"Great Is the Lord"

By EDWARD J. URQUHART

GREAT is the Lord! His mighty power
Is mirrored forth where oceans sweep,
Where prairies roll and mountains tower,
Where nature holds her wealth in keep.

Great is the Lord! His power is seen
In suns and worlds of endless space,
Through nebula's enchanting sheen,
And comet's terrifying race.

Great is the Lord! But greater far
Than all His power that is displayed
Through earth and sky, through sun and star,
In all the things that He has made,

Is His great love, that love that sought
Man in the depths of sin and strife,
And through the pain of Calvary, brought
Him back from death to endless life.

To that great love I tribute bring
Through heart submitted to His will.
Of that great love my lips shall sing
And never, never will be still.

Soonan, Korea.
The Time of Jacob's Trouble---Part Five

Witness will the church of Christ be brought fully into the time of Jacob's trouble? This, of course, I cannot say. I believe, however, as I have stated before, that fulfilling signs around us, conditions we see in the world on every side, indicate that we are rapidly approaching this period. Read again what the prophet says of this hour:

"Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. Jan. 30:5-7.

Truly a great terror has already fallen upon the world. The voice of fear and of trembling is heard in every quarter. The causes are many. Every heart has its own sorrow, every mind its own evil foreboding for the future. The fear of sickness, the fear of family separation, the fear of hunger and want, the fear of violence from crime, the fear of war with all its horrors, the fear of earthquake and pestilence,—these and many other sorrows afflict the children of men, and fill them with a nameless dread as they look into the future.

The Boycott and the Death Decree

We know not how soon the climax of these various conditions may be reached. We know not how soon the prophecy of Revelation 13 will meet its complete fulfillment. In every portion of the world there is a growing agitation looking toward religious legislation. As the Spirit of God is withdrawn from the earth, an apostate church, whether Roman or so-called Protestant, will seek to lay hold of the arm of human strength. In their physical and material ills, many will feel that those who stand for God's message and truth for this day are the cause of their distress. As was Elijah of old, those whom he typifies in this generation will be charged with being the troublemakers of Israel. Oppressive laws for their punishment will be enacted. They will be forbidden to buy or sell, to engage in the activities of their business callings; and this proving ineffective, there will be passed upon them at last the penalty of death. Read the forecast of these conditions which will prevail, as recorded in the closing verses of Revelation 13.

We have seen through the years how quickly various trade and labor organizations can declare a boycott. These are examples of what the people of God must face in coming days because of their allegiance to the truth. In the book of Esther we have a striking example of the promulgation of the death decree against Israel of old. Israel of today must face such a decree as this in their own experience.

A Sober, Steady Experience

Just when these crises will come, I do not know. They might be brought about in the course of a few months. In God's order they might be delayed for several years. I do not urge them upon your attention in the role of an alarmist. I would not have your hope in the coming of the Lord made a matter of emotional appeal. The Lord wants us to have an experience which runs deeper than surface feeling, an experience based upon settled conviction, actuated by stern, uncompromising principle, an experience which, while it prepares us for the hour of emergency, enables us to endure even unto the end, through prolonged trial and unceasing, wearing warfare. A practical, everyday experience in Christian living is the requirement of God for His children. We are to live constantly as in His sight. If we speak, we are to speak as His oracle. If we minister, it is to be as of the ability which He gives. In every phase of our experiences, in every relationship to others and to the affairs of life, God's glory is to be the first thought in our minds. Declares the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "He that saith he abideth in Him ought himself also so to walk, even as He walked."

Harbingers of a Better Day

As much as we sorrow for those in affliction, as greatly as we deplore the conditions that exist in this world of sin and suffering, we should look upon the conditions of which we have spoken as harbingers of a better day. And even in our sorrow, our hearts should be filled with expectant joy of the future. And this is the word of the blessed Lord to His children. After speaking of the conditions that would be seen in the world, conditions which were signs of His soon appearing, He says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Many of these conditions are at the zenith of their fulfillment. So in this hour, as sad and portentous as it is to the world around us, it is for us to lift up our heads and rejoice, knowing that our deliverance is at hand.

The knowledge of this blessed truth should bring to us poise and sover- nity, quietness and calmness in the midst of the unsettled conditions on every side. God calls His children in this hour of unrest to the peace and quietness found in Him. He is our refuge from the storm. Shut in with Him in prayer, in meditation, in the study of His word, in the performance of His work, we may go about our labors from day to day quietly and trustingly, knowing that His divine care is over us and that our lives are in His keeping.

Avoid Speculation

It is not for us in this time to be unsettled by idle speculation, by theorizing over dates. A brother whom I love and in whose Christian experience I have great confidence, was arguing in my home the other day that the judgment had already begun upon the living. I saw little point to his argument. I do not believe that any one can tell from the Scriptures or from the writings of the messenger of the Lord the stage that has been reached in the investigative judgment now going on in the heavenly sanctuary. No one knows the day nor the hour of the Lord's appearing. When Christ was on earth, the disciples were concerned with questions of this character. After His resurrection they came to Him and inquired, "Lord, wilt Thou at this time restore again the kingdom to Israel?" This was His answer: "It is not for you to know the times or the seasons, which the Father hath put in His own power. This answer was definite and decisive and should prove that to us as well as to them it is not for us to know. But this was not all that He said. He directed their minds away from the time to the work to be done. He declared, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:6-8. Their burden was to receive the endowment of power, the preparation for Christian service, as represented in the gift of the Holy Spirit. Then they were to go forth in Christ's name to preach the gospel of His salvation to their relatives, their neighbors, and to the strangers scattered abroad.

