seventh-day Adventist should do. We are living in that age of the world spoken of by our Saviour in Luke

18:1-8, a time when true faith will be well-nigh extinct, and concerning which He asks, "Will the Son of man find faith on the earth?" The man born blind, but given sight by Jesus, was overwhelmed by questions and objections which he could not meet; he was not skilled in polemics; but he knew that whereas he had been blind until he met Jesus, now he could see.

Many of us also were once blind to some of the most precious truths of the word of God; but when present truth came along, we received our sight, and to us the Bible became a new book. Let us continue to cherish it, and not allow any one to take away from us that which we received when God in His great mercy gave us spiritual sight to discern and faith to make our own the precious promises before hidden from us. Let us have open minds, but beware of views that are at variance with the very fundamentals of some of these truths which brought us to Christ, and which are today leading many of our fellow men in the blessed path of peace and holiness.

C. P. B.

PRAYER is not to work any change in God; it is to bring us into harmony with God. When we make request of Him, He may see that it is necessary for us to search our hearts and repent of sin. Therefore He takes us through test and trial, He brings us through humiliation, that we may see what hinders the working of His Holy Spirit through us. There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty. . . . Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. . . . If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us.—*"Christ's Object Lessons,"* p. 143.



The Sermon



The Foundation of Christian Experience*

By W. W. PRESCOTT

TODAY has been a good day for us. God has shown us how ready He is to respond to any effort on our part to seek a closer union with Him and a better preparation for efficient service. I am sure we all desire that this experience shall be a permanent one, that it shall not be merely a matter of a few hours, or of a day, but that it shall become an abiding experience of close fellowship with God through the outpouring of His Spirit.

Christianity a Historical Religion

I desire to study with you this evening concerning the certainties of Christian experience,—the solid foundation upon which our hope and our experience day by day may rest. I note first the scripture in the first epistle to the Corinthians, the third chapter and the eleventh verse: "Other foundation can no man lay than that which is laid, which is Jesus Christ." Our religion differs from any other so-called religion in this respect,—that it is founded upon a Person, that it is not a speculative philosophy, that it is not the result of human thought, but that it is founded upon a Person who has lived in history, so that Christianity is a historical religion. Outstanding in significance in connection with this historical feature of Christianity, there are four words. They are Bethlehem, Calvary, Olivet, Pentecost. I call your attention to these four words as representing a four-square foundation for our hope—Bethlehem, Calvary, Olivet, Pentecost.

Christ's Birth

Bethlehem—Matthew the second chapter and the first verse: "Now when Jesus was born in Bethlehem of Judea." Born in Bethlehem. Again we read of it in John 1:1, 14: "In the beginning was the Word, and the Word was with God, and Word was God." "And the Word became flesh, and dwelt among us."

Now I call attention to what I regard as a very important feature in this connection, and that is this: The difference between mere history and the gospel. That Jesus was born in Bethlehem of Judea, that the Word became flesh and dwelt among us, is

a historical fact. But we might emphasize that fact at great length, and certainly a most important fact it is, but there is no gospel simply in the fact. The fact must be interpreted to us.

Now note the interpretation of the fact by virtue of which it becomes the gospel to us: "A virgin shall be with child, and shall bring forth a Son, and they shall call His name Immanuel; which is, being interpreted, God with us." Matt. 1:23. That is the good tidings. Again we read the message of the angel to the shepherds on the plains of Bethlehem: "Be not afraid; for behold, I bring you good tidings of great joy which shall be unto all the people: for there is born to you this day in the city of David a Saviour." Luke 2:10, 11. "The Word became flesh, and dwelt among us"—a historical fact. He was a Saviour—good tidings.

Christ's Death

Now I note the difference between simply speaking of historical facts and presenting the interpretation of those facts, which constitutes the facts a real gospel to us. Christ died. Every one of the four Gospels expressly mentions this fact in a very simple way,—that He yielded up His Spirit. But there were others who were put to death on that same day and in the same way. The mere fact of the death of the Man on the cross is not necessarily a gospel to us. There must be an interpretation of this fact before it becomes to us a gospel. Now what is the interpretation of this fact to us? "I delivered unto you first of all"—that is among first things, that which is of first importance—"I delivered unto you first of all that which I also received: that Christ died for our sins." 1 Cor. 15:3. That is good tidings. Not simply the fact that He died, but that He died for our sins. And again in Romans 5:8, we read this interpretation: "God commandeth His love toward us, in that, while we were yet sinners, Christ died for us."

Christ died in response to our need. Christ died on our account, with particular reference to us. Now further, how is death interpreted? "Since then the children are sharers in flesh

and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. Now what is the interpretation of His death?—"That through death He might bring to nought him that had the power of death," the devil, and might bring deliverance to those who all their lifetime are afraid of death. His death was to bring that deliverance from that fear. It means something to us that this Person died.

Christ's Ascension

Again, Christ rose and ascended to heaven. When the women came to anoint the body, you remember they found the tomb empty, and there was a message to them in these words, "Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5, 6. That has a wondrous meaning to it. Then He Himself departed from them, and was received up into heaven.

Note the fact, He is not here, but has ascended to heaven. Of what interest is that to you and me? What difference does it make to us that He rose and ascended to heaven? What light does the Scripture throw upon this? "Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." Heb. 9:24.

He ascended for what purpose?—That He might appear before the face of God for us. "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7:25. We have an advocate with the Father, Jesus Christ the righteous, and "He is able to save to the uttermost." "He ever liveth to make intercession" for us. And that is the gospel of His resurrection and ascension.

Christ's Ministry

Christ ascended into heaven, but He did not forget us. His work for us did not close when He parted from His disciples and was received up into heaven. Pentecost came. With

*Abstract of sermon at Spring Council, Takoma Park, May 1, 1931.

it there came a remarkable scene. Some tried to explain it one way, some another. Peter explained it in the right way. He spoke of the death of Christ, the Messiah, and then he said, "This Jesus did God raise up, whereof we all are witnesses. Being therefore at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear." Acts 2:32, 33. Jesus, who died, who rose again, who ascended to heaven, is the explanation of Pentecost. He did something that day that has a most marked effect upon our gospel history and our Christian experience.

The Interpretation of This Ministry

Now what is the interpretation of this ministry? What is the interpretation of the fact that He poured out that day the Holy Spirit? Ah, this is the very heart of the gospel. Let us give a little special attention to these familiar words: "If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you." John 14:15-17.

Note in these simple words the turning point in the development of the gospel. "Ye know Him; for He abideth with you." That is the present tense. "And shall be in you," future tense. "He abideth with you," present experience, "and shall be in you," future experience. Notice our Lord's further statement in verse 18, "I will not leave you desolate: I come unto you." Mark the personal pronoun, "I come unto you." Let us read further: "Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also. In that day,"—the day when this was to come to pass, the day when the Comforter was to come,—"in that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14:18-20.

That is the interpretation of the coming of the Comforter, the outpouring of the Holy Spirit, and I hope its significance will not evade us. The coming of the Comforter is the coming of Christ in the Spirit to dwell in us. I maintain that no person can possibly be ready for the return of Christ, the coming of Christ in the clouds of heaven, to whom Christ has not already come by the indwelling Spirit. So that this statement is to become a real experience

with every one, that wondrous fellowship—I in the Father, ye in Me, and I in you. This is the fellowship to which we are called. This constitutes the gospel of this ministry of His in pouring out His Spirit. It was granting to us that intimate personal fellowship with the indwelling Christ. We have been called into the fellowship of His Son. It is not imaginary, it is not feeling, it is a blessed union with a Person, a union more intimate than is possible between any two human beings.

We may seek to enter into each other's experience, and to share each other's sorrows and joys, and that is all well; but there is a fellowship provided for between Christ and the believer far and away more intimate than is possible between two human beings. It is the fellowship of life with life, it is the fellowship of spirit

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### *Our Heart's Longing*

BY MAE C. LAING

I'm tired of weakness and sinning,  
I'm weary of sickness and pain;  
I'm longing tonight to see Jesus,  
Who has cleansed me from each guilty stain.

I'm longing to rest in His kingdom,  
Where the glory shall never grow dim;  
I'm far from my home, and I'm homesick,  
But I know that I soon shall see Him.

For signs all about us are telling  
His coming is now near at hand,  
And soon we shall see Him descending  
With all of the bright angel band.

He's coming to gather His loved ones  
From north, south, and east, and the west,  
And will waken out of their slumbers  
His saints who have been laid to rest.

He will take them all with Him to heaven,  
The bliss of His kingdom to share;  
The thought fills my soul with rejoicing,  
Hallelujah! I soon shall be there.

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with spirit. It is a fellowship that we cannot manufacture; we simply avail ourselves of the privilege granted to us. But it is the very heart and center of Christianity as an experience.

Preaching Facts and Preaching the Gospel

I will now call your attention to the difference between preaching facts and preaching the gospel. Paul said, "We preach Christ crucified." 1 Cor. 1:23. But there is a marked difference between preaching Christ crucified and preaching the crucifixion of Christ. Of course the fact must be proclaimed, but the fact apart from the interpretation does not have salvation in it for us.

Suppose I were able to picture before you that terrible scene on Cal-

vary so that you would all be moved to tears about it. That is not so difficult a thing to do. But there is no salvation in the mere fact. It must be interpreted to us. It is the Person crucified, the Person risen, the Person ascended, the Person coming again, and our relation to this Person, that constitutes a gospel to us.

The Goal of Gospel History

Pentecost was the goal of all the previous gospel history, from the promise in Genesis 3:15 to the fact on the day of Pentecost. Note this scripture: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

The redemptive work was all with reference to one object. He redeemed us from the curse of the law. But that is not sufficient for us. We must enter more fully into the blessing that results from His redemptive work. Now what is the blessing of Abraham? It is righteousness by faith. You remember that night when Jehovah took Abraham out and said, "Look now toward heaven, and number the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in Jehovah, and He reckoned it to him for righteousness." Gen. 15:5, 6. The act of believing changes our standing before God, and that can be done instantly. The moment I believe on Christ in sincerity, accepting Him as my personal Saviour, my faith is reckoned for righteousness, and my standing before God is changed from that of a condemned sinner to one who is accounted righteous and treated as if he were righteous.

We are dealing with foundation facts, and these are of the utmost importance to us. Just as soon as in the sincerity of my heart I surrender, accept the Saviour provided, and believe in Him, my standing is changed from an unrepentant, condemned sinner into another class altogether. My character has not been changed, but my standing has been changed. Let us think it through again. I do not want you to miss this, if you miss everything else. I say, this simple thing,—when Christ is proclaimed to me as a Saviour and I realize that in Him I have redemption, even forgiveness of my sins, and I say, "Yes, Lord, I am a sinner; I accept Thee as my Saviour; I believe Thou forgivest,"—my character is not sud-

denly changed. Before that I stand unrepentant, unforgiven, condemned; but that simple act of personal faith transfers me into a different class, into the class of the sinners who have faith in Jesus. That is a different class, and I am accounted righteous for His sake.

