

The MISSIONARY WORKER

ORGAN OF THE
BRITISH UNION CONFERENCE
OF
SEVENTH-DAY ADVENTISTS.

Making History at Geneva

By Arthur S. Maxwell

WHEN the Protestant princes made their famous protest at the Diet of Spires they probably had not the slightest realization of the terrific impact their action would have upon future generations. They stood courageously for their convictions because the hour seemed to demand it. And from thence sprang Protestantism and liberty.

So also only the passing years will reveal the full value and meaning of the witness for God's truth given at Geneva during that ever memorable week October 12 to 19, 1931.

Never has so amazing an opportunity been given to this people before. Peter's audience at Pentecost does not begin to compare with the international character of the League of Nations. There, at the Fourth General Conference on Communications and Transit, were gathered 111 delegates, observers, and experts from forty-two nations.

Thither had come ambassadors and statesmen, men who mingle with kings and presidents and the legislative councils of the world. To such as these was the witness to God's last message given; and the effects thereof must inevitably resound to the uttermost parts of the earth.

The Assembly was profoundly impressed by the size of the Seventh-Day Adventist delegation. No less than eleven brethren were there, representing six world Divisions of our work.

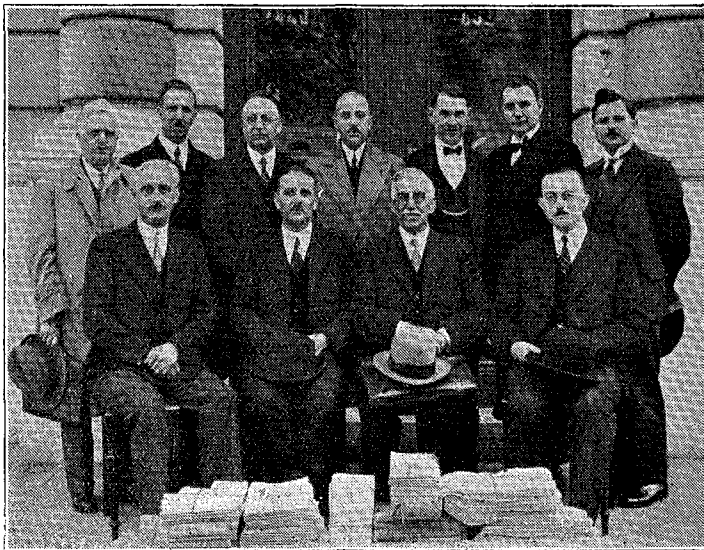
Many members remarked on the amazing earnestness of a people that would even send men from South Africa and America to appeal to the League on a matter of conscience of this kind.

By the kind over-ruling of Providence our delegates were granted exceptional facilities for addressing the assembly. Although according to the original plan only one representative of each body was supposed to be heard, yet on the first afternoon, by the courtesy of the chairman, addresses were given by Brethren Longacre, Anderson, and the writer. In addition we had the unusual privilege of preparing the address delivered by one of the Jewish delegates!

Then, towards the close of the discussion, when everything seemed to be going against us, the chairman granted our request that the Seventh-Day Adventists should be privileged to reply to some of the mis-statements that had been made about them.

This was the crisis hour. The burden was placed upon Dr. Nussbaum of Paris. God stood by him and clothed him with a power that for twenty minutes held the Assembly enthralled. Distinguished gentlemen referred to the exquisite eloquence of this masterly address. One ambassador said that he had never heard such beautiful French before. "It was perfect," he said.

From this moment the tide



Seventh-Day Adventists at Geneva. Front row: left to right, J. Nussbaum, A. S. Maxwell, C. S. Longacre, A. Vollmer. Back row: L. L. Caviness, P. G. Nelsen, G. E. Nord, S. Kasmussen, P. Paulini, R. A. Anderson, T. T. Babienco.

turned. After Dr. Nussbaum sat down there was a tense silence. No one seemed able to speak. The Calendar Reformers were for the moment overwhelmed. After that, almost every speech seemed in our favour. The enemy was never more completely silenced. We all felt like rising and singing, "Praise God from Whom all blessings flow."