The Endowment of Power

This is the very work to which Christ calls His church today. They
The Faith of the Fathers

In Psalms 51:17 we read: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." This language not only expresses an important truth now, but it was equally true when first uttered by the pious psalmist more than twenty-nine hundred years ago. The impression is quite general that in the "former dispensation" religion was little more than a form; that men brought their offerings and presented them according to a certain ritual, and that having done this, they were accepted of God, whether their act was one of faith or not. But this view, though so very common, is manifestly an error, for it was not a new but an old truth which the apostle stated when he said: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him;" for "without faith it is impossible to please Him." 

Heb. 11:6.

The Scriptures of the Old and New Testaments are a unit; they present not two systems of truth, but one, Jesus Christ Himself being the chief corner stone; and the theology that does not recognize that fact is not Bible theology. In his letter to the Hebrews, the apostle Paul testifies that "by faith Abel offered unto God a more excellent sacrifice than Cain." The offering itself was nothing; God looked not alone at the burning wood, nor at the bleeding victim upon that ancient altar; but He looked back of the burnt offerings and saw in the heart of Abel a vital, living faith in the promised Saviour, whose death, that an atonement might be made for sins, was typified by the death of that firstling of righteous Abel's flock.

Every rite and ceremony in the whole Jewish ritual, except those which were merely sanitary, had some reference to the work of Christ; and those rites and ceremonies were valuable only as Christ was seen and recognized in them. When man fell, or shortly after man had fallen, the need for that work the same endowment, the gift of the Holy Spirit. How can they accomplish that work without this heavenly agency? There is opposed to God's truth today the talent and genius of this world. How can the church carry the message for this day into the highways and hedges of this earth, against the opposing obstacles of caste and prejudice and misrepresentation, only as they do it with the fullness of the Spirit?

The gift of this divine agency is for the church today the same as for the apostles of old. And we need it just as greatly. So today prayer should ascend from every believer for this heavenly gift. But for prayer to be effective, every sin must be put out of the life. The heart must be cleansed by God's grace before the Holy Spirit will make that heart His abiding place. The life must be consecrated wholly to God before that life can be filled and directed by the heavenly Guest.

The events taking place in the world today should with one voice call the church of God to a new and living experience. "Prepare to meet thy God." This is the message that comes to us. "Be ye also ready; for in such an hour as ye think not the Son of man cometh." If we fail of preparation, we shall be left without excuse. God has multiplied His warnings. He has given us sign upon sign. The Holy Spirit has spoken to our hearts again and again, saying, "This is the way, walk ye in it." We shall stand speechless before God'sjudgment bar if we fail to avail ourselves in this solemn hour of the provisions of His grace.

The Time of Jacob's Trouble

(Continued from page 2)

No man will find a home in the kingdom of God who selfishly seeks only his own salvation. Indeed, the disciple's great objective in seeking to know the Lord for himself should be that he may carry that knowledge to those around him. Heaven has called the remnant church to a knowledge of the truth for this very work. We have been given a knowledge of the things that are coming upon the earth, the meaning of the events that are now taking place. And why? Was it...
because God loved us with a greater love than He bore for our fellow men? Was it because we were wiser and more intelligent, that we have gained this knowledge? Was it because we were living on a higher plane, and so were better than those around us? Nay, verily. God planted the standard of this message in America because here were unlimited resources for its support. Here was a cosmopolitan population, men gathered from every nation under heaven. Here was a soil of religious liberty in which the gospel seed could sprout and bear fruit. Upon the church in America particularly there is thrown, because of this, a solemn responsibility to become the heralds of the gospel to earth's remotest bounds. In turn, the truth has gone to other sections, like Australia and Germany, England and South Africa, great Protestant countries; and they in turn have become sources of supply in furnishing men and means for gospel service.

We thank God for what has been accomplished by a loyal people, who of their penury have given for the support of His work, who in their love and sacrifice have placed their sons and daughters upon the altar of service. A rich fruitage in soul saving has come as a result of this sacrifice. But the past is only the beginning. There must be greater sacrifices today than yesterday, greater tomorrow than today, greater in spite of forbidding circumstances, in spite of the economic situation. And it will be greater because the spirit of apostolic consecration and of sacrifice will possess the church. Pentecostal consecration will lead to Pentecostal giving, to Pentecostal sacrifice of time and even life, if necessary, for the furtherance of the gospel.

It is only as the church throughout the world enters into this program that success will attend its efforts in the future. And only as every believer, of every nation and tongue, in this great movement feels the thrill of this consecration in his own life and manifests it in his own experience, will he be able to keep pace with God's advancing truth, and have a part in its final triumph. There can be no half-hearted service. There can be no parleying with the things of this world. We cannot serve God and mammon. We cannot grasp this world with its pleasures, its material benefits, its honors, its emoluments, and obtain possession of the true riches.

May God grant that the church of Christ shall respond to this call that is coming to us today from the word of God and from the fulfilling signs of prophecy on every side. May He forbid, indeed, that like the Jews of old we shall have ears that hear not and eyes that see not.

"Fear Thou Not!"

We should stand as minute men and women, saying in the words of one of old, "Speak, Lord; for Thy servant

My Sad Heart Shall Sing

BY MARGARET LOCKE

All nature mourns with me.
The dail, gray clouds shed tears upon the ground,
And on fast-fading flowers on covered mound;
The scene is all too gently fall from dull-hued trees
Which bend their naked limbs to moaning breeze.
All nature's grieving, meaning, sighing,
All nature morn with me.

All nature morn with me.
With aching heart I look through tear-dimmed eyes
On fading things of earth, on leaden skies;
'Tis naught but death, decay, and sadness here,
'Tis naught but aching heart and falling tear;
All nature's grieving, mourning, sighing,
All nature morn with me.

Hark! Hear that sweet-toned voice?
It says that after chill and cold comes spring,
That bush and tree shall bud and birds shall sing.
It says that after tear and heart's dull ache,
The dead in Christ to life eternal wake.
Nature shall then rejoice and I shall sing—
Yes, my sad heart shall sing.