Christian Experience

But that is only the beginning. What must follow? There must follow the Christian life, the Christian experience, the victory that belongs to him who believes in Jesus. And how is that provided for? "Ah," you say, "I need special power for such an experience as that." Truly! What was the word of Jesus to His disciples after His resurrection? "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. The power that is necessary in order that the life shall be a witness for Jesus, is the power that enables one to live and reveal in his own character and life the righteousness that was imputed to him. It must first be imparted, and the agency for imparting it is the life-giving Spirit, the indwelling Spirit. This is not philosophy; this is not theory; this is not speculation. I am trying to speak to you of the simplest, most vital facts for us as Christians, that we may enter into the experience that belongs to us in view of what has been done for us. We can have the power of the indwelling Spirit for righteous living. That is the Christian experience. That is the Christian life. It comes only through the ministry of Christ, who has ascended to appear before the face of God for us, who ever liveth to make intercession for us.

The Vital Experience

Let us note these four facts and then proceed further:

First fact: The Word became flesh, and dwelt among us.

Second fact: He died on Calvary.

Third fact: He was raised from the dead, and ascended to heaven.

Fourth fact: He ministers the Holy Spirit.

Now let me ask you this simple question: Suppose Christ had come here, as He did, the Son of God in the flesh, had lived that sinless life, had died on the cross, had been raised from the dead, and ascended to heaven; and before going to heaven He had said to His disciples, "Now I have given you a right example; I have shown you what it means to live a righteous life; I am going back to heaven. If you will live that life,

I will receive you to live with Me." Would that be a gospel of encouragement and help? Just note the difference between good advice and good tidings. Good advice: You live as I have lived. Good tidings: I will come in the power of the indwelling Spirit, and enable you to live the same kind of life I have lived, and will then receive you to glory.

I say therefore that if the work of Christ in our behalf had stopped with His ascension to heaven, we would be hopeless. Therefore, while we place all proper stress upon these great facts and their interpretation to us, let us not stop there. We must go farther than that. I will read just a word from "The Desire of Ages," page 671:

"The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency

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A Prayer of the Night

BY MARY GWYNETH COVEY

I LINGERED for a moment in the night,
And listening to its little voices, tremulous
and low,
I breathed its fragrance; felt its breath
upon my hair,
And of the longing in my heart was born
a prayer.

A prayer for you, dear, caught out there
Within the night of sin, its grasp so un-
relenting and intense;
A prayer that you might hear the Sav-
iour's tender call,
And hearing, lay aside each weight and to
His love surrender all.

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of the third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effective what has been wrought out by the world's Redeemer."

It is certainly plain that unless we enter into the fellowship of the Spirit, what Christ did for us on the cross will be of no avail.

"God was in Christ reconciling the world unto Himself." But the benefit of that is enjoyed only by those who through Christ receive the reconciliation. I cannot reconcile myself to God. I can do nothing in that direction. But even what He has done to reconcile the world to Himself will be of no avail to me unless I exercise faith to receive the reconciliation.

Different Eras of the Gospel

There are three or four different eras of the gospel to which I wish to direct your attention. First, the incarnation, the life of Christ in the

flesh, introduced a new and more blessed era. Christ recognized this when He said, "Verily I say unto you, That many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." Matt. 13:17. The coming of Christ in the flesh, the entrance of God into history in the Person of His Son, introduces a new era in gospel history.

"Oh," you say, "I wish I had lived when He was here. If I could have seen Him face to face, and have heard His voice, I know I would have believed on Him." But His own brethren and sisters did not believe on Him. "He came unto His own, and they that were His own received Him not." When He was about to leave the world and go back, He said to His disciples, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7. This marks the introduction of another era of the gospel. As much as we feel that it would have been a blessed thing if we could have seen Him face to face, heard His voice, walked with Him as His disciples did, witnessed His wonderful works, yet He Himself said it was better for His disciples that He should go away. That is, the coming of the Comforter, the coming of the Holy Spirit, the third Person of the Godhead, introduced another and more blessed era of gospel history and gospel experience. And that was the early rain.

The Latter Rain

I say to you, dear friends, that there is offered to us today the greatest privilege of all, the most blessed era in the whole history of the gospel, and that is the outpouring of the latter rain as the final phase of the work of our Lord in preparing a people to meet Him. It is a time of peril. It is also a time of blessing and opportunity. However great the perils, however real the dangers, however powerful the temptations and influences that tend to draw us away from Him, He has provided power sufficient to draw us unto Him, if we will surrender. Let us avail ourselves of the power provided to meet the perils, the temptations, the influences of this time, and the greater power granted unto us will hold us and draw us nearer to Him. When we go out now to carry this gospel to a world in sin, to a world overwhelmed with apostasy, we need to go with a message of power, the power available to every humble be-

liever in the blessed Christ, the power of the indwelling Spirit. And it is our privilege to have this power. That is the blessing offered to us. We are to avail ourselves of that blessing.

Fellowship With Christ

Let us note one further feature, and it is this,—that in order that we shall live the Christian life, it is absolutely necessary that we shall live in fellowship with the Person Jesus Christ. Hear His own words: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me"—notice that personal pronoun—"apart from Me ye can do nothing." John 15:4, 5. Then for success in our Christian experience, it is absolutely necessary that we shall have the fellowship of the Spirit, which is the fellowship of the indwelling Christ. "Apart from Me"—nothing. But note the contrast: "I can do all things in Him that strengtheneth me." Phil. 4:13.

Christ did not say, Abide in the church, nor, Abide in the doctrine. He did not say, Abide in the creed. He said, "Abide in Me," a Person. The Christ of the Scriptures, the Christ of Bethlehem, the Christ of Calvary, the Christ of the resurrection and the ascension, the Christ who ministers in the heavenly sanctuary,—He is the embodiment of everything that is of value in the way of creed or doctrine or experience. Our experience must be centered in Him, and our creed must be a living creed in order that it may be a blessing to us.

The Spirit of the God-man

Now I would like to read with you from the epistle to the Romans, the eighth chapter, beginning with the 8th verse: "They that are in the flesh cannot please God." Let us read it this way: So then, they that are in the flesh—they that have their being in the flesh, they whose power is the power of the flesh—cannot please God. "But ye are not in the flesh." You do not have your being in the flesh; you do not rely for your power upon the power of the flesh. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Now what made it possible for the

Christ's Second Coming

BY MATTIE WHITE-LA GRILLE

JESUS our Saviour is coming again
To gather each faithful one;
So let us not cease the glad refrain,
Nor rest till our work is done.

He has given us signs in the sun, moon,
and stars

To herald His coming here;
The condition of things in the world today
Plainly tells us the time is near.

There are thousands, aye, millions in
heathen lands

Who never have heard of His love,
Nor how Jesus died that we might live
In that beautiful home above.

To each of us God has given a work,
So let us awake out of sleep,
And cast far and wide the seeds of truth,
For what we sow, we shall reap.

Then let us strive the race to win,
That we with Paul may say,
"I've finished the course, I've fought the
good fight;
A crown is mine for aye."

Holy Spirit to be poured out on the
day of Pentecost? What was neces-
sary in order that that blessing should
come that day? Let us read:

Receiving the Spirit

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." John 7:37-39. Observe very carefully the wording. It says, This spake He of what? "Of the Spirit." Yes, but note how it is defined. Not the spirit in general, not the spirit without qualification. "This spake He of the Spirit, which they that believed on Him were to receive"—that Spirit of the God-man, that new experience. Now that "Spirit was not yet given." Why?—"Because Jesus was not yet glorified." What did the glorification of Jesus involve? "Father, the hour is come; glorify Thy Son, that the Son may glorify Thee." John 17:1, 2. What hour had come?—The hour of the cross. What was necessary in order that the gift of the Holy Spirit, the Spirit of the God-man, might be imparted to all believers in such abundance?—Calvary, the cross, was necessary. In no other way could that blessing come to us but by the cross, and the resurrection. The Spirit of His Son, the Spirit of Jesus, the Spirit of Christ, the Messiah, the

Anointed One, could be given only through the sacrifice on the cross.

How is the Spirit to be received? The Spirit is to be received in the same way that the Spirit was given. Christ crucified made possible the outpouring of the Spirit on the day of Pentecost. What is the experience necessary in order that we may receive that gift? The apostle Paul tells us: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20.

Christ's cross was necessary for the giving of the Spirit. My cross is necessary for receiving the Spirit. But what does such a cross as that mean? Not a stake driven into the ground. No! It means that same absolute surrender of the will to the will of God that was manifested in Christ when He prayed in the garden the night before the cross, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt." Matt. 26:39. And that meant the cross. It means that same spirit that was manifested in Him who was "obedient even unto death, yea, the death of the cross." Surrender, obedience, acceptance of Him, the Saviour, as the power for right living—that is what it means. No other way but by the way of the cross? No other way; it must be that. And that cross every one will find, and he must accept it or reject it.

Life's Cross

"Somewhere along life's path the cross
uplifts—
The rugged cross where self itself must
die;
And on the way, perhaps inclosed by
thorns,
Gethsemane is laid.
Blood prints may mark the dewy sod,
and still
The night fold round in darkest, deep-
est gloom;
For such the place where holiest love
and life
Its greatest debt once paid.

"Fear not the thorn enfolded gloom, the
night,
The strangely rude or rugged cross that
waits.
True life has ever these; and, on the way,
They, too, must rise for thee.
Divinest footprints mark the onward
path,
Where cross and gloom may wait, yet
unprepared;
But even these, with bleeding lips, shall
tell
Of life and hope to be."

"Unto Him that loveth us, and
loosed us from our sins in His blood,
to Him be the glory forever and ever.
Amen."

Contributed Articles

The Investigative Judgment

By MRS. E. G. WHITE

"I BEHELD," says the prophet Daniel, "till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10, R. V.

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of days is God the Father. Says the psalmist, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Ps. 90: 2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away." Dan. 7: 13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of days in heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man,—to perform the work of inves-

tigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.

In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4: 17.

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, "The judgment was set, and the books were opened." The revelator, describing the same scene, adds, "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples, "Rejoice, because your names are written in heaven." Luke 10: 20. Paul speaks of his faithful fellow workers, "whose names are in the book of life." Phil. 4: 3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "every one that shall be found written in the book." And the revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Dan. 12: 1; Rev. 21: 27.

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Mal. 3: 16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says, "Remember me, O my God, . . . and wipe not out my good

deeds that I have done for the house of my God." Neh. 13: 14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Ps. 56: 8.

There is a record also of the sins of men. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Said the Saviour, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Eccl. 12: 14; Matt. 12: 36, 37. The secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4: 5. "Behold, it is written before Me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isa. 65: 6, 7.

Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment." Eccl. 12: 13, 14. The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12.

Those who in the judgment are "accounted worthy," will have a part in

the resurrection of the just. Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36. And again He declares that "they that have done good" shall come forth "unto the resurrection of life." John 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." Hence they will not be present in person at the tribunal when their records are examined and their cases decided.

Jesus will appear as their advocate, to plead in their behalf before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 9:24; 7:25.

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, "Whosoever hath sinned against Me, him will I blot out of My book." Ex. 32:33. And says the prophet Ezekiel, "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." Eze. 18:24.

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declared, by the prophet Isaiah, "I, even I, am He that blotteth out thy transgressions

for Mine own sake, and will not remember thy sins." Isa. 43:25. Said Jesus: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Rev. 3:5; Matt. 10:32, 33.

The deepest interest manifested among men in the decisions of earthly

Christ's Call to His Children

BY J. BERGER JOHNSON

THE Master is come, and He calleth
To service in fields that are white.
The harvest is ripe for the garner;
O, haste then before it is night!

Earth's millions are calling, yea, pleading;
They stretch out their hands for the light;
They yearn for the coming of God's men,
Who'll open their eyes and give sight.

O youth of God's church, will you answer
This urgent and solemn appeal?
Will go to the place that's most needy,
To teach or to preach or to heal?

Not always will ease be your portion,
Home comforts you'll oft be denied;
The glamour of mission experience
You'll find has been greatly belied.

Realities stern and exacting
Will try you, and test as by fire
Your mettle and Christian experience,
And oft of the task you will tire.

But He who has called will go with you;
His promise is Yea and Amen;
His biddings are always enablings;
His grace is sufficient. Go, then,

Yes, go, while the still voice yet speaketh,
Go labor for souls that are lost
In midnight of heathendom's darkness.
Go, Go, without counting the cost!

tribunals but faintly represent the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to "the first dominion." Micah 4:8. Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, "I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.'" Ps. 51:17. And to the accuser of His people He declares, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zech. 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. Their names stand enrolled in the book of life, and concerning them it is written, "They shall walk with Me in white: for they are worthy." Rev. 3:4.

Thus will be realized the complete fulfillment of the new-covenant promise, "I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jer. 31:34; 50:20. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa. 4:2, 3.

The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blot-

ted out "when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, "without sin unto salvation" (Heb. 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all

these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" (Lev. 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin, and the deliverance of all who have been willing to renounce evil.—*"The Great Controversy," pp. 545-552.*

(To be concluded)

The Law of God

The Tenth Commandment

By T. H. JEYS

"THOU shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

This is the one commandment of the royal law concerning which no human legislation has ever been attempted. It is beyond man's purview. He stands humbled and helpless in the presence of its lofty requirements, for it is wholly a matter of mind and soul. Only He who can read the thoughts and intents of the heart is competent to judge concerning its far-reaching sweep. Indeed, because of this, covetousness is by many not regarded as a sin to be shunned, but rather a virtue to be cultivated. Men are pointed out as successful, their habits studied, their acts imitated with interest and diligence, provided they have succeeded in gathering to themselves an unusual amount of worldly wealth. No question is raised as to their motives or methods, provided they pass the test of ordinary legal probity. What unlawful ambitions they may have cherished, what selfish plans they may have invented and carried out, what carelessness and thoughtlessness to others' interests they may have felt and exercised and shown, is not considered, nor indeed can be, for these are matters that concern the purpose, the will, the spirit, and can be fully recognized and measured only by Him who is a discernor of the thoughts and intents of the heart.

Because this is so, and because man's mind can comprehend but dimly the depths of meaning therein found, and further, because no instantaneous punishment follows the trans-

gression, men are inclined to think lightly of the law's requirements in this respect. But is such a conclusion safe? Is covetousness but a slight offense? When the apostle classes the covetous with the proud, blasphemers, unthankful, unholy, etc., has he over-emphasized the gravity of the offense?

Rather, shall we not recognize that this commandment strikes at the very root of all evil? and indicates that selfishness is the parent plant out of which grows every wrong and hateful habit? The love of God thinks, plans, and executes, not for self, but for others. The covetous heart plans for self, and disregards the needs, tastes, and desires of others. "Thou shalt love thy neighbor as thyself" puts self and all others on the same base, and wholly eliminates selfishness.

Lawyers have for their own convenience placed all belongings in two great classes,—real estate and personal property. The divine statute recognizes this classification. Observe the mention of "thy neighbor's house"—real estate; "his ox nor his ass"—personal property; "thy neighbor's wife," says the law. Here every social relationship is recognized in this the highest and most important phase. No property or social privilege must I wish for myself which justice accords to my neighbor. If I do not indulge an unjust wish, I shall use no selfish or unlawful means of possessing myself of that which is my neighbor's.

Some Personal Reflections

As I study this code, I am able to see a little plainer and understand a little better David's declaration, "Thy commandment is exceeding broad;"

or Paul's statement, that "it is quick, and powerful, and sharper than any two-edged sword;" or James' expression that it is the "law of liberty;" or Isaiah's exclamation, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

What a wonderful law! How brevity is combined with completeness! What words can be omitted, and the meaning retained? What words need to be added to complete the sense? What offense does it not condemn? What good does it not require? What lawyer can frame a better law? When obeyed, what kind of citizens will be found? What kind when disobeyed? When completely observed, how many cannon, soldiers, gunboats, courts, jails, sheriffs, etc., will be needed? Would taxes be increased or reduced? Would it be dangerous to leave the doors unlocked? Would families be happy or distressed? Would children be trained for good citizenship or for crime? Would prosperity result, or poverty? "Blessed are they that do His commandments."

Rights Protected

This law is the conservator of divine and human rights. God has a right to my exclusive worship, and I have a right to a God who is worthy and worth worshiping. This is provided for in the first commandment.

God has a right to the reverence due from the creature to the Creator. I have a right to the uplift and greatness of character which is the outgrowth of the knowledge of my God's greatness, love, and majesty. Obedience to the third commandment secures all.

God has a right to all my time, and to my recognition of that fact. I have a right to the blessing God prepares for His children, of which the Sabbath is a sign. The fourth commandment instructs how I shall give one and receive the other.

Parents have a right to filial love and reverence from their offspring. Children have a right to parental love and protection. The fifth commandment clearly points the way.

The sixth, seventh, eighth, and ninth commandments point out, respectively, the right to life, to the home, to property, to integrity.

The tenth commandment turns aside from mere outward acts, and deals wholly with the soul. Not what is done, but what is chosen, is the high plane on which human worth is to be estimated. Only an infinite God could produce such a law. Only the power of God, operating in a consecrated life, can accomplish its requirements.



Conducted by Promise Kloss

Does Motherhood Hold the World in Her Hands?

UNDER the modernistic title, "Pardon Me—You're Dropping Something," Mrs. Louise Travers, wife of a rector in St. Louis and mother of three lovely children, discusses in the *Churchman* for May 16, the place of motherhood today. With a clear eye she sizes up the situation, and with a ready pen she sets it before her readers. In reading these thought-provoking paragraphs from Mrs. Travers' article, other sacred responsibilities that belong to the Seventh-day Adventist mother will come to mind, but there may be suggestions here that will be helpful.

"The hand that rocks the cradle is the hand that rules the world," so the old adage runs. We no longer rock the cradle, and we have quieter babes as that motion has ceased; but the situation remains,—that motherhood holds the world in her hands.

"Average motherhood covers many years in a woman's life—her years from twenty to forty. Woman in that period cannot be said to be mentally lazy. She is just unconscious—unconscious, above all else, of the fact that she holds the world in her hands. And unconscious of it, is she liable to drop it?"

Time to Think

"If we women, before we reach middle age, only had time to think, we would become conscious of our importance. Then I am sure that we would be convinced, beyond the shadow of a doubt, that the future of the world is in our hands. And being thus convinced, what are we going to do about it? Hold the world up, of course! Look at it! Turn it over and see where it needs us most; and if we do not, in the end as in the beginning, there will be chaos.

"We see sore spots on it here and there, but the worst sore is the growing lack of home life. Two heart-breaking situations face us,—high rents, which have forced most of the world into bandboxes, where opportunities for home-making seem out of the question; and the divorce problem. I once lived in a row of six cottages, and four of them were divorced households.

"Why this lack of home life? Because the mother is unconscious of the fact that she is ruling the world. Human passions culminate in war or peace, progress or decay. And the mother molds these passions. More important to the world than The Hague, more important than the Senate, is the home we rule over."

Answering her own question, "What makes a house a home?" Mrs. Travers makes a distinction between the mechanical things that can be done without love or any particular gift, and the things that create the spirit of "home." She continues:

"I have no intention of telling you how to run your home. But I know that you want your children, as I want mine, to have a wholesome happiness. We do not want to give them a bed of roses to lie on, but we do want them to be masters of whatever situation might befall them, to be fine always, to have resources within them that will make them great in some degree. When they are grown up and fall short of all this, it is too late for the mother's influence to count. We are necessary only in their childhood.

Yet times are changing so rapidly that it is hard for us to know just what our job is; just what we are up against!"

The Home of a Generation Ago

"Look over your childhood home as I am looking over mine, which was a home. Recall how your parents met the situation. What were the habits and modes of living then which we love to look back on, and which therefore were sacred acts? What are they? The most blessed one to me is that I was one of a big family. What memories that brings up! How empty and small my life would have been without these others, and without their contribution to my development. Scenes rush to my mind—singing, family games of all kinds, indoors and out. Supper parties, each cooking a dish! Fun at the dinner table! All silly things, yet I know your fondest memories will be of the same type! The best thing about them was the fact that father and mother were taking part in them all, making their influence felt, giving us unsparingly of their time and gifts. They who loved us most had the greatest hopes for us, not outsiders trained to care.

"Our children are having splendid opportunities in this our scientific age for 'organized play,' 'organized work,' and even 'organized worship.' But I wonder if our homes are not poorer. Are we not relinquishing our hold to the schools, perhaps because we think them more efficient, perhaps because we have not the time? Are we not giving up a great deal that is a mother's rightful heritage? Aren't we dropping something?

A Family Day

"I wish it were the fashion, say a social requirement, that one certain day in the week should be family day, from nine to nine, just as Monday is always washday. There would be no lectures, no luncheons, no meetings, no dinners. But we all would be spending that day with our own, not to 'cut hair' or 'lengthen dresses,' but to entertain just as we put our best foot forward in the social game. We spend years in a finishing school,



Lesson

BY NATHANIEL KRUM

I THINK I never knew
God's perfect love for me
Until I saw the sweet,
Unfailing love of a
Fond mother for her sick
And helpless little babe.

Just so the great, good God
Loves me when I am sick
With sin, that dread disease
Which robs me of the life.
My Saviour came to give—
That mother showed me God!

and yet how much of this polish do we spend on the family under our very roof? If we are musical, we aim to please our friends, but do we make it a family asset?