Space forbids our telling how thoroughly the Calendar propagandists were defeated. We shall deal with the whole subject in detail in forthcoming issues of *Present Truth*. Suffice it if we say here that the "Reformers," who had journeyed to Geneva with such high hopes of success, left the Conference utterly dejected and disillusioned.

"You Adventists have set this reform back a hundred years," said one.

"I shall never live to see it now," said another.

The victory was complete.

Before dispersing, the members of the General Conference and other delegations met together and drew up a statement to be transmitted to the Autumn Council at Omaha, Nebraska. It reads as follows:

MESSAGE FROM THE GENEVA DELEGATION TO THE
AUTUMN COUNCIL.

"Your Delegation to the League of Nations' session on Calendar Reform, and the Delegations from the European, Australasian, and Southern African Divisions, desire to express their gratitude to God for the many remarkable providences experienced at Geneva.

"We are of the opinion that the value of the witness given for the truth before the representatives of the forty-two nations assembled is beyond estimation and will prove of incalculable blessing to our work in all parts of the world. There is no doubt that the entire Assembly was deeply impressed with the earnestness and sincerity of the Adventist position.

"We are grateful for the earnest prayers of our people and believe that these have led to the moving of God's Spirit upon the minds of statesmen and given power to the spoken word. Nevertheless, though through the mercy of God the immediate

Calendar crisis has been postponed, we feel that this should not lead to a slackening of our efforts to enlighten the people concerning the dangers of a Blank Day Calendar. Though disappointed at Geneva the Calendar Reformers are determined to continue their propaganda in the hope of reversing the decision in the future.

"We believe that the evident hand of God throughout this unique and historic experience should bring joy and renewed confidence to our people everywhere and inspire in one and all fresh zeal and courage for the tasks before us.

"(Signed) C. S. Longacre, T. T. Babienko, S. Rasmussen, G. E. Nord, R. A. Anderson, L. L. Caviness, J. I. Robison, A. Vollmer, J. Nussbaum, P. G. Nelsen, A. S. Maxwell."

IRISH MISSION

Superintendent: Pastor S. G. Joyce.

Address: 8 Ulverton Rd., Dalkey, Co. Dublin.

FOR the third quarter of 1931 Ireland has gains in membership, tithe, Sabbath-school, young people's and total offerings to missions. The Week of Sacrifice offering is more than *double* last year's amount. The tithe is up £8, the Sabbath-school reports a gain of £13, and the total offerings show a gain of £22. These are large gains for so small a membership; indeed they are the largest in all these sections for the third quarter of any year since we came to Ireland.

The Harvest Ingathering is the highest per capita in the Union, as also the percentage of quota attained. Irish churches were among the first to reach the £2 per member goal, and an Irish company holds premier position in the Union. *All* this money has been collected by Irish members within the territory of the Irish Mission and there has been no outside help of any sort. Last year one of our workers spent weeks collecting in England—thus this year's report is much more satisfactory.

Colporteurs' sales are less than last year, but more

(Continued on page 7.)



Delegates and observers assembled at the League of Nations Conference on Calendar Reform at Geneva, October 12-19, 1931. Brethren Longacre, Nussbaum, Vollmer and the Editor at the centre table.

Our Second Appeal to the League

At the Hearing on Calendar Reform before the Fourth General Conference of the Communications and Transit Section, October 12th-19th—By A. S. Maxwell

Mr. President, and Members of the Conference :

On behalf of the General Conference Committee of Seventh-Day Adventists, and our entire world membership, I wish to express our deep appreciation of your courtesy in granting us this second opportunity to present our views on the subject of Calendar Reform.