Nature shall sing with me.
For my own loved shall rise from death's cold sleep
No more to feel its pains, no more to weep.
That grassy mound shall open, and angel bands
Shall lift my love from cold tomb's iron bands.
Nature shall sing with me—shall sing, shall sing!
Nature shall sing with me.

Nature shall sing with me.
So now I'll work to haste that glorious day,
I'll tell these wondrous truths, I'll sing,
I'll pray,
For I my loved again will shortly meet.
'Tis naught but aching heart and falling tear;
All nature's grieving, mourning, sighing,
All nature morn with me.

Nature shall sing with me.
Coeur d'Alene, Idaho.

The grand consummation of the Christian's hope is soon to be realized. The time of Jacob's trouble is a time of trial and of test, but those who stand that test will be brought into the glorious light of God's favor and will receive the reward that He has promised His children. This is the message which He gives us:

"Therefore fear them not, O My servant Jacob, saith the Lord; neither be thou dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying: This is Zion, whither no man seeketh after." Jer. 30:10, 11, 17.

God sees His church far from perfect. He has promised that He will correct them in a measure. May we submit ourselves to this correcting process. As we are placed in the great crucible by the design of God, that dross may be eliminated from our lives, may we prove true to the testing. The promise is that God will restore health unto us in the end, and that although we belong to that people who will be counted as outcasts in the closing days of earth's history, if true to the right and loyal to our heavenly King, we shall find glorious entrance into His blessed kingdom.

"To be glad of life because it gives you the chance to love and to work and play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors,—these are little guideposts on the footpath to peace."—Henry Van Dyke.

"We are not what we think we are, but what we think we are."
God Is Our Refuge

By Carlyle B. Haynes

As shock after shock dislocates the machinery of civilized order and stability, and the current of life is thrown out of its usual course, are you harassed with the temptation to feel God has forsaken or forgotten you? We are to remember in these uncertain times that “God is our refuge and strength, a very present help in trouble.” Ps. 46:1. Your trials may purify and humble you; they need not destroy or endanger you.

Because you may not have the conscious signs of the nearness of His presence always, He is not the less near, the less real, on that account. His comforting presence may not be apparent, but His sustaining presence never fails. While He may not be a present comfort, He is always a present help. He never ceases to be your refuge, even when your faith falters and your confidence fails. You change; He changes not. The cloud between you is not down from Him; it is up from you.

Troubles surround us, cares vex us, anxieties oppress us, uncertainties multiply about us; there are fears within and fightings without, dark memories behind, gloomy prospects before. All that we thought stable and firm is crumbling under our feet. And do we fancy these things are against us?

May not our case be like that of Jacob? He said, “Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me.” He was wrong. None of those things were true. Joseph was, and Simeon was, and Benjamin was to go merely as a pledge. All these things, instead of being against him, were truly working together for good to him.

It is not by sense we walk, but by faith. If the earth reels to and fro and the mountains are carried into the midst of the sea, the accompanying trials are but a part of that parental discipline which is preparing a child for his home, a son for the presence of his Father.

So a believer, everywhere and always, in all the time of his prosperity, in the instant of peril, in the hour of death, and in the day of judgment, may say, may sing, with rejoicing and triumph, “God is my refuge and strength, a very present help in this and every time of trouble.”

Awake, Thou That Sleepest

By Thomas E. Hirst

Through long, dark nights of storm I have stood at the wheel of my vessel, fighting for the life of my ship and crew as the stress and strain of the fierce elements threatened to toss us to destruction at any moment. More than once, as the zero hour approached, I would find myself fighting a more dreaded enemy than the storm, for my eyes would slowly close in spite of all that I could do to keep awake. How I would long for that breaking light of dawn that would perhaps bring a change of weather, or the landmarks of the home port and safety. As I stood at the wheel fighting for our lives, and inch by inch winning the vessel to safe waters, my eyes would close in sleep, and I would stand there at the wheel with my hands clutching the spokes, turning it mechanically in my sleep.

Were it not for the presence of another watchman with me in the wheelhouse, I would have perhaps plunged the vessel to destruction. But the presence of another sailor with me assured me that even though my weary frame could stand no more, and I must yield to the demands of my tired eyes and brain, he would awaken me in time. More than once I have protested earnestly that I was not asleep after being awakened in this manner, and only for the fact that I have seen many sailors steering in their sleep and denying that they had fallen asleep, I would not believe it to be true.

Beloved, we stand at the wheel of the gospel ship which bears the last message of mercy to a perishing world. Through the long nights of storm our hands have held fast to the wheel, and we have fought the strong gales which would have engulfed the vessel ere we reached the home port.

Now we have come to the zero hour of earth’s history, and soon in the sky we shall witness the breaking light of dawn pierce through the dark night of sin. It will not be long before the Sun of Righteousness will arise with healing in His wings, and our long battle against the hosts of evil will be done forevermore, as we glide into the home port and the peace of eternity.

But our mortal frames are tired from the buffetings of Satan’s evil hosts. Our eyes long to close in sleep for just a moment of rest ere we continue our flight to win home to God and life. Or for just a moment of rest! and then our eyes slowly close, our hands still clasp the wheel of our noble vessel, and we steer mechanically as the sleep of death silently wraps its shroud about us.

In this moment of peril there is an unseen Watcher with us, and He knows what the stress of the storm has demanded of our tired bodies through the long night of sin. With pitying compassion the heavenly Watcher touches us with the refreshing power of His presence, and we hear a sweet voice whisper in our ears, “Awake, thou that sleepest, and put on thy garments of light. The morning cometh; the daydawn is almost here. Awake, thou that sleepest.”

And like Elijah of ancient times, we shall receive strength to journey to the harbor of that golden shore where no storms will ever try our endurance again.