"A family band, even if it is the familiar square of tissue paper stretched over a comb and the baby's drum, develops atmosphere in the home, and is something to look back on. Do we struggle as hard to be attractive at our family dinner table as we do when we are out? I can see myself spending hours in the library, hunting up something for my

Sunday school class to give, and training them week after week. It would never occur to me that I had the time or ability to do it for my own little ones. Yet family life would receive a great freshening from it.

"You must know your home is a vital loom in the factory of life. You are its master weaver! It is the weft and warp threads passing through your fingers that make a 'man a man.' What a high calling! What a great responsibility! Are you conscious of it? Woman, you hold the world in your hand! Don't drop it."

Cast Thy Bread Upon the Waters

SAM RAWLSTON, a traveling salesman, swung briskly up to the bulletin board, and after making sure of his train time, turned away with a cheerful smile on his round, good-natured face. As he was walking toward the news stand, there came to his ears the sound of low, suppressed sobbing. He wheeled quickly, his keen eyes searching the crowded terminal, curious to know whence it came.

Seated in a far and obscure corner of the room, an old and white-haired lady was using a handkerchief freely, her body trembling with the force of quivering sobs. Others there were in the big room who heard them, but with the exception of a few curious glances, they hurried by indifferently. The smile faded from Sam's face, and he strode quickly over. "What's the trouble, mother; won't you tell me?"

The salesman waited patiently, and between her sighs and tears, learned she had just arrived from an Eastern State and was on her way to her sick boy in Colorado. She had stopped to change trains, and in the station the noise and bustle had confused her, and in some manner she had lost her ticket. Her train was due shortly, and without enough money to pay her way on, her trouble seemed more than she could bear.

"Well, don't cry," he said kindly. "We'll fix it up some way."

He didn't want her to miss her train, and besides, there was the sick boy in Colorado waiting for his mother. His pocketbook contained around a hundred dollars. But it was expense money, and if used for any other purpose, he might have to pinch pretty hard. The salesman thought quickly. The world was full of people, old and young, who were trying to make a living without work and by dishonest ways.

As he gazed at the bowed woman who sat there weeping, the thought of his own gray-haired mother flashed before his mind, and the thought

urged him to help the old woman. He hurried to the ticket window, and in a few moments returned with another ticket. "But it isn't right for you to buy my ticket," said the old lady, looking up through her tears. "You may be a poor man, and can't afford it."

"Oh, yes, I can," said Sam recklessly. "I've got scads of money. That is—I—I mean I have plenty. Don't let this ticket worry you."

"But it does!" she persisted. "You don't even know me!"

"That makes no difference; you can send me the price of it after you arrive there. Wait here," he added hurriedly; "I'll be back pretty soon and help you on the train."

He rushed to the lunch counter where, at his order, a waiter placed a nice lunch in a clean pasteboard box, and he had just time to return to the waiting room when the caller announced the train's departure.

Quickly he gathered the old lady's belongings, and taking her arm, helped her across the tracks and onto the train. He found her a comfortable seat near a window and placed the lunch box down by her side.

"I must go now," he said as he stepped out in the aisle; "the train is moving. Take good care of yourself. I hope you find your son much better."

As he swung down from the fast-moving train and walked across the tracks to the iron gates, the thought came to him that somewhere in the Bible he had read, when a boy, a story called the Good Samaritan. Perhaps after all he had done the right thing.

As time went on, the incident became a hazy speck in his busy mind, though at times he was conscious of it, and hoped that the old lady had made the journey safely and that her boy had regained his health. The fact that she hadn't sent him the price of the ticket didn't lower her character in Sam's mind. He still held

the conviction that she was a lady, and some day would make it good.

In his profession as traveling salesman, he met many different kinds of people and witnessed some delightful and some sorrowful scenes. Old incidents soon passed from his mind to make room for the new ones that were sure to appear. That he was about to be reminded of the occurrence at the station in a startling though agreeable manner, Sam had not the slightest inkling. A year had passed by when he was called one morning to the sales manager's office.

"We're going to try out a new field," said the executive, "and I'm going to send you to Denver. There's a big department store there, and this house wants their business. Go to it, Sam!"

Sam stepped down from the train in the city of Denver. After checking in at a near-by hotel, he walked briskly up the street, entered the department store, and knocked on the door of the manager's office. He was invited in, and the man who rose to greet him was one of middle age whose face bore the stamp of fine character and a winning personality.

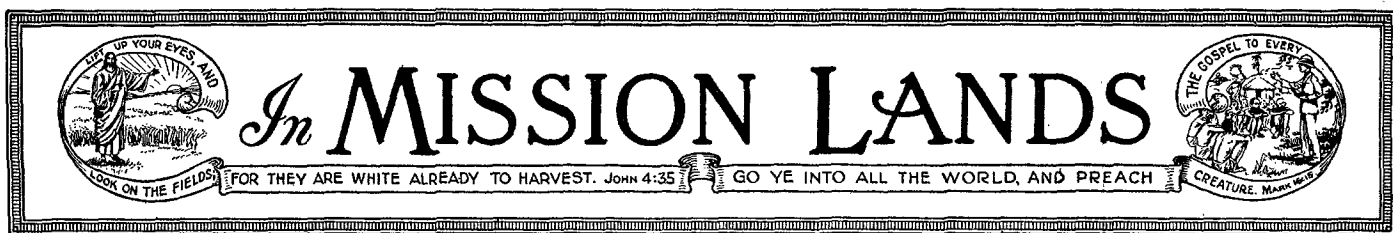
Sam seated himself after presenting his business card, and was about to extol the merits of the different goods he carried, when an elderly lady entered the room, and after asking a few questions of the manager in regard to a sales department, she went out, closing the door softly behind her.

"That woman," remarked Sam, "reminds me of an incident that happened one night in Chicago. There was an old lady in the station who had lost her ticket and was trying to get to her sick boy in Colorado. Come to think of it, I believe this is the city where he lived. I bought her another ticket, and I—"

"Wait a minute!" cried the manager excitedly. "You're the man I've been trying to get track of for the last year. That lady you're talking about is my mother. She tells me you were so good to her, and that you called her 'mother.' And now," as the two men rose to their feet and gripped hands, "you're coming up to dinner. No excuses. Mother will be overjoyed to meet you."

The salesman reached down for his grip. As he straightened up, the manager added, "You can tell your house when you go back that you've landed the business of Gray, Curtis, and Company."

As Sam walked slowly back to the hotel, he was reminded of the Scriptural passage: "Cast thy bread upon the waters: for thou shalt find it after many days."—*Marlboro Messenger*.



Progress in West Africa

By W. E. READ

DURING the winter months it was the privilege of the writer to pay another visit to the west coast of the great continent of Africa. We have an arrangement by which we visit this part of our mission territory each year, so as to meet with the mission committees and also hold annual meetings for the African workers. The journey this year, however, had really a twofold aspect. It was for the purpose just mentioned, and also to accompany the two missionary families from Scandinavia who were going to a new mission field in the northern part of the Cameroons.

It was on Christmas eve that the writer bade good-by to the fog-bound shores of Great Britain, and set sail for the land of genial warmth and sunshine. It was not long before we cleared the great banks of fog, and were greeted by a beautiful clear sky and the warm sun which showed its face each day.

The two families en route to the Cameroons had preceded me one week, so as to stop off at Freetown and spend a little time with our missionaries in that field. We were anxious that they should study mission work in actual operation, so as to be a little better prepared for their pioneer work in the new field. When I arrived at Freetown, they boarded the steamer, and we traveled together along the west coast down to Lagos in Nigeria. From there we journeyed into the Cameroons, but the story of our experiences there has been related in a previous article.

In Nigeria

After leaving the Cameroons I spent some time in Nigeria. W. McClements, the superintendent of the Nigerian Union, together with J. J. Hyde, the director of the Northeastern Mission, met me at Jos in the northern part of this large country. We interviewed the officials with reference to opening up our work in this northern territory, and found them very favorable indeed to our proposals. We hope in the course of a few months to have another station, this time in the north, where the light of present truth can radiate to those who are yet in darkness. There is a

fine elevated section in this part of Nigeria, known as the Bauchi Plateau, which varies in altitude from 2,000 to 4,000 feet. It has been in our minds for some time that we should open up our work in that part. During the last year or so since we have been contemplating medical work, our eyes have turned more and more in that direction.

Then followed our meeting at Ibadan, our headquarters in Nigeria. This was the first meeting of the Nigerian Union committee, and naturally a good deal of work had to be done in reorganizing the field. By action of our division committee the field had been divided into four local missions, the Northwestern, Southwestern, Northeastern, and Southeastern Missions. In all these fields, with the exception, however, of the new Northeastern Mission, there is an excellent group of African workers. Many of these are growing in strength and efficiency, and give prospects of developing into excellent workers in the cause of God.

Plans were laid for greatly increasing the Sabbath school membership. It is not necessary in Africa to emphasize one of the things we talk so much about in our Sabbath school conventions at home, namely, Every member of the church a member of the Sabbath school. In Africa it is the other way around. There our efforts are directed to getting every member of the Sabbath school to be a member of the church. In that great continent the Sabbath schools have certainly proved to be a great soul-saving agency. The brethren in Nigeria expect to increase their Sabbath school membership by at least 1,200 new members during 1931. Good progress was seen during the last year. At the end of 1929 there were 1,847 in the Sabbath schools; at the end of 1930 there were 3,030. Their church membership also has shown a good increase. At one of the camp meetings this year seventy-five new converts were baptized. The attendance at the camp meetings was also a very encouraging feature. Last year they had 800 present, this year more than 1,500. Their Harvest

Ingathering receipts increased from \$885 in 1927 to \$1,810 in 1930.

In some places our faithful believers have been flogged by their heathen neighbors and the medicine men. They endure great hardships for the truth's sake, and yet they remain loyal to the work of God. It is a great joy to meet with these faithful sons and daughters of Africa, and to know that the work of God is riding forth to victory, notwithstanding all the opposition against it.

The Gold Coast

The next field to be visited was the Gold Coast. Here our stay was brief, but we were glad to see the good results of the faithful work done during the past year. On Sabbath afternoon it was my privilege to go out to the riverside, not far from the mission station, and assist Brother Clifford in baptizing 104 new believers. These have been won from heathenism, and our believers in this field certainly bear a noble testimony for the truth of God. When they come in to the camp meetings, they come in by groups, and as they march along the native paths or roads to the mission station, they come singing the beautiful songs of Zion. During the last year they have had a 100-per-cent increase in their Sabbath school membership, and the prospects for the future are very bright indeed.

In Sierra Leone we had our workers' institute, which proved to be an occasion of real blessing. The brethren are seeing wonderful results from their activities in the heathen villages. Medicine men are giving up their *jujus*, renouncing their past lives, and accepting the message of God for this time.