It was my privilege to attend your Preparatory Committee in June of this year, when I attempted to set forth, as concisely as possible, the reasons why Seventh-Day Adventists are so strongly opposed to the Calendar schemes that involve the use of "supplementary" days and the introduction of an "eight-day week" once a year.

Our position has not changed since then. Indeed, we are yet more convinced of the un wisdom of such proposals, and return to you to-day to appeal with even greater earnestness that consideration of drastic Calendar changes of this sort may be abandoned by this Body.

Here, if I may, permit me to re-state, in a word, the salient facts concerning our organization. Our adult membership numbers 314,000, embracing a community of over a million souls. These are scattered in almost every country. We are a world brotherhood, speaking over 400 languages, but with one heart and one purpose.

Our people are intensely sincere in their beliefs, acknowledging Jesus Christ as their Redeemer, accepting the Bible as the Word of God, and regarding the Ten Commandments as the divine law.

Yet, gentlemen, it is the very simplicity of our faith which compels us to come before you to-day to resist the proposals now before this Conference. To us the Sabbath is a God-given rest day. To us every seventh day is a call to prayer, to worship, and to rest. We observe the seventh day because we believe *God* willed it so. Consequently we could never admit that Calendar Reformers, or the United States Senate, or the House of Commons, or even the League of Nations, had authority enough to inaugurate a plan which would break this divinely planned sequence of the Sabbath days. It is a matter of conscience with us; and consciences, I believe, are a matter of tender regard by this Assembly.

It is perhaps superfluous for me to explain again how the Calendar propositions, now under

consideration, would affect us. Doubtless you are all fully acquainted with the facts. Suffice it if I say that the adoption of a calendar involving the use of "blank" or "supplementary" days would of necessity cause the true seventh day to move backwards through the week for all time.

Consequently the seventh day, instead of falling as now on Saturday, would fall in one year on Friday, the next on Thursday, the next on Wednesday. The resultant confusion would be appalling, to say nothing of the hardships and employment problems which would necessarily be the lot of all who attempted to observe this apparently wandering Sabbath.

Consider also, gentlemen, the peculiar problems that would arise amongst native populations in mission fields. We are a missionary organization, and in scores of countries we are working for the uplift of primitive peoples. As we seek to present the virtues of the Gospel, we endeavour to introduce the stabilizing religious influence of the weekly rest day. To confuse these newly-illuminated minds with the intricacies of a new calendar and an ever-changing Sabbath would be a sin against High Heaven.

But we are not concerned over this matter solely because of the damage it threatens to our own cause, or because the Blank Day Calendar would bring hardship to our people. We see in this proposed tampering with the divine law a menace to religion and therefore to civilization itself. We believe that, in this crisis hour of history, when lawless forces are gaining ground and militant atheism is asserting itself, it would be in the last degree deplorable if so respected a Body as the League of Nations should lend its support to the suggestion that the commandments of God may be altered by human hands.

Since the Preparatory Committee met in June, Pastor L. H. Christian, who also addressed that Committee on behalf of our body, has visited Russia to investigate the effects of the recent Calendar changes in that country. He writes as follows: "One thing is certain, and that is that the people are forgetting the days of the old week, and that is one thing that helps to let religion out of their lives. It would seem as though the ardent advocates of Calendar change should pause and study the effects of such things, both past and present, in other lands."

We have wondered, Mr. President, how we might impress this Conference with the depth of our concern over this matter and the sincerity of our opposition. Our people, in tens of thousands, have signed the Petition which is before you. They have signed not only where we have our larger churches, as in London, Paris, Berlin, Oslo, Riga, Berne, New York, San Francisco—but in China, Japan, Korea, South America, and the islands of the sea. I would have you picture these good people in all these far-flung outposts signing their names to this document. I want you to sense their dependence upon this Conference and to heed their call that comes literally from the very ends of the earth that you should withhold your sanction from these radical Calendar Reform suggestions.