Are you tired, beloved? Take courage; the storms of life will soon be past. There is an unseen but ever-present Watcher who cares for you as you pass through the trials of life. No night is so dark, no storm so great, that He cannot help you and bring you home to peace and your Father’s house. Does your heart testify to His holy presence? Do you hear His sweet, soft voice speaking to you now? “Awake, awake, the night is almost past!”

“What a man may do for God is not so important, but what God may do with a man.”

“Reputation is what men think we are; character is what God sees us to be.”
The New Life in Christ

By I. H. Evans

As truly as the Bible teaches that with Christ a man dies to sin and is buried by water baptism, so likewise it teaches that in the ordinance of baptism is a symbol of the resurrection from the dead. "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:5.

To the church at Philippi, Paul expressed the great desire of his heart, "That I may know Him, and the power of His resurrection."

In his new birth the converted man knows and tastes the power of the resurrection from the dead. He has been raised from the death to sin, to "walk in newness of life," and he can truly say, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The work of grace on the heart at conversion is a wonderful work. It is a personal experience. If Christians should tell of this great work, there would be almost as many testimonies as there are witnesses; for each has an experience so wonderful that it seems miraculous. No two are alike. All may not have the same experience, but no one need feel that he lacks something because he cannot recite an experience such as another has had. Each witness can testify of what God has wrought in his own heart, and that ought to satisfy him.

I once heard an earnest Christian recite his experience as a slave to habits that unfitted him for church membership. He had tried to break these bad practices, and had failed; he had tried to claim victory by faith, and failed; he had resolved that he would be free, but he was still a slave to those habits. Finally he became discouraged, and drifted back into indulgences that he was powerless to resist, though he knew they unfitted him for heaven. He felt that, regardless of what others might claim to have received from the Lord, he had never experienced deliverance. Then at a camp meeting his heart was touched, and he sought the Lord anew. With fuller knowledge and renewed faith, he was impressed with the thought that he must become dead to sin and alive unto the Lord; and when he grasped that truth, there came to him a fulfillment of all that he had hoped for. No longer did he doubt the power of God to deliver him; his faith claimed the victory. The old habits which he had supposed he could not master, no longer troubled him. His very desires were changed; he was a new creature.

I well remember an aged brother who came into our faith near the close of his life. He had used tobacco as long as he could remember. Now he was old, and he feared he would die should he stop. The minister who had brought the truth to him wrote me, asking if he might baptize this brother, who was very devout, while he was still using tobacco. He said that the man was too old to quit. The brother was such a good man that the minister wanted him to be baptized, even though he was using tobacco. I wrote him that the brother could stop the use of tobacco if he would, and suggested that he break away little by little from the habit. He tried—and he succeeded! That old man, after using tobacco for seventy-six years, gave it up, and became a great power in prayer in that community. Many were healed of physical illnesses through the earnest prayers of this God-fearing man. He had zeal, too, and it was a zeal according to knowledge, for he had tasted the joy of personal victory over personal temptation.

Victory Over Temper

Never shall I forget the testimony of deliverance from a violent temper borne by a brother in a personal conversation. He had had an uncontrollable temper, and when in a passion was cruel and vindictive beyond reason. Victory came to him, through passionate prayer, in an hour of deep humiliation and distress. His deliverance was really a miracle, wrought by God. At the time of his testimony—then ten years from the time of his victory—he had not once lost control of himself.

What other Christians have found in Christ, we also may enjoy—personal victory for our personal needs. There is not a passion nor a fleshly desire that has ever manifested itself in the human body from which men and women—and that in great numbers—have not found full and complete deliverance. One cannot name a controlling sin that has defeated him again and again, and not find a cloud of witnesses who can bear truthful testimony of complete deliverance from the same evil habit through the mighty power of God.

A New Creation

The new birth means a new creation. The old fleshly heart is dead, and a new creature lives in Christ Jesus. Paul said truly, when he wrote to the church at Rome, "Now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6, margin. In this scripture it is not the law that dies; but the man dies to the flesh, and being dead, the law has no claim on him. He has passed from the condition where he is continually under condemnation to a place of hope and victory.

When Paul had finished depicting the man under the condemnation of the law because of the life he continued to live while all the time resolving to do better, he uttered a grand paean of triumph. The very first utterance in Romans 8 portrays a wonderful heart experience, a glorious victory: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

In all that Paul wrote there is not the least shadow of doubt that the Christian is victor over the weaknesses of the flesh. Somehow as we read the New Testament, there is victory all the time. It allows no defeat.

"To be spiritually minded is life and peace... And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:6-14.

The Christian lives the life of Christ. It matters not what he may have been; after coming to the Lord he becomes a new creation, and henceforth walks with God. Christ dwells in him by the Holy Spirit. The life that he now lives he lives by faith. He knows that he can do right because he is conscious of the indwelling presence of God. He says: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The Holy Ghost is ours by promise. When we were accepted in the Beloved, we were filled with the Holy Spirit, and it becomes us now to walk with God. In all we do we are to represent Christ, and live His life in the flesh. Paul wrote Titus as to how he should instruct the church to which he ministered:

"..."
Paul’s Instruction Is for Us

We should not lose sight of the fact that much of Paul’s instruction was written to men and women who had to live and work and eat and sleep as we do, and who were buffeted by the same temptations that we have to meet. They were often poor, they were unpopular, they were persecuted, they were afflicted. Very few of life’s physical comforts were theirs to enjoy. Yet Paul declares that their lives were hid with Christ in God. “When Christ, who is our life, shall appear,” he assured them, “then shall ye also appear with Him in glory.” It is helpful to us today to reflect upon these words. If the early Christians, surrounded on every hand by heathen influences, could live the life of victory, surely we can live it if we will. It is the only way to have joy and happiness as a Christian.