One woman who was suffering from a terrible wasting disease came to one of our workers and requested prayer for healing. She had heard that he was a man of God, and that the great Spirit in heaven heard his prayers. So she came seeking deliverance. It seemed that the Lord had already prepared her heart, but when the worker talked with her, he found that she was still worshiping her idols. He told her he would be pleased to pray for her if she would part with her fetishes and give herself to God. She listened to his word, and gladly decided to give up all. But what was the "all" with which she parted? She

produced a little stone which had belonged to her mother and to her grandmother before her. To her it was a sacred relic, an heirloom, and a very precious thing. It seemed almost like parting with her life. It meant a tremendous sacrifice, and yet she gave it up and gave her heart to the Lord. Then our native worker prayed for her. In two weeks the woman was healed, and is now a faithful church member.

At another place a woman seventy years old gave her heart to God. Before her baptism she brought all her idols and her medicine paraphernalia, and requested that these things be burned publicly in her village.

These are some of the triumphs of the grace of God that we are seeing day by day in these mission fields. They show us very clearly indeed that

the Lord's arm is not shortened that it cannot save. God is working wonders today in the lives of these people, and is turning many hearts to the light of the message.

The visit this year to Africa was the most encouraging one I have ever had. It brought a real inspiration to my own soul. Let us remember our faithful workers from the home fields as well as our African workers in this part of the great continent. West Africa is not by any means a health resort, even though medical science and hygienic measures have shown remarkable developments during recent years. Pray that God may give strength, both physical and spiritual, to our workers in these fields, and that they may be used mightily of God at this time in bringing many souls into the kingdom of God.

The Seychelles Islands

By O. MONTGOMERY

We sailed from Bombay, India, Wednesday, February 25. When we were six days out of Bombay, we stopped at the Seychelles Islands, which are situated about three degrees south of the equator and approximately 1,000 miles east of Mombasa, Africa. These islands are a British possession, although they are peopled with French-speaking people, most of whom came over from Mauritius in the early days. Victoria is the principal port. There are about 30,000 people inhabiting this group of islands, of whom approximately 20,000 are found in the city of Victoria.

We dropped anchor about a mile offshore in the early morning. It was a beautiful view, for the islands are tropical and the verdure is wonderful. The formalities of medical inspection and the visit of port officials was over about 8:30, and passengers began to

arrange to go ashore for a few hours, for our steamer would not sail until about three o'clock in the afternoon. We were rather undecided about whether to go ashore or not, as there was quite a stiff breeze and the bay was choppy. The chief surgeon of the islands, a man from Belfast, Ireland, stood at the top of the gangway, waiting for the government launch to come out and take him ashore. Suddenly turning to me, he said:

"You are from America, aren't you?" and I said, "I am."

A Startling Bit of News

He chatted for a moment pleasantly about the States and the islands, and suddenly said:

"Do you know the latest thing is that a new church has come to the islands; they call themselves Seventh-day Adventists."

He said a missionary doctor had

come from Mauritius three or four months before, making an inspection of the Seychelles Islands, and after spending about two weeks, returned to Mauritius, but left one of his young assistants in Victoria. I asked him if the missionary's name was Girou, and he said it was. (Pastor A. J. Girou is the superintendent of the Mauritius Mission field, twelve or fifteen hundred miles to the south.) Then he went on to tell me in a very enthusiastic way of the stir this young man was making in the place, and its results.

"Do you know," he said, "the young fellow has been here only three or four months, and he has forty converts. Forty, mind you, and they are not allowed to use tobacco, or to drink, or eat pork. Think of that!"

He continued: "I told the missionary when he was here that if he would not allow his converts to smoke or drink, he would not do anything here, for everybody drinks and smokes, and I was sure he would not get a single convert, and now this young fellow has forty in only three months."

Of course it is needless to say that I was deeply interested, but the doctor had been talking so rapidly and enthusiastically that up to this point I had not had opportunity to say a word. He volunteered all this information before he knew that I was an Adventist or was interested in them. Imagine his surprise when I finally broke in and told him that I was a Seventh-day Adventist, and something of my connection with the denomination. Then I asked him for the young man's name and address. He couldn't remember the name at the moment, so he called to one of the soldiers down the gangway, asking for the name, and the soldier shouted back the name "Ignace." I said: "What is the first name," and again he called down the gangway and the answer came back: "Daniel Ignace." I asked the doctor if he could direct me to the place where this young man lived or where he held his meetings.

"Oh!" he said, "just ask anybody in the place. Everybody knows him; anybody can tell you where to find him. Ask any policeman, and he will direct you."

Another Coincidence

Just at this point a boatman left his boat and came up the gangway, and saluting the doctor, said to him in French: "I shall be glad to direct this gentleman to Daniel Ignace."

He had heard the doctor shouting down for the name of the young man, and then he told the doctor that he was the first convert to the new faith, and that he would be glad to take me to Daniel Ignace's home.



The Talking Drums of West Africa

Messages are carried from village to village by the sound of these drums in an incredibly short time.

Well, altogether it was a most extraordinary experience. I had no idea that there was a Seventh-day Adventist on the island, and had not intended to go ashore until this conversation. It was most extraordinary, too, that Dr. Bradley, the chief surgeon of the island, should turn to me as he did, giving me all this information before he knew who I was, while he spoke to no other passenger and did not enter into conversation with any one else on board. When the boatman came up and volunteered to be my guide, the doctor broke out in astonished surprise:

"Now just look at that! Whoever heard of the like! A young man comes to the island, and in three months has forty converts; and here is one of the big officers of the denomination knowing nothing about it, and here the first convert comes up and offers to be his guide to the new little church! Really," he said, "this is most remarkable."

By this time his launch had come out to the vessel. He shook hands with Mrs. Montgomery and me very cordially, and as he went down the gangway, he said: "Just ask anybody when you get ashore, for they all know him."

As we did not care to go ashore with the new convert in his rowboat in the running sea, we waited for the launch to come out, and arrived at the little dock about an hour later. As we walked along the quay toward the city, we met the boatman who had reached shore and gone to the home of Brother Ignace, telling him that there was a man on the boat from North America who was an Adventist and who wanted to see him. So he hastened down to the water.

What was my surprise to find that the young man recognized me, and in a moment I recognized him, for I had met him in the training school at Krishnarajapuram in South India. He was married during the general meetings in Bangalore. He was a native of Mauritius who had come to India for school work, and had done some canvassing and a little missionary work in South India before returning to Mauritius, and now he was established in Victoria, Seychelles Islands, as our first missionary to the group.

Many Converts Ready for Baptism

We found in our conversation with him that he had been in the islands approximately six months instead of three, as the chief surgeon had stated, but the good doctor had not exaggerated the number of converts, for Brother Ignace had succeeded in winning forty or forty-five to the truth, thirty of whom he feels are ready for

baptism. Among them are some of the best people in the city,—a sea captain, a major of police, a secretary of the bank, and several other good, substantial people.

Brother Ignace seems to be doing earnest and thorough work. His place of meeting is humble. He rented a little, in fact we would say poor, four-roomed cottage, paying for it out of his meager salary. He used two of these rooms for a meeting place by taking out a partition. The two together make a room about 10 x 18 ft. He and his young wife and their little one live in the other two rooms. The seats are improvised benches. Everything is of the poorest and most ordinary sort, but his enthusiasm and earnestness are overcoming all these handicaps, and the people crowd in to hear him preach the message. In

fact, the room will not hold nearly all the people, and so the front porch is used as an overflow space, and others stand in the yard and look through the windows and listen as they can.

He and his wife are of good courage and very enthusiastic in their work. An excellent Sabbath school has been organized, and there is a young people's society of twelve members and a children's society of eight or ten members.

Their hearts were greatly cheered by our brief, unexpected visit. After earnest prayer with them in their little home, we went back to our launch and out to the steamer. Very shortly we bade good-by to this picturesque and interesting island, and sent up a fervent prayer to the great Lord of the harvest for this dear young couple and those interested.

Protestantism in Mission Lands

By T. R. FLAIZ

THE threatened failure of Protestantism is nowhere more marked than in the old established mission fields. While the city churches in America are worshiping in skyscraper churches, and paying ten and twelve thousand dollars a year for their sermons, the work in these foreign countries is not only failing to advance, but definitely retreating from the field.

Not very many years ago the foreign mission program of these churches was a live and important feature of their work. Statistics tell us that these denominations are spending more money than they have in years past, but their failure to advance in foreign fields plainly indicates that much of their money is being spent for more expensive church service in the home countries.

In the mission enterprise the lines are advancing where the Catholics are concerned, but among the Protestants the Adventists form the only important society that is making steady and definite advance.

Some months ago, while out in the Big Week endeavor, I met a company of Christian people who came to me with the story that they were being literally sold to another mission body whose principles they could not accept. These people were adherents of one of the largest mission bodies in India, but because of failure of funds the mission was finding it necessary to close its operations in that section.

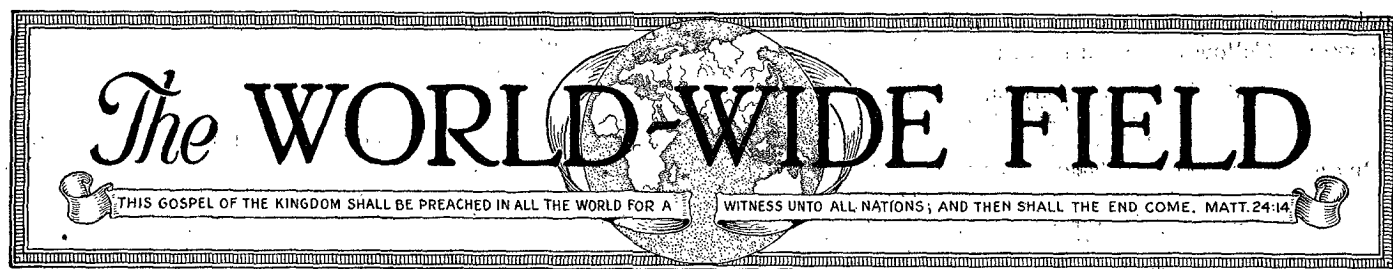
Property valued at \$40,000 was involved in the operations of the mission there. The mission proposed to turn this, with the congregations, over to another society, if the latter would

assume a debt of \$10,000 standing against the old mission. Since then the transfer has been made. The property is in the hands of the new owners, but the mission adherents, with a considerable understanding of Bible truths, refuse to accept membership in a society where principles and practice are observed contrary to what they know of the truth.

Upon learning something of the principles that we teach, they asked that we send them a worker to instruct them more fully. This we are doing, and they are happy in their further study of the truth. Just what the final results of this will be we cannot say till later.

This situation here set forth is more significant than might at first appear. The merger of mission societies and churches which is now in process, is publicly admitted by those concerned to be a "back to Rome" movement. In a missionary conference held last year in North India it was stated by a protagonist for union that the ultimate objective was union of Christendom under the paternal guidance of the papal see.