But that our protest might be yet more evident and, we trust, efficacious, we have brought to this Conference a delegation representative of our world-wide movement. The members are as follows:

Pastor R. A. Anderson representing 12,000 Seventh-Day Adventists in Australasia.

Pastor J. I. Robison representing 15,000 Seventh-Day Adventists in Africa.

Pastor G. E. Nörd and Pastor P. G. Nelsen representing 10,000 Seventh-Day Adventists in Scandinavia and Finland.

Pastor T. T. Babienko representing 5,000 Seventh-Day Adventists in the Baltic States.

Dr. J. Nussbaum, Pastor S. Rasmussen, and Pastor L. L. Caviness representing 20,000 Seventh-Day Adventists in France, Switzerland, and Southern Europe.

Mr. Vollmer representing 50,000 Seventh-Day Adventists in Germany and Central Europe.

Gentlemen, these delegates, I submit, have not the appearance of unreasonable visionaries or fanatics. They bear comparison with the advocates of Calendar Reform present this afternoon. They are godly, Christian men, who have travelled many leagues that they might come to plead with this Conference not to approve any scheme calculated to over-ride the consciences of the flocks they have been called to shepherd.

Permit me, Mr. President, to refer to one other matter. When I was privileged to address your Preparatory Committee in June I was the representative of the one Christian body present to protest against the introduction of a Blank Day Calendar. However, I ventured to suggest at that time that the absence of opposition from other Christian bodies was due, not to acquiescence, but lack of information. My words were as follows: "When the Evangelical Churches realize what is afoot, when the Lord's Day Observance Society perceives that its very

existence is endangered, there will be an outcry throughout the land."

To-day, four months after, that prophecy is reality. Seventh-Day Adventists are no longer alone in their opposition. Christendom is awakening to the serious implications of Calendar proposals that would break the weekly cycle. Both the National Free Church Council and the Federal Council of the Evangelical Free Churches of England have passed resolutions signifying their opposition. The *Baptist Times* has referred in scathing terms to "the fussiness and childishness" of the proposed Calendar changes. The Lord's Day Observance Society, with a wide following among members of the Church of England and the Free Churches, has decided to throw the whole weight of its powerful organization against the Blank Day scheme.

The situation has changed indeed since June; and every day sees new recruits hurrying to the standard of those who would maintain the tradition of a God-given weekly rest day.

Some change in the existing Calendar may or may not be desirable, but it must not, *it cannot*, be secured by flying in the face of the conscience of Christendom.

Moreover, gentlemen, is this a time to thrust a contentious measure of this sort into the legislatures of the nations? Is this a time to foster a plan which must rend the Churches and deal an irreparable blow at true religion? Is this a time—when statesmen are at their wits' end how to solve the appalling problems that confront them—when, in the words of Sir George Paish, we face not the wreck of a single nation but the wreck of a world—is *this* a time to cast yet another disturbing element into the writhing maelstrom of mankind? Shall we fiddle with Calendar Reform while Rome is burning about our ears?

Mr. President, as a Christian body, we value the League of Nations. We honour it for its work for the poor, for the slaves, for the refugees, for oppressed minorities. We pray the blessing of God upon its labours. And for this reason we appeal with confidence to you to-day that, as you follow after the things that make for peace, you will decide before this session closes to bury these absurd, fallacious, and pernicious Calendar Reform proposals for ever.

URGENT. Newbold Missionary College Dorcas Society require immediately garments that can be renovated or materials that can be made into garments for the poor in the adjacent villages. This work is in connection with the efforts which have just commenced. Please forward all parcels to: Newbold Missionary College Dorcas Society, Near Rugby, Warwickshire.

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NEWBOLD COLLEGE

The Letter Home

[We wonder how many of our churchmembers received a letter similar to the following a few days after the opening of Newbold Missionary College. Parents, this is what you may expect when you send your sons and daughters to school next year.]