We should not think for an instant that we must continue showing our bad tempers frequently and being unkind when we are irritated. There is a far better manner of living. The old man is unnatural to a Christian. It does not become him. To be a Christian is unnatural to the carnal heart. The call of God is for us so to live daily that should the Master send for us, we could be ushered into His presence. We have died to sin and to this world. Our Christian life is to reproduce the life of Christ in the flesh. That is the highest honor that we shall ever be able to bestow upon our Lord. In all the coming stretches of eternity we can never honor the Lord as we can now honor Him by a godly life. We are His, and in our homes and in all our contacts with men we are to be like Him. We are dead to sin, but alive to God through Jesus Christ our Lord. Our present life is “hid with Christ in God.” This is our heritage through faith. If we will, we can so abide in Him that we shall bear the fruit of the Spirit of God.

One who lives on this plane will love the place of prayer, and will be often in communion with God. Christ is enthroned within, and is ever worshiped as Lord and Master. The language of his heart is:

I love my secret hiding place,
That holy, safe retreat!
'Tis there I look into His face
While sitting at His feet.

He speaks to me such words of peace
I never can forget;
My newborn heart shall never cease
To pay my new-found debt.

I love Him more each passing day;
And long to do His will;
In me His Spirit shall have sway
As I His law fulfill.

Each passing hour He speaks to me;
He tells me I’m His own,
And whispers glories I shall see
When sharing in His throne.

A Recipe for Successful Fishing

By T. H. Jeyes

DOWN by the Sea of Galilee walked Jesus by the tide.
He saw some men, and passed, and then He called them to His side.
His slumbered pace. His kindly face. His kingly, regal head—
All these they saw, and heard with awe these words the Master said:

“Fish now no more here as of yore, nor use your boat again.
Come, follow Me, and you shall be fishers henceforth of men.
Come, learn of Me, and grow to be lowly and meek of heart.
Mid high and low you are to go, teaching the better part.”

Time speedeth fast. Long years have passed since, working by the sea,
These poor men heard the welcome word. “Leave all, and follow Me.”
Men still there be beside the sea, who fish or mend the net.
Still Jesus calls; His sweet voice falls like soothing music yet.

O hear His voice, make Him your choice: leave all and follow now.
Come, fish for men, and now, as then, He’ll teach you where and how.
Like them of old you may be told, as down in the depths you dip.
If fish you’d get, let down the net on the right side of the ship.

Or if with bait on the bank you wait, hoping for fish to bite,
And if you wish to capture fish, keep self well out of sight.
So too with men. And now, as then, self must be kept from view.
At every task you well may ask, “What would the Master do?”

If self intrude, with gesture rude, of scent, or sight, or sound,
Then less and less of true success can all your efforts crown.
With humble heart you may learn the art of putting self from sight.
Like Him who died, you’ll be satisfied when darkness yields to light.
Embezzlers
By D. U. Hale

Who is an embezzler? Surely no follower of Christ would commit that crime. A bank near here failed. The cashier was brought into court and convicted and sent to the penitentiary for a term of years for embezzlement. But what is embezzlement, what act had he done that condemned him? He had taken the money placed in his hands in trust and intended for the upbuilding of the bank, and had appropriated it to his own use, leaving the bank without funds to meet its obligations. The new Standard Dictionary says embezzlement is "the fraudulent appropriation to one's own use of money or goods intrusted to one's care and control."

When God made man, He gave him possession of the earth and all that was in it. He said to Adam, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion." Gen. 1:28. A great swindler came and lied to him, and the man sold out, but got nothing for his possessions. Isa. 52:3. In the same verse Isaiah tells us the Lord proposes to redeem all that man lost. Jesus came "to seek and to save that which was lost." Luke 19:10. Jesus paid the full price of redemption.

But Jesus is gone into a far country. What has He done with His property here? Matthew 25:14 says, "He called His own servants, and delivered to them His vineyard."

By Philip Giddings

Morsels

An Ancient Obligation

This division of the income has been recognized by the followers of God from the earliest times. Only a little over four hundred years after the flood, Abraham recognized this standard when he paid tithe to Melchizedek. Gen. 14:20. When Jacob, through discouragement, was brought very near to God, and while rejoicing in the presence of God with him, he recognized the duty of tithe paying, and made a vow to God, saying, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22. When the children of Israel left their bondage in Egypt, and God was about to give them possessions in the land of Canaan, delivering to them His vineyard where He had set His hedge, dug the place for the vinefat, and built a tower, He explicitly stated the amount of fruit He expected from them. (See Lev. 27:30-34.)

Should Debts Come First?

But some one says: "I am in debt, and I must pay my debts before I can pay tithe. My debts come first." Suppose that bank cashier had said to the judge, "But, Judge, I was in debt, and my debts come first, so I used that money to pay my debts." Do you think the judge would have said, "If that is the way you used the money, it is all right; your debts are first, you are free"? Suppose you had placed $150 of your own hard-earned money in that bank. When you heard that plea, would you have acknowledged that the cashier's debts came before the bank's obligation to you? One tenth of your income is no more yours than the money you placed in the bank on deposit belonged to the cashier. God says, "All the tithe of the land . . . is the Lord's." No part of it is yours, never was yours, and never will be yours. It is the Lord's. Justice would say of the bank cashier, "He is an embezzler; let him pay the penalty."

You ask, Where do you find the idea of calling unfaithfulness in tithe paying embezzlement? Read with me: "All that is withhold of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against Him. Such defraud their Creator; and when this sin of neglect is brought before them, it is not enough for them to change their course and begin to work from that time upon the right principle. This will not correct the figures made in the heavenly record for embezzling the property committed to them in trust to be returned to the Lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required." "Testimonies," Vol. III, p. 294. Here it is explicitly said to be robbery, and the act is called "embezzling."

Time is closing. Very, very soon every one must stand before God and face the record in the books of heaven. This is a life and death question. Dear reader, is your record clear, or is there a record of robbery and embezzlement? Only the blood of Christ can clear that record. Even that blood will not clear the record until you have determined to correct this act in your life. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, and not die." Eze. 33:15.