What a significant bearing this has upon our understanding of the prophecies! Could anything be better intended to strengthen our faith? While it is intended to strengthen our faith, it is also a challenge leveled against us as to whether we as a people will be able to rise and accept the responsibility of leading these people who are coming out of Babylon and are looking for the fuller light of the gospel. Let us not falter in this time when others are turning to us as the standard bearers of true Protestantism.



The Alabama Conference

By A. B. RUSSELL

THE work in the Alabama Conference is progressing. Our people possess the true advent spirit, and our limited laboring force is endeavoring to deepen and intensify that spirit. Their efforts are constantly blessed of God, as attested by the fruitage in a spiritual and material way. We have been making a slow but steady gain in membership each year, but all indications lead us to believe that 1931 will be a banner year in both the white and the colored departments of our work. Every agency in the conference has been centered in the all-important work of evangelizing our territory, and we humbly bow our heads in thankfulness to our Father above for the measure of success He has been pleased to give us.

Literature evangelism has received its portion of our attention and encouragement, and what has been accomplished in selling our books and magazines is really marvelous, in view of the financial depression. We had four magazine workers in the field last year, selling the *Watchman*, and they each made from a half to a full scholarship. We are putting four more in the field this year, and we fully expect them to do more than was done the year before. At this writing a dozen or more young men right out of college are entering the colporteur work with our large subscription books. The number of young men and women who were able to complete their 1930-31 school year with funds derived from selling our literature last year, has given added impetus to the work this year, and we look for greater results.

The education of our children and youth has been stressed, and the results of our efforts are very gratifying. Alabama stands second to none in the number of schools and enrollment in proportion to membership. We have a fine corps of church school teachers who are supported by a sympathetic constituency. We have only recently completed four new church school buildings and another is under construction. We are endeavoring to make them as modern as possible, and they have contributed immeasurably

to the spiritual growth of the church. Church schools pay in every respect.

We had one church of about seventy-five members. They had no church school, and felt that they could not support one. Their weekly mission offerings amounted to about 15 cents per capita. A church school was urged. They moved forward by faith, and succeeded in constructing a beautiful schoolroom free of debt. The second year of that school has just come to a successful conclusion. At the beginning of the school year they had to build an additional room, and it is paid for. Their two teachers are paid up to date, and their mission offerings average more than forty cents per capita and their Harvest Ingathering brings it up to well over 60 cents for the year.

Within the last twelve months three church buildings have been erected

and another one is now under construction. We believe these new structures will contribute much to the advancement of our work. Seven new church buildings have been erected in the last four years.

We have felt the financial depression extremely, and have had to put every possible economy into effect. But these economies, combined with harder work, have resulted in a larger increase in soul winning, and in a small gain in both tithes and offerings for the first four months of this year, as compared with the same period a year ago.

Our Big Week reports to date show that we have sold about 25 per cent more books this year than last, and we look for a larger percentage of gain as final reports come in.

Our workers are loyal, true-hearted, and united to a man in finishing the work of God in this generation; and they will be grateful to have the readers of the *Review* remember them at the throne of grace.

Fifty Years of Colporteur Ministry

By EMANUEL REMSEN

SEVERAL weeks ago, while our Pacific Union bookmen were holding a council at the St. Helena Sanitarium, we had the pleasure of a visit from Walter Harper, our veteran colporteur. The pioneer experiences which he told, together with his customary words of courage to our bookmen, led me to request our brother to write our colporteurs a letter on his fiftieth anniversary day. It was my original plan to have this letter duplicated and sent to our colporteurs in this union, as I have done in the past, but now as I read this very cheering epistle which our brother has penned with his own hand, I feel that it really deserves wider circulation. Since Brother Harper has his converts and friends in every place where the *Review* goes, I felt that our church paper would be glad to amplify his fiftieth anniversary message, by enabling our colporteurs the world around to be inspired by this letter, which represents a half century of consecrated pioneer literature ministry.

Undoubtedly Brother Harper holds

the world's record as a colporteur evangelist. While he has kept no definite record and makes no boastful claims, yet it has been estimated that he has sold and distributed at least \$100,000 worth of our truth-filled literature during his life.

In his earlier years he was a dry goods merchant, but after his conversion he felt impressed to be of greater service to humanity, and decided that to sell our good books was the best way to bring the truth of God to others.

It would be impossible to estimate the thousands of miles he has traveled, on foot and by every means of conveyance except airplane and submarine, but one can get a fair conception of the distance when it is realized that he has canvassed from house to house in nearly every State west of the Mississippi River, and from Mexico to Alaska. In lawless mining towns, rough lumber camps, military outposts, in both desert and mountainous territory, as well as at the seaports of the Pacific Coast, our dear brother has faithfully sown the gos-

pel seed from year to year, and not in vain. Following is his letter:

"St. Helena Sanitarium,
Sanitarium, California.
May 8, 1931.

"OUR DEAR COLPORTEURS EVERYWHERE:

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Ps. 115:1.

"Today is an epoch in my lifetime to be remembered; an eventful day, for by His blessed grace, just fifty years ago today, in the forenoon of May 8, 1881, in the country district east of Fresno, Calif., I began my career as a colporteur for our good books and periodicals. From the first day the good Lord granted success. In those days we had no airplanes, no radios, not even automobiles; and the telephone was only about five years old. Few used them. We traveled with a team of horses and spring wagon.

"Away back there we had only about two subscription books, the 'Home Hand Book of Domestic Hygiene and Rational Medicine,' by Dr. J. H. Kellogg, and that excellent work, 'Thoughts on Daniel and the Revelation,' by Uriah Smith. I handled the former for about a year and a half, till the autumn of 1882, then I went to San Luis Obispo County, California, and worked with the latter book. The dear Master did give most pronounced success with that volume, for it kept the Pacific Press, then in Oakland, busy to keep me supplied with books when it came time for my delivery.

"Then in the early spring of 1883 I took the steamer for Oregon, to work in that State, also in Washington, with the same book. There were no through railway lines to Oregon in that day, either from California or from the East. God wonderfully blessed in those States. In fact, in Oregon I was favored of the Master with some record-breaking experiences. His be all the honor, glory, and praise. In those pioneer days little did

we ever dream time would last till now. Neither that I would ever be permitted or spared to see a half century in this work. May a host be won for Christ's kingdom as the fruitage of it all, I do pray. I believe it will be even so, on His blessed promises. Isa. 55:11; Ps. 126:6; Eccl. 11:1, 5.

"When I attempt to look backward over it all, and the vast section of country I covered in this work, I am simply amazed, astounded! How can it be? Surely it is fitting that all honor, glory, and praise be given to our most blessed Saviour who granted it all; and that the results all be laid at His feet as a willing trophy. John 3:27; James 1:17. Surely man's sufficiency is all of God.

"To sum it all up, I am constrained to say, 'Hitherto hath the Lord helped us.' 'This is the Lord's doing; it is marvelous in our eyes.' 'What hath God wrought!'

"To show you that I have not failed up just yet, today, on my fiftieth anniversary, I was out, and by 9:30 A. M. had been favored with three orders for our good books, and more later on during the day.

"Dear beloved coworkers, gird on the armor anew; press the battle to the gates. Soon the work is to close; it will triumph gloriously, and we must triumph with it, and enter into our reward. We must see the marvelous results of our seed sowing in souls saved in Christ's kingdom. That day will be glory for you, glory for me. We must be there. Heb. 13:18.

"In a lively hope soon of Hebrews 10:37,

[Signed] "WALTER HARPER."

Scarcely a week passes that I do not receive a handwritten letter from Brother Harper, assuring me that he is praying for our literature workers, and I am sure that our colporteurs and other workers will remember him at the throne of grace.

North American News Notes

SUNDAY evening, May 31, twelve were baptized and received into the Portland (Maine) church. This is only part of the fruit from an evangelistic effort conducted in the city of Portland by Elder Joseph Capman. A number of others are awaiting baptism after receiving more instruction. F. D. WELLS.

A VERY impressive service was held at Buckhannon, W. Va., on Sunday, May 24, when ground was broken for a new church building. Charles Baierle, who raised up the church in this place, was in charge of the service. Lloyd Christman, from the General Conference, and D. D. Rees, the local conference president, were present and took part in the service. C. M. PADEN.

PLANS for the summer's work in the Florida Conference call for the

following tent companies: J. G. Mitchell, in the city of Miami; Charles S. Baum, in Jacksonville; Kenneth Macaulay, in St. Petersburg; James Bellinger, in Tampa. Frank Dudley, after finishing the New Smyrna effort, will hold a tent meeting in a place yet to be decided upon. For the colored, A. B. B. Storey will be in Orlando, and P. M. Boyd in Ocala. Thus far, since the close of the year, more than 100 have been taken into the Florida Conference churches in our evangelistic efforts. A. S. BOOTH.

A TOTAL of thirty-nine were baptized in Vancouver, British Columbia, where Brother and Sister H. Cameron assisted H. A. Lukens in an extended series of meetings in the new church building. Since that time meetings have been held in a theater in New Westminster. A church company of

about twenty is expected in this virgin territory as a result.

H. A. LUKENS.

NINETEEN were baptized at Waycross, Ga., last March, as the result of a series of tent meetings held there by H. F. Taylor. Others are awaiting baptism, and Elder Taylor has again pitched his tent in a fine location, and has a good interest.

B. F. KNEELAND.

ON Sabbath, May 16, thirty candidates were baptized in the Nashville (Tenn.) church. Preceding the baptism, an interesting account was given by the pastor as to how a goodly number of these people were brought into the truth.

As a result of a Bible training class,—teaching the lay members how to give Bible readings,—several members of the Nashville church have filled regular appointments each week in giving Bible studies. Their efforts were partly responsible for the fine company baptized.

H. E. LYSINGER.

ON Sabbath, May 16, a new church at Panama City, Fla., in the territory of the Alabama Conference, was organized with sixty charter members, over forty of whom were new believers coming in as a result of a series of meetings held by Allen Walker. One baptismal service of more than thirty candidates has taken place, and another is soon to follow.

A beautiful brick house of worship has been constructed and was dedicated Sunday night, May 17, the dedicatory sermon being preached by N. S. Ashton. A. B. RUSSELL.

OUR colored workers, T. H. Coopwood and O. J. Trotter, began a tent effort in Texarkana, Ark., May 20, with a large attendance. We already have a good white church in Texarkana as a result of E. G. Crosier's tent effort. Now if we can raise up a good church of colored believers there, we shall be happy indeed.

Elder Crosier will begin a tent effort in Little Rock, Ark., June 7. R. P. MONTGOMERY.

RECENTLY eight of the young people of Pine Tree Academy were baptized. K. A. Wright, the principal, had been conducting a baptismal class for many months. Therefore we believe that these young people were thoroughly instructed in the third angel's message. F. D. WELLS.