Newbold Missionary College

Dear Home-folks,

You would never believe how hard it is to find time to write to you. When you were here for the opening I was able to spend the whole day with you, showing you round. Now I am busy from morning till night.

You know what a job it was getting me up in the morning. Well, now I'm up at six every day, except Sabbath, and think nothing of it.

I thought I should never get to know everybody here, there were so many new faces, but I am beginning to get them sorted out. Really, I had no need to feel shy, for most of the students were as new as I was. Still, it does make you realize your own insignificance when you get in a crowd like we have here. I used to feel quite big in our little church, but here I'm just a first year student and pass practically unnoticed. Not that there is any snobbery; everybody is very friendly.

You remember I could never understand why

Miss ——— was always so eager to get back to College when she was a student. I can understand it now. Not but what I feel I should like to be with you, but I am ever so happy here. I have no time to be anything else.

The best part about it is the fine meetings we have, and the sing-songs, and the socials. They are great fun. I'll tell you more about them another time.

You'll be wondering how I'm managing to pay my way. Well, I'm working twenty-five hours a week and going out canvassing on Sundays. You should see us all starting off on Sunday mornings—and our appetites when we get back! I can tell you, I have little time left for moping. The mornings are taken up with classes, the afternoons with work, and the evenings with study. We have to sit quiet (can you imagine *me* doing it!) for two and a quarter hours every evening. I thought the first study period would never pass. Now I am getting used to it and do not find it long enough.

I must be closing. You won't forget to tell me all the news from home and how you get on with the Harvest Ingathering, will you? And please remember me to all the churchmembers and tell my friends I have not time to write but hope they will plan to join me next year. It's fine being at school.

There is ever so much more I should like to write but it is ten o'clock and lights out. Just one more thing before I close. Please remember I am counting on your prayers to get through. You won't forget me, will you?

N.P.C.

South England Conference . .

President: - - - Pastor O. M. Dorland.
 Secretary-Treasurer: - - - H. D. Clarke.
 H.M., S.S., and M.V. Secretary: - H. T. Johnson.
 Field Missionary Secretary: - - B. Belton.
 Office Address: 395 Holloway Road, London, N. 7.

Notes from the President

THE income of the conference in tithes and offerings up to the close of the September quarter is most encouraging. Our Ingathering by the seventh week (when we take into account the removal of the College) is only £50 below last year's figure. The Week of Sacrifice shows a gain of £135, reaching the splendid total of £507 (the highest in our history). We thank God for the faithfulness of His people in these trying times.

ON October 25th two new centres were entered in a public way with the third angel's message Brother L. A. Watson began a series of meetings in the cathedral city of Salisbury, and Pastor J. G. Bevan began his effort in the Theatre De Luxe, Gloucester. We wish them success.

FOUR efforts are in progress in London. A deep interest is manifest among those attending Pastor A. K. Armstrong's meetings in Lenham Hall, Dartmouth Road, Forest Hill. About 230 attend Pastor S. F. Tonks's services being held in Foresters' Hall,

High Road, Kilburn. Brother T. M. Timpany reports over 100 present in Welfare Hall, Station Road, West Croydon, while Pastor R. A. Anderson is addressing an audience of over 2,000 interested listeners in the Wood Green Empire.

PASTOR R. S. JOYCE is having difficulty in securing a hall in Great Yarmouth, but we hope that he will begin in a strong way after the general election.

WE invite you to remember the workers daily at the throne of grace

SABBATH, November 14th, is the day appointed for taking the MISSIONARY WORKER collection in all our churches and companies. The cost to the conference in 1930 was £118; we received in the collection the sum of £45, leaving a balance of £73 to be paid from the conference funds. We would much appreciate it if the workers and church elders would promote this offering to the extent of the appreciation of this little paper by our people. We invite our people, both churches and isolated members, to contribute liberally to this offering so as materially

to reduce the call on conference funds. The paper costs about 2/6 per year per copy. Envelopes for this offering will be sent out in due course to our local treasurers. We thank you for past faithfulness and ask that you will not forget the offering on November 14th.