Bardwell, Ky.

No one can look down on you unless you are down beneath him. On the contrary, he would be obliged to look up to see you, if you are up there. To look down on such a one is therefore a physical and moral impossibility, from which worth, in its calm atmosphere and dignity, has nothing to fear. He who thinks he does this impossible thing is seeing only his own reflected self in the mirror of his conceit.

He who treats another man better than that man treats him, is a better man, a superior man, a heaven-going man; a mountaineer endeavoring to walk in the paths of the sermon on the mount. (See Matt. 5:6; 7.)

It is a happy idea to call textbooks "manuals," a word coming from the Latin manus, which means "hand." Our books should lead us from words to works, from theory to practice, from abstract ideals to concrete ideas. Our manuals should direct our hands —symbols of our life work.

The optimist sees the best in the worst. He sees light in darkness, and like the former, dispels the latter. He hopes against hope; "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9.

The Christian optimist believes "that all things work together for good to them that love God." Rom. 8:28. He sees through mist into serenest atmosphere; he sees through the night and blight of time into the light and bliss of eternity.

"Making up for lost time doesn't restore it."
The Inca Union
By J. A. P. Green

Nor far from Lima, Peru, in the suburb of Miraflores, where we have the Lima Training School, the publishing family met to hold their convention. It was the last convention of the series of meetings to be held in South America, but not the least interesting. We regretted very much not to have every one present. But these are times of wars and revolutions. Peru is at war with Colombia. Then to make matters worse, somebody in Peru tried to start a revolution. The federal soldiers surrounded the revolutionists, the leader committed suicide, and the rest were taken prisoners. These unsettled conditions made it impossible for those in the north to travel. However, in spite of all this we had a good many present, and had a happy time together. The mission superintendents were all there, and we appreciated their presence with us.

John L. Brown acted as chairman of the convention. Every major item was considered. The field missionary secretaries were especially enthusiastic when it came to placing goals. P. R. Tabuenca, the field missionary secretary of the Inca Union, was very optimistic about the future. He believes that God is going to help them do great things for Peru, Bolivia, and Ecuador. During 1933 they had an average of forty-three colporteurs, who worked 34,894 hours and sold $40,758.45 worth of literature. But in 1932 they averaged sixty-four colporteurs. In many places there are now Spanish-speaking parts of the Inca Union, and in any other part of our field. Of course the educational work has been the first in the Indian fields. However, even there the colporteur work has been a great factor in finding places where schools could be established.

"I believe in the colporteur work, and I hope that this series of conventions will stir up our people and our workers to give more attention to it."

We appreciated these words from the superintendent of the Inca Union. They were given to us during the South American Division meeting. The last evening of the institute C. H. Baker, educational, Sabbath school, and Missionary Volunteer secretary, took us on an interesting and instructive trip through the Inca Union with moving pictures. We thank God for what has been accomplished in every department of God’s work. We realize that the enemy is not asleep. Every leader realizes that now is our time to sell truth-filled literature.

I will close this report with the inspiring words of the South American Division leader, J. L. Brown, which were sent to us in Washington:

"South America is aiming toward the finishing of the work. Our colporteurs and their valiant leaders are of good courage, and we pledge ourselves, with the world colporteur army, to fight until every man has had a chance to know God’s last message, and until probation closes."

Experiences Among the Chokwes
By Mrs. J. D. Baker

Our experiences among the Chokwes in Angola, Africa, are many and varied. Recently my husband left the mission to visit the outschools. On the way he met a native who was hurrying to the mission for help. Within a few days eight people had died in the chief’s village and several others were very ill.

When my husband reached the village, he found quite a number down with the flu and several very ill with pneumococcal pneumonia. Those who were well were afraid to help those who were sick, and were ready to desert the village and live in the woods. Mr. Baker visited the sick and did all he could to help them. Although pneumonia is usually fatal, we were thankful that there were no more deaths.

For several weeks we have been caring for and feeding a young native who is in a helpless condition. He was starving before we knew that he had been cast off by the village people. He is a slave of the village headman, and his wife is not allowed to help him in any way, not even to carry him food or water. It is a very trying case, as he never appreciates anything that is done for him. He refused to have his offensive ulcers...
treated until he found it was necessary if he remained on the mission. We are hoping that sufficient and nourishing food, with proper care, will restore his health and strength.

It is seldom that a native shows his appreciation for the help he has received, so we were quite pleased a short time ago when a man and his wife brought a chicken and a large basket of manioc flour. It was brought as a present on account of the help their baby had received.

It was with great difficulty that a young woman managed to walk forty miles or more from her village to the mission. She had great burns on her body, on one side of her face, and one arm and shoulder. It took some time to clean the wounds of the dirt and filth which covered them. While I was treating her, her brother-in-law told me that her people had told her many times to stop smoking hemp. After a few weeks' treatment she was able to return to her village. Several others have come to us from that district, and have been very much disappointed because we had no place for them to stay.

The chef de poste sent a little mulatto boy to us who had fallen from a moving truck. A wheel passed over his leg just below the knee. The flesh was badly torn and bruised, but no bones were broken. The wound healed quite rapidly.

Natives who have been bitten by snakes are frequently carried into the mission. Two were brought in one night; one week we had four cases. When a native is bitten, day or night, he hurries to the mission for help. The helpless, appealing look of these people would touch the heart of any one. They are always so frightened, yet they have such faith in all you do for them.

The work has gone hard in this field, yet in the last year we have opened six new Sabbath schools, with an average attendance of over five hundred. A greater interest in school work is being manifested by the children, and we have a fine class of young boys and girls in school. Our courage is good. We feel that the Lord is guiding, and we pray for a greater outpouring of His Spirit, that we may be so filled that He can use us in whatever work He has for us to do.