A. E. SANDERSON is just closing a winter and spring evangelistic effort in Hartford, Conn. Already fifty

persons have begun to observe the Sabbath. There are a large number in the "valley of decision." Elder Sanderson and his associates hope to add at least 100 converts to the faith this year. This effort is to be followed up this summer with a tent meeting. Then there will be an intensive effort in the fall, in one of the largest auditoriums in Hartford.

J. K. JONES.

TWELVE new members have been added to the Spartanburg (S. C.) church thus far this year as the result of the work of our ministerial interne, Leslie A. Butterfield. Two baptismal services have been held, the last one on Sunday, May 24, when eight of the twelve were baptized. Five of the number added to the church were young people from homes where only one of the parents is an Adventist; the other seven are new believers, six adults and one boy. We trust others will be added a little later.

C. L. BUTTERFIELD.

PART of the closing exercises at the Inter-Mountain Academy, Grand Valley, Colo., on May 23, was the baptism of four of the students. These young people came to their decision through the work of the school.

B. M. GRANDY.

J. F. CRICHLAW baptized seven in the Chattanooga colored church, Sabbath, May 23. These are primarily the result of H. D. Singleton's work. Brother Singleton is an interne.

R. I. KEATE.

THE Lord has set His hand to finish the work in the Texico Conference. Two college graduates have accepted the message, and want to unite with the church; and at headquarters, through the home missionary evangelism by the church members, about twelve families are deeply interested, and are reading our large message books. Our field evangelists are meeting with good success.

E. T. WILSON.

As a result of missionary work done by the church and church school, I baptized fourteen and they were taken into the El Campo (Tex.) church a few weeks ago.

G. F. EICHMAN.

LEE FRASURE is conducting a Sunday school of sixty members at McDowell, Ky. They are using the Seventh-day Adventist Sabbath School Lesson Quarterly. He expects a number of Sabbath keepers as a result.

NINE persons were recently baptized at Duquoin, Ill.

RECENTLY nine were baptized at Visalia, Calif.

FROM a series of meetings held three nights each week through the months of February, March, and April in the Lincoln (Nebr.) church by M. B. Butterfield and R. T. Baer, twelve were baptized Sabbath, May 23, and united with the church. Two others were taken in on the strength of their former baptism. Others are interested, and we are expecting them soon to take their stand.

M. B. BUTTERFIELD.

C. R. KINNEY, of the Illinois Conference, related the following experiences at the Illinois Conference workers' meeting, April 6-8:

"A fine-looking man about thirty-nine years old appeared at the home of one of our members, and asked for something to eat. He was courteously invited in, and a meal was prepared. As he ate, our brother talked to him about the 'bread of life.' The man's heart was touched. He told his story. He had been a well-to-do man, but had suffered great loss in the financial crash, and becoming involved, lost all he had. He and his family were now destitute. Two of our lay brethren visited him, and gave a number of Bible studies to the family. I visited them last week, gave them a Bible study, and invited them to attend some of my meetings. One night the whole family of seven came forward and signed the covenant. They will soon be ready for baptism. All because two godly men followed the admonition of the Lord, 'Speak ye every man the truth to his neighbor.'

"A sister rented out to two young couples some furnished rooms. She gave them a copy of 'The Marked Bible,' and talked to them about the truth. In a few months both couples and a twelve-year-old girl were won to the truth. They are now baptized. One of the young ladies, with a little additional help, has won two others to the truth. One is now a leader in the church."

A. G. WEARNER, pastor of the Grand Rapids (Mich.) church, baptized fifteen converts on Sabbath, May 9.

S. E. WIGHT.

P. G. RODGERS, of Los Angeles, Calif., baptized twenty-five persons Sunday evening, April 5, following his regular Sunday evening sermon. Five hundred were present to witness the scene.

Appointments and Notices

CAMP MEETINGS FOR 1931

Atlantic Union

N. New England, Cold Spring Park, Rochester, N. H. ----- June 19-28
S. New England, South Lancaster, Mass. ----- June 26-July 5
New York, Union Springs ----- July 3-12

Central Union

Colorado, Overland Park, Denver -- June 19-28
Wyoming, Casper ----- June 25-28
Nebraska, Shelton ----- Aug. 13-23
Missouri, Clinton ----- Aug. 20-29
Kansas, Enterprise ----- Aug. 14-22

Columbia Union

West Virginia, Parkersburg ----- June 18-28
Ohio, Mount Vernon ----- June 25-July 5
E. Pennsylvania, Westcoastville, near Allentown ----- July 2-12
New Jersey, Deaf Mute School grounds, Trenton ----- July 9-19
W. Pennsylvania, Fair Grounds, Indiana ----- July 16-26
Chesapeake, Catonsville, Md. -- Aug. 27-Sept. 6

Eastern Canadian

Ontario, Oshawa ----- June 26-July 5
Maritime, Memramcook ----- Sept. 10-20
St. Lawrence, Brockville ----- July 3-12

Lake Union

E. Michigan, Holly ----- June 18-28
W. Michigan, Hastings ----- June 25-July 5
Illinois ----- (No camp meeting planned)

Northern Union

North Dakota, Valley City ----- June 18-28
Minnesota, Anoka ----- June 25-July 5
Iowa, Nevada ----- Aug. 20-30

North Pacific Union

Oregon, Gladstone Park ----- Aug. 4-16
Washington, Auburn ----- Aug. 7-16
Montana, Missoula ----- Aug. 20-30

Pacific Union

California, El Cerrito ----- June 25-July 5
Nevada-Utah, Lakeside, Stateline Post Office, Nevada ----- July 2-12

Southeastern Union

Cumberland, Graysville, Tenn. ----- Aug. 6-16
Carolina ----- Aug. 13-23
Georgia, Atlanta ----- Aug. 20-30

Colored

Cumberland ----- Aug. 13-23
Carolina ----- Aug. 20-30
Georgia, Atlanta ----- Aug. 20-30

Southern Union

Louisiana-Mississippi, Baton Rouge -- Aug. 7-14
Tennessee River, Nashville ----- Aug. 14-22
Kentucky, Crestwood ----- Aug. 20-30
Alabama, Clanton ----- Aug. 28-Sept. 5

Colored

Kentucky, Louisville ----- Aug. 20-30

Southwestern Union

S. Texas, San Antonio ----- July 23-Aug. 2
Oklahoma, Guthrie ----- Aug. 13-23

Western Canadian

Manitoba, Winnipeg ----- June 30-July 5
Saskatchewan, Saskatoon ----- July 3-12
Alberta, College Heights, Lacombe -- July 10-19
British Columbia, Kelowna ----- July 16-21

WESTERN OREGON CONFERENCE ASSOCIATION

Notice is hereby given that the regular biennial session of the Western Oregon Conference Association of Seventh-day Adventists will be held in Gladstone Park in connection with the annual camp meeting, Aug. 4-16, 1931. The purpose of this meeting is to elect officers and trustees, and to transact such other business as should come before the association at this time. All the delegates to the conference session are legal delegates of the association. The first meeting will convene at 10 a. m., Wednesday, Aug. 5, 1931.

I. J. Woodman, Pres.
M. G. Dealy, Sec.

Colporteurs' Summary for April, 1931

Unions	Agents	Hours	Value 1931	Value 1930
North American Division				
Atlantic	84	8092	\$ 9138.10	\$ 11027.25
Columbia	196	16133	18574.72	22603.31
Lake	143	10567	10203.37	12114.23
Central	36	2702	2599.65	6586.65
Northern	28	2398	2908.90	3620.13
North Pacific	31	2992	2816.30	4695.55
Pacific	77	5064	12082.68	13719.52
Eastern Canadian	17	1405	2165.67	2901.13
Western Canadian	26	2029	3680.56	6355.60
Southeastern	51	3811	4418.99	5605.74
Southern	62	5601	6589.10	9698.04
Southwestern	54	4398	5817.00	15694.35
	805	65192	80995.04	114621.50
African Division				
	--	----	-----	5471.33
Australasian Division				
	125	8973	19387.65	19456.34
Central European Division				
Arabic	5	480	120.63	-----
Bulgarian	18	1781	199.25	145.00
Czechoslovakian	70	9582	2301.44	2885.40
East German	146	20785	6866.43	7882.33
Grecian	4	182	28.34	52.50
Hungarian	66	8696	1588.39	1896.31
Netherlands E. Indies	--	----	-----	-----
South German	103	13181	4788.09	6132.51
Turkish	--	----	-----	-----
West German	162	25132	11407.38	11451.91
	574	79822	27299.95	30446.01
Northern European Division				
Baltic	45	4077	1350.40	1386.49
British	82	8941	8924.95	11688.91
Ethiopian	--	----	-----	-----
East African	11	996	75.06	352.59
Iceland	6	582	400.59	91.21
Nigerian	--	----	-----	-----
Polish	46	5499	1082.37	1046.18
Scandinavian	98	10181	7305.66	9203.85
	288	30276	19139.53	23769.23
Southern European Division				
Franco-Belgian	31	1954	1381.94	1399.83
Iberian	33	3089	1187.81	754.97
Italian	23	2460	688.70	2127.01
Jugoslavian	66	7117	1263.47	1263.13
Madagascar	15	1063	484.64	192.22
Mauritius	1	64	22.96	38.63
North African	5	257	234.89	491.55
Rumanian	110	15566	1781.22	2511.21
Swiss	37	4549	4542.60	3918.45
	321	36119	11588.23	12697.05

Unions	Agents	Hours	Value 1931	Value 1930
China Division				
Central China	--	----	-----	\$3015.42
East China	2	132	951.82	348.09
Manchurian	1	19	208.21	1177.73
North China *	10	-----	980.84	-----
South China	--	----	-----	1286.47
West China	--	----	-----	-----
	13	151	2140.87	5827.71
Far Eastern Division				
Chosen *	30	6839	1768.59	-----
Japan	14	2012	794.45	-----
Malayan	5	60	202.69	735.20
Philippine	81	8757	6068.22	7800.62
	130	17668	8833.95	8585.82
Inter-American Division				
Antillian	--	----	-----	5441.48
Caribbean	--	----	-----	1075.10
Central-American	25	2029	3241.17	2026.45
Colombia-Venezuelan	--	----	-----	-----
Mexican	33	2605	2915.80	8258.50
	58	4634	6156.97	16801.53
South American Division				
Austral *	95	17067	23080.83	13108.38
East Brazil	54	4624	2396.98	5393.53
Inca	--	----	-----	-----
South Brazil	58	5829	2655.32	6205.19
	207	27520	28133.63	24707.10
Southern Asia Division *				
	38	6951	3697.48	2698.12
Foreign Totals				
	1754	212114	126378.26	150410.24
N. American Totals				
	805	65192	80995.04	114621.50
Grand Totals				
	2559	277306	207373.30	265031.74

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	221048.85
April	215326.55	258942.05	265031.74	207373.30
May	258530.53	305508.11	269044.05	-----
June	325030.88	235208.20	332899.91	-----
July	329518.76	400009.32	347138.29	-----
August	347340.96	261140.21	260597.96	-----
September	219549.42	275341.55	226621.44	-----
October	195510.14	254375.89	224066.89	-----
November	215962.48	228200.48	185369.13	-----
December	225171.18	219246.98	242616.51	-----
	\$2984685.46	\$3114656.29	\$3067811.96	\$389217.00

* Two months' report.