O. M. DORLAND.

NORTH ENGLAND CONFERENCE

President: Pastor W. T. BARTLETT

Address: 22 Zulla Road, Magdala Road, Nottingham.

Notes from the President

OUR conference has made another good stride forward toward the Ingathering goal. There is no reason why we should not finish the task during Victory Week, and we hope that everyone will put forth a special effort at that time. It is wonderful to see how the little children and the infirm old people are being helped to do more than their share. I met a little school-girl the other day who has collected £3 11s. so far. In another place, a sister of eighty-five was pointed out to me as among the most successful.

THE workers are mainly occupied with Ingathering, but we hope soon to be able to report that various efforts have been started. Brother F. W. Coppock reports a good beginning in Darlington, where some seventy people attended his opening meeting and some fourteen names were given in for literature.

THERE is a growing desire in our churches and companies to stretch out a helping hand to the needy about us. In one church a Good Health League meeting has been held for children of the neighbourhood and out of this a Sunday-school has now grown. A sister who is taking a prominent part in this development collected for the Ingathering among the parents of the children, and reports having a splendid time. She writes:

"As you know, it is a very poor locality, but I got 5/- out of half a street, and had many nice talks. I went into several homes, a blind person, a cripple woman, an old, discouraged Adventist, and many others. I gave them invitations to our meetings. One person said: 'Are you the Health lady? I have been longing to meet you.' She has promised to come to our meeting in a fortnight. Several have asked me to call every week. No other year have I had such talks with the people, and many are helping me with money, sewing, and in various ways. I have often wondered why our church was in such an out-of-the-way place, but yesterday gave me the reason. I believe we are right where God wants us to be. Many souls had never heard of us and now are willing to hear more. I realized the responsibility of this very much."

THERE are others of our churches that might be having a much better time than they are now enjoy-

ing, and living a much fuller life by taking up this kind of work.

W. T. BARTLETT.

WELSH MISSION

Superintendent: Pastor H. W. Lowe

Address: 80 Australia Road, Heath, Cardiff

"The Feast of Ingathering"

To what a climax of rejoicing did the Feast of Tabernacles lead the Lord's people in days of old! After the arduous harvest days came this wonderful time of rejoicing, sometimes called the "Feast of Ingathering." Exod. 23:16. Viewed in the messianic light, it indicates the great joy of His triumphant establishment of our Harvest Home. While we are not quite there yet, we can nevertheless in a measure have a foretaste of those joys in our labours to gather in means for the Master's great Ingathering of Souls.

And what labour it sometimes means. For instance, we recently toiled a really long working day in a mining territory, and returned home with a meagre ten shillings. We felt like those poor men who "toiled all day" and took nothing! We had persistently to banish that devastating and devilish little thought, "Is it worth while?" But another day we took courage and went to the largest estate in a wealthy district. The butler informed us that madam was indisposed, would we explain our mission? After perusing our magazine the good lady asked what we would suggest that she donate. We suggested one guinea, and in three minutes the cheque was ours without ever having seen the donor! Another such experience with an annual subscriber, a few smaller donations, and we returned home after two hours' work with almost three guineas. What joy we derive from this admixture of effort and accomplishment!

An aged and sick sister living in a village with scarcely two-score houses recently handed, us proudly her 25/- which she had collected for the great Ingathering effort. One sister well past the three-score years and ten stage has handed in above £15. And do you sometimes say you cannot do it? No! No! We cannot believe that. You can do anything, absolutely anything, with God's enabling grace.

Times were never more difficult financially, perhaps, and we have not for many years been so short of evangelistic funds. In one case we can only keep our ordinary meetings going because the worker is himself partly financing them. But there is coming into our hearts with these hard times a deep desire to unite and accomplish. Loyalty to each other and devotion to God's cause will yet lead us to brighter things than we have hitherto seen in winning souls. We want your loyalty in tithes and offerings, in prayer, in labour.