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Visiting South America---No. 6

The Inca Union Mission

By O. MONTGOMERY

M. V. Tucker and the writer reached Mollendo, Peru, from Chile February 21. The next afternoon at 1:30 we took train for Arequipa, situated just at the base of Mt. Misti, which towers more than 19,000 feet above sea level. Arequipa is about halfway up the Andean range to Lake Titicaca, and has an elevation of 7,500 feet.

The workers' meeting for the Lake Titicaca field was held in the Mission Rest Home at Tingo, a suburb of Arequipa, February 23-27. F. E. Breese, superintendent of the field, with the workers, including several Indian brethren who are in charge of mission stations, were there when we arrived. Brethren Green, Brown, and Minner came across from La Paz, where they had attended the Bolivia meeting. Francisco Brouchy, the superintendent of the Bolivia Mission, was also with us.

N. P. Neilsen and C. L. Bauer came across from Buenos Aires by train direct to La Paz, Bolivia. Owing to a serious washout they were delayed in reaching the Bolivian border, so missed connection with the La Paz train on the Bolivian railroad. This train runs only once a week; consequently these brethren had to wait a full week for the next train, and therefore arrived at La Paz too late for the Bolivia meeting, and too late to make connection by train from La Paz with the boat crossing the lake to Puno, which runs only once a week. So they had to wait in La Paz another week for the next boat. Brother Bauer went down to Arica, Chile, by train, and took boat for Lima. Brother Neilsen reached Arequipa Saturday night, February 25. So he was with us the last two days of the meeting.

Excerpts From Reports

The reports of the officers and workers were very interesting. The following facts from these reports will give the readers an idea of the work in the mission field:

There were 462 baptisms during 1932, which bring the membership to 4,758. There are in the field eleven foreign workers (families), five Peruvian workers, forty Indian evangelists and interpreters, twenty-eight Indian outschool teachers, and six colporteurs.

There are ten principal or central mission stations in the field. Six of these are in charge of foreign missionary directors, and four are in charge of native Indian directors. The outschools taught by Indian teachers, in the district of these central stations, are under the supervision of the director of the mission station.

In 1932 there were twenty-four of these schools, all of them fully self-supporting, with 1,257 students. Of this number 401 are non-Adventists.

In 1931 there were fifty-seven schools in the field. The closing of thirty-three of these outschools in one year was due entirely to the severity of the financial crisis which has very materially affected the earning power of these Indians, and not to their lack of interest and loyalty. To illustrate, while in normal times a dried sheep brought to market by an Indian would bring from 2.50 to 4 soles, according to size, now in this time of depression it will bring only 20 centavos. Because of this great reduction in their earning power, the Indian villages are unable to provide the money to pay the salary of the school teacher as in the past few years.

Changing Government Brings Problems

With the overthrow of the Leguia government and the establishment of the present government under Sanchez Cerro, many changes have come in, resulting in the reorganizing of the various departments of government, including the department of education. As a consequence, all teachers' licenses granted under the former government have this year been annulled, and it became necessary for us to start all over again with the present government in securing licenses for our Indian teachers. Up to the present, twenty-seven have been revalidated and are receiving new licenses, and others are qualifying. So it will be possible to begin the new school year with enough teachers for the number of schools that can be financed.

There are 115 Sabbath schools, with a membership of 4,358, and 44 Missionary Volunteer Societies, with 1,424 members.

The training school at Juliaca is in good financial condition. There were forty-five students last year. The hospital at Juliaca is also doing excellent service. One hundred major surgical cases were cared for during the year, besides the many hundreds of minor cases and regular dispensary work. Dr. R. R. Reed has received full government recognition to practice in the republic. The work of this medical center is widely and favorably known. The president of the republic is well acquainted with the work of the hospital, and is a personal friend of Dr. Reed, who had the privilege of treating him before he became president.
For twelve years earnest calls have been coming from the Indians living away over on the eastern side of the Andes, down toward the great jungle section of the country. There are many thousands of Indians living in this region. It had been impossible to answer this call until 1931. The thirteenth Sabbath overflow for the fourth quarter of 1930 provided the necessary funds to purchase the land and put up the first buildings of this new mission station. The land was bought and a dispensary and native quarters were built in 1931. The director's house was built in 1932.

Brother and Sister Bent Larsen, both natives of Denmark, are settled at this new station, known as "Sandía." Sister Larsen is a trained nurse, and finds plenty to do in medical missionary lines. A church of sixty well-prepared members was organized last year on the occasion of the visit of R. R. Breitigam of the South American Division, with Dr. Reed and P. R. Tabuenca of the union. It is hoped that a church building can be erected during 1933. It is planned to open this year three outschools in this new mission station district, with approximately 120 students. There are eight village Sabbath schools, with 400 members. This station is one-half day by train, then one and one-half days by autotruck, and then one day by muleback from Puno. While there are plenty of difficulties and a splendid isolation, yet Brother and Sister Larsen are of good courage, and are meeting with success. The outlook for the future is encouraging in this remote center.

**Indian Colporteur Raises Up a Company**

Another new development of great interest is a company of eighty who have been won to the truth through the efforts of an Indian colporteur. This group of new believers live in the high Andes, on the west side of the range, in the department (state) of Arequipa. It was necessary for this mountain colporteur, in reaching the high valley in which these people live, to go over the mountain pass at a great altitude, wading through deep snow barefoot. No worker has ever entered this year three outschools in this new mission station district, with approximately 120 students. Their class of candidates. But in this case he found much individual well prepared and ready. A church was organized at Urcos, and Brother Sosa was ordained as the local elder.

A few months ago Pastor Bresee, with L. Replogle, principal of the training school, and W. H. Ferguson, departmental secretary, made a trip of many days' journey down into the great Madre de Dios country. They traveled one day by train from Puno, then seven days on muleback, three days on foot, and two days by Indian canoe. Sister Bresee and Sister Replogle accompanied their husbands to the end of the mule trail, which was the outpost of civilization.