FLORIDA SANITARIUM NURSES' CLASS

The Florida Sanitarium and Hospital School of Nursing will receive applications to enter the September class of this year, until July 15.

"Our sanitariums are established for one object,—the proclamation of the truth for this time." Only those with this same object in taking the nurses' course should apply to enter the school.

Applicants should be at least nineteen years old, and have sixteen units of high school work.

Address, School of Nursing, Florida Sanitarium and Hospital, Orlando, Fla.

OREGON CONFERENCE

The next biennial session of the Oregon Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Gladstone Park, Aug. 4-16, 1931. At this meeting officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference at this time. The first meeting is called to convene at 8 p. m., August 4. Each church is entitled to one delegate for its organization and one additional delegate for each fifteen of its members.

I. J. Woodman, Pres.
M. G. Dealy, Sec.

SASKATCHEWAN CONFERENCE ASSOCIATION

Notice is hereby given that the seventh biennial, which will be the twelfth, session of the Saskatchewan Conference Association of Seventh-day Adventists, Incorporated, will be held on the exhibition grounds, Saskatoon, Saskatchewan, on Thursday, July 9, 1931, at 9 a. m. There will be an election of officers and a board of trustees, and the transaction of such other business as may be in order.

O. Ziprick, Pres.
F. T. Balmer, Sec.

SASKATCHEWAN CONFERENCE

Notice is hereby given that the seventh biennial, which will be the twelfth, session of the Saskatchewan Conference of Seventh-day Adventists, will be held on the exhibition grounds at Saskatoon, Saskatchewan, July 3-12, 1931. There will be an election of officers, and such other business will be transacted as may properly come before the delegates at this session of the conference.

O. Ziprick, Pres.
F. T. Balmer, Sec.

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.

C. E. Mosely, 1009 N. Pascagouls St., Jackson, Miss., desires denominational periodicals for missionary work.

Alvin Yates, 107 Seventh Ave., East, Springfield, Tenn. Signs, Watchman, Life and Health, and Liberty for soul-winning endeavors.

M. W. Johnson, Tracy City, Tenn. Signs, Watchman, Life and Health, Instructor, Little Friend, Liberty, for self-supporting missionary work on the Cumberland Mountains. A few copies of the Review to pass out to poor believers would also be appreciated.

L. L. Garbutt, Box 123, Belize, British Honduras. Unlimited supply of literature for distribution in the hospital, prison, and among the ships.

W. E. Blackmon, R. F. D. 9, Salisbury, N. C., desires Signs, Liberty, Watchman, Life and Health, and Present Truth, also tracts, for reading rack.

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 especially desired.

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 JUNE 25, 1931 No. 26

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

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Zip, the Coon, and Other Stories

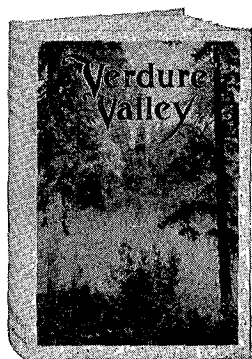
By Floyd Bralliar

PERHAPS no writer among us is better qualified to write nature stories than Floyd Bralliar. He has spent much of his life in the study of wild life, and has written several books that have had a wide circulation,—“Knowing Insects Through Stories” and “Knowing Birds Through Stories,” published by a large New York house, and other books published by the denomination, among which might stand out the one entitled, “Elo the Eagle.”

THERE ARE eleven stories in this fine-appearing book, and the illustrations, some of which are printed on plate paper and tipped into the book, are especially interesting, for they appear to be photographs taken under unusual circumstances.

There are 175 pages in this book, and the price is \$1.50, trade basis. (In Canada, \$1.75.)

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IT will be welcome there, for several libraries have already asked for copies. “Verdure Valley” will be especially acceptable because it is a beautiful story in a wonderful setting—the mountain country of the Carolinas. This story is true, and it is told in a way that will awaken and hold the interest from cover to cover. Interwoven in the narrative is the great Sabbath truth. We have never had a book just like this, that will be read with enthusiasm and at the same time give a distinct message.



WASHINGTON, D. C., JUNE 25, 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.

We are made sad to learn of the death of one of our oldest ministers, Elder Smith Sharp, of Chattanooga, Tenn. A sketch of his long and faithful service will appear later in the REVIEW. We extend to his sorrowing ones our sincere sympathy.

OUR readers will be interested in the discussion of the latest phases of the calendar question in several articles from F. D. Nichol, the first one of which appears on page 3 of this number.

A. S. Maxwell, editor of *Present Truth*, London, has been asked by the General Conference to represent the denomination before the Committee of the League of Nations at Geneva, Switzerland. We hope to receive, in the near future, one or more articles from Brother Maxwell for the REVIEW, giving us a statement of the discussion of the League question at Geneva. We know that all our readers will be interested to keep in touch with the progress of this agitation that is now going forward in behalf of a reform calendar.

REFERRING to a cut in mission appropriations which was made at the Autumn Council last October, H. M. Sparrow, of the Southern Rhodesia Mission field, writes under date of April 27:

"We are of good courage and trying to do our very best to get the most out of our funds this year. The 6 per cent cut has been very hard, but we are thankful that it is no worse, and we intend making every cent count for something definite. We are pushing the evangelistic work as hard as we can. We have a very heavy program outlined for our field this year. We pray for the Lord's blessing on the seed which will be sown."

Let us put forth an earnest effort in our own personal giving and in our influence upon others to increase our mission funds so that a further cut in appropriations shall not be necessary. This movement with which we are connected has never experienced defeat, never yet have we been obliged to call home our missionaries because of lack of financial support. We surely hope that no such necessity will ever arise in the future. It will not if in response to the many blessings of the Lord we render to Him His own in tithes and offerings.

WRITING from Shanghai, under date of April 26, C. C. Crisler says:

"The biennial session of the East China Union Mission, held in Nanking, has just closed. The brethren in attendance report many encouragements. Eight were ordained to the ministry during the Sabbath afternoon service,—six Chinese brethren, and two of our foreign licensed ministers. A report of the meeting will be sent in by one of the brethren who was in constant attendance, as I was able to be there only a short time."

A Call in the Hour of Crisis

THE keynote of the usual Midsummer Offering appeals in years past has been: Let us advance! Let us push through the doors that Providence has opened! Let us enter new territory! But the seriousness of the present situation and the financial depression that has so alarmingly affected the Mission Board's income, finds its appropriate expression in the aim that the Foreign Mission Board sets before every member contributing to the \$100,000 goal: Keep our missionaries in the field.

The situation is serious indeed. Not only have cables from different divisions

THE MIDSUMMER OFFERING

Due to the financial depression, our mission funds are dropping, and we face the danger of having to recall a number of our missionaries next year. The Mission Board therefore appeals for the largest Midsummer Offering ever raised.

DATE, SABBATH, JULY 18.

been received at headquarters, instructing us not to go forward in filling certain appointments, but several missionaries who were ready to return from furlough were instructed to stay home.

Wonderful opportunities for medical missionary work have presented themselves recently in the Far East and in Inter-America. These divisions and others have sent in touching appeals, but the Mission Board had to pass on the word: "No means available." The \$100,000 will not mean that these opportunities can be followed up. More money would be required for that. But with the help of the Lord this sum may help us to keep our missionaries in the field. God's people have never failed in the hour of crisis. They will not fail this time. May God bless every giver.

E. KOTZ.

Mission Board Items

A MOST cheering word comes from Russia. Brother Löbsack, the leader of the work in Russia, writes that during the last year nearly a thousand people have been received into the different churches. Our brethren and sisters all over the world will be glad for this good word.

WE have received a good word in the following cablegram from A. S. Maxwell, who with others had been appointed by action of the General Conference as our official representative in Geneva for the hearing that was granted by the preparatory committee in the matters of calendar reform:

"Adventist, Washington. Hearing over. Inspiring time. Rabbis delighted. Literature distributed. Article and speech mailed. [Signed] MAXWELL."

Apparently Brother Maxwell has been able to do good work in Geneva. We shall be awaiting with interest further news.

THE Department of State at Washington has informed us that they have received the following telegram from the American Legation at Peiping:

"June 5, 5 P. M. In a judgment rendered today by Judge Tuan of the Yun-nanfu District Court, Hsu Tien Yu and Ma Yu Lin were found guilty of murdering Mrs. White and Mrs. Miller, and were sentenced to death. Yang Shu Chen, female accomplice, was sentenced to two years' imprisonment. Appeals are likely. Full text of the judgment follows by mail."

THE other day we received word at headquarters that the African Division at their recent council had changed their name to the Southern African Division. The name African Division was not quite appropriate, since all the three European Divisions have mission territory in Africa. The name South African Division could not be used, since South Africa is the official term for just the most southern part of the continent, and what is known as the Union of South Africa. That is the reason why the brethren chose the term "Southern."

THE following workers sailed from San Francisco, June 11, on the S. S. "Tatsuta Maru:"

Mrs. Blanche Palmer, of Humboldt Academy, California, to the Philippines, to connect with the Philippine Junior College as English teacher.

Mr. and Mrs. Harold Peekham, of Oregon, to India for evangelistic work.

Mr. and Mrs. L. R. Reisinger, of Washington, to India for evangelistic work.

Elder and Mrs. P. V. Thomas and little son, returning to China from furlough.

E. KOTZ.

WE call special attention to a feature appearing on page 20 of this issue, entitled, "North American News Notes." It will be our endeavor to make this, if possible, a weekly feature in the REVIEW. We believe that there are many very readable and very heartening things that are taking place in our local conferences week by week, which reveal the growth of the work, and which in many instances receive notice only in a union paper.

WE have felt that our readers everywhere would be encouraged to know of these various happenings in other parts of the field—of evangelistic efforts, of baptisms, of church dedications, of ordinations, of special endeavors by lay members, etc. Accordingly, we have written to all the local conference presidents in North America, urging them to send to us from week to week brief news notes, so that we may be able more fully to chronicle the current history of the denomination's activity in the homeland.

R. L. KIMBLE, of Hapur, India, under date of May 10, sends an article to the REVIEW and adds this personal note:

"The work in this part of India is more encouraging. We have a number who are preparing for baptism, and others from distant villages who are calling for that privilege. Although the work in this great land has moved slowly, it seems that changes are coming that will make possible a quicker work for the Lord."