H. W. LOWE.

Irish Mission

(Continued from page 2.)

than 200 per cent over 1929. We do need more colporteur evangelists in the Irish Mission. Our force of last year—so small—is even smaller this year.

As we think of the loyalty and faithfulness of the Irish brethren and sisters during the past quarter we feel very grateful to God; for only by His sustaining power is such faithfulness possible in these hard and difficult times. God has indeed many precious jewels among the members in Erin's Isle.

S. G. JOYCE.

At Rest

CHAPMAN—On September 1st, at Exeter, Sister Florence Chapman, age forty-two, the wife of Brother John Chapman, passed away after a very brief illness resulting from a chill. Sister Chapman accepted the truth with her husband twenty years ago under the labours of Pastor S. G. Haughey at Plymouth. Her death came as a great blow to the Exeter Company, as well as to Brother Chapman and his son and daughter, David and Eunice, who are left to mourn. Sister Chapman was a faithful wife and devoted mother. Her steadfast Christian character adorned the doctrine which she professed. We have every confidence that she will come forth at the call of our Saviour at the resurrection of the just. Her last hours of consciousness were spent in prayer and reading of the Psalms. She was laid to rest in the Higher Cemetery, Exeter, in the presence of many sorrowing friends and relatives on Friday, September 4th, the ceremony being conducted by the writer.

O. M. DORLAND.

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THE Editor acknowledges with thanks the receipt of the following sums: £1 for mission work, given out of gratitude to God for His work, "E.B."; £1 Harvest Ingathering, "A.B.C."

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Applied Economy

THE country during the past two months has been busily engaged discussing the question of ECONOMY. Politicians have been belabouring the electorate with this and that method of effecting it. The electorate have agreed or disagreed as the arguments have appealed to their particular bias. That that bias is mainly a financial one has been somewhat overshadowed by the greater financial exigencies of the nation's budget. But the answer is much more than a matter of income; a high yearly income is not much affected when there is a judicious maximum to the standard of living; a low income, whether it be earned or what is called the "dole" is, in truth, little more than a pittance which, when cut, proves a hardship.

There is, however, a time in a nation's life when the call comes to sacrifice a percentage of the standard of living to save the whole from being swept away in a financial debacle, leaving behind it a debris of ruined homes and utter wretchedness. When facing this matter one phase of Economy should be kept in mind. Economy means, in its primary application, *judicious expenditure*. It is not Economy to abnormally limit expenditure on certain services when in the future infinitely more must be spent to rectify the harm done by present cutting of necessary means. If we neglect the proper care of our essential institutions to-day, then to-morrow will bring its harvest, the reaping of which will cost the country dearly.

As a Health Institution, the word Economy—Judicious Expenditure—is a word much in our thoughts. Our aim is to enable the housewife to buy judiciously. It is false economy to buy foods, although cheaper in price, that have a *low food value*. It is indiscreet to buy foreign-made Breakfast Foods that add further complexities to our trade report, and make our imports supersede exports, when Granose Flakes, the *one All-British* Breakfast Food, supplies the demand. For Seventh-Day Adventists, especially, it is unwise to buy such imported foods when it but adds to the profits of worldly business houses instead of accumulating profits to this business house which would be used to the furtherance of the "cause."

Our main view of Economy, however, regards the foods themselves. Years and years of careful experimentation have been involved in finding out the true value of food elements.