Here several days were spent with the colony of white people, numbering about fifty families, who are scattered through the forest within a radius of a few miles. Among them is one man who was baptized and taken into one of our churches years ago in another part of Peru. He had lost all contact with our people for years.

Meetings were held daily. An interest was aroused by the first meeting. Some began the observance of the Sabbath. A Sabbath school was organized, with the former brother as superintendent.

While the brethren pushed on into the jungle, with an Indian chief and two of his men as guides, the sisters remained in the colony, fostering the interest and assisting in the new Sabbath school.

The brethren were gone from the colony fifteen days. Upon their return, more meetings were held, and the new believers were strengthened in the faith before the party began the return journey. This interest is being fostered by correspondence and literature sent to them.

**Savage Indians Ask for Teachers**

The Madre de Dios River empties into the Madeira, which in turn empties into the great Amazon near the city of Maníos. Brother Bresee reports that they saw many savage tribes, who, after hearing of our work, requested that teachers be sent to them and schools established. There are estimated to be 8,000 savages in one of these tribes. Thus are men in the darkness and savagery of jungle life reaching out after God.

There is a spirit of courage and sacrifice among the workers of this field. Every worker, foreign and native, gave his full week's salary for the Week of Sacrifice. We greatly enjoyed meeting this earnest band of workers, and we feel assured that they returned to their stations from the Arequipa meeting with new inspiration and strength to carry forward their work.

**They Are Calling for Help**

By A. R. Ogden

If you heard the cry, "Help, help!" from a lake or near-by body of water, or from a burning building, as from some one in distress, you would immediately leave whatever you might be doing and hasten to the rescue of the one needing help. The touch of human need and distress would awaken you to the place of danger, and you would gladly render whatever assistance was in your power to give, even at the hazard of your own safety.

I was recently impressed with the response given to the cry for human help. One dark night, when I was coming across from Nassau, Bahamas, to Miami, Florida, there sounded out of the darkness of the night the cry, "Help, help, help!" As soon as possible the vessel stopped in its onward course, and turned about to go in the direction from which the cry was still coming. Soon we found ourselves alongside a small boat in which was a lone man who had been out for days, fishing or sponge hunting, but who had run out of food and water. He said, "I am starving. I must have food and water, or I shall perish before I can get back to land."

The officers of the ship ordered some bags of meal and fresh water
with other provisions overboard to the hungry man, and we were again on our way, leaving him with some of the physical necessities of life.

Sad plight indeed to be far out at sea without the physical necessities. While there was water all about him, it was the water of the briny deep, so could not satisfy his human thirst. I thought: How many are perishing for the water that comes from the fountain of the water of life, and how many in the world are famishing for the "living bread that came down from heaven." They have not learned where and how to find the true bread of life, so are dying in the darkness of this world of sin.

A Cry for Help in Haiti

In a letter recently received from J. A. de Caenel, superintendent of the Haitian Mission, is a translated copy of a letter recently received by him from a part of the field that as yet has been unentered with the message, but evidently the writer of the letter had in some way come in contact with or learned of the work of Seventh-day Adventists. The letter translated from the French reads as follows:

"DEAR BROTHER: I believe that we can call ourselves by that title. Do we not all believe in the same God who is our heavenly Father, and do we not serve the same Saviour who is Jesus Christ? We belong to the same family. . . . Our ideas may not be absolutely identical on certain points of doctrine, but this should not hinder us from loving each other as brothers, and working together for the furtherance of the kingdom. This expresses so well my sentiments that I would like very much to have you come as soon as possible to establish your work in the city of . . . . There is much to do in this city. Our two Protestant churches are dead; the leader of one scandalizes us by his Roman ceremonies, the other by his worldliness. You see what bright prospects you have before you; the throwing of your nets will bring many fishes. Hasten to come and succor us. Meanwhile, accept, dear brother, my esteem and my respect."

Paster de Caenel says the writer of the above letter is a very prominent man of his city; a man of high social and moral standing, one who has been a candidate for the presidency of the republic. It is a wonderful appeal from a man of the world.

Should such a call be answered? Of course it should be answered; but it takes men and means to answer such calls. Truly this is but one of many such calls that beckon us on in the mission fields. O that we had more men and money with which to step into these opening providences of God! Pray and give to the utmost, that this, and many other similar urgent appeals for help, may be answered. Everywhere through our island field there are earnest cries coming up before the Lord of the harvest.

Sister Monica's Works

By Ismael Ellis

SISTER MONICA must be counted among the faithful of our Guaymi Mission in Panama. Before her baptism she had had many worries because her husband was opposed to the truth; but she labored faithfully with him, and now they are both enjoying the good things of this blessed message.

The Los Caballeros Sabbath school is about ten miles from Umani, where Sister Monica lives. Some very rough country lies between the two places, but she is present at Sabbath school at least every other Sabbath.

About five or six months ago she came to me at Los Caballeros and said: "Brother Ellis, I want you to come out where I live to see some people who want to know more about the message." I inquired how it came about that these people wanted to know about the truth, and this is her story:

"My neighbors watch me, and every time we leave for Sabbath school, they come and steal my things. I lose something every time we leave. So I said to myself, I will try to get the people about here converted, and by and by we will have enough to have Sabbath school here, and then we will not have to go so far away nor lose our things."

This was good news, and I encouraged her to try to do what she could for them. I went out there after a while, and found quite a number doing their best to keep the Sabbath and to put away their unclean meats. One Sabbath morning Manuel Carrera, the head of a large family, knowing that Sister Monica was at home, came to see her. He explained, "I have come to see how you keep the Sabbath, so I can learn." He sat there with eyes and ears all alert, and went away in the evening glad for his first object lesson on