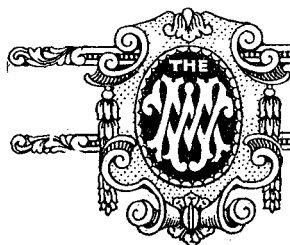
Wheat, for instance, man's staple diet, contains essential and wonderful health-giving properties. Take any part of the grain away and some nutrient is destroyed. Yet, how many Wheat Foods contain all the wheat? It has been the policy of this House from its earliest beginning to the present time to conserve, for the use of mankind, all the food elements to be found in wheat. "Granose" contains these in a form that careful cooking and baking has made easily digested and assimilated. When you eat "Granose" each day, it means you are getting the benefits from wheat which Nature intended you to get. The other products manufactured by GRANOSE FOODS LTD also have their place in the attainment of health by a proper diet. The effort to scientifically regulate diet has led to the modern enlightenment regarding Health Foods. It has been abundantly proved that *good* health is retained and *ill* health more readily overcome by the use of right food combinations.

"Granose" foods contain the utmost of nutrition to be found in cereals and nuts. They enable you to practise true economy by providing you with the highest possible percentage of vitalizing food elements. *Do not limit things necessary for health or to-morrow will be a day of sorrow!*

G.F.L.

SUNSET CALENDAR

| | London | Nott'ham | Cardiff | Belfast | Edin. |
|-----------|--------|----------|---------|---------|-------|
| Nov. 6th | 4.25 | 4.25 | 4.38 | 4.39 | 4.23 |
| Nov. 13th | 4.14 | 4.14 | 4.27 | 4.27 | 4.9 |



EDITORIAL NOTES

Vol. 36. No. 22.

EDITED BY A S MAXWELL

October 30, 1931

Note: Copy for the next issue must reach us
not later than Thursday, November 5th.

"Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence."

These remarkable, prophetic words are found in Volume 5, page 546, of *Testimonies for the Church*. How accurately they have been fulfilled in the Geneva experience is now a matter of history.

PERHAPS the most amazing feature of this Conference on Calendar Reform was the prominence given to the views of Seventh-Day Adventists. As one of the "reformers" himself said, "You people have been given publicity here altogether out of proportion to the size of your organization."

WHATEVER may or may not happen to the Calendar in the future we may certainly rejoice at this evident leading of the Lord in thus bringing His cause suddenly out of obscurity into the very council chambers of the nations. Could we wish any more solemn sign of the times than this? "It is the Lord's doing, and it is marvellous in our eyes."

We have already prepared quite a full report of the happenings at Geneva and it will appear in forthcoming issues of *Present Truth* under the following titles:

1. Bursting the Calendar Bubble
2. Statistics or Moral Values? High Peaks of the Geneva Conference
3. Carving the Calendar Tombstone; Drama of Buried Hopes
4. Mr. Cotsworth on the Dole? Will Blank Day Calendar Schemes be Abandoned?

IN a recent issue we mentioned that we had expressed our deep concern to the Prince of Wales over the newspaper report of his visit to Lourdes.

His Royal Highness has replied to us as follows:

St. James's Palace, S.W.

October 21, 1931

"Dear Sir,

"I am desired by The Prince of Wales to acknowledge the receipt of your letter with regard to the visit which His Royal Highness paid to Lourdes last month.

"The Prince motored over one afternoon from Pau to Lourdes, and you can most certainly rest assured that this visit, which happened by chance to coincide with one of the periodical pilgrimages, was but a matter of sight-seeing and completely devoid of any religious significance.

"Yours truly,

"Godfrey Thomas,

"Private Secretary."

At this time of the year it is necessary to remind our people that they receive *THE MISSIONARY WORKER* twenty-six times a year free of charge. The funds necessary for its publication are provided by the conferences and institutions. However, it is necessary that the conferences recoup themselves for this outlay by means of a special collection. This will be taken up this year on *SABBATH, NOVEMBER 14th*. Please remember the date—and make a donation indicative of your interest in the paper.

Wedding Bells

CANNON—TASKER. On August 19th, in the presence of a large gathering of friends and relatives in the Bristol Church, Brother W. J. Cannon and Sister Olive Tasker were united in marriage. Following the wedding a reception was held at the home of the bride. We wish them every blessing as they go forward together in the Lord's work. The ceremony was conducted by the writer.

O. M. DORLAND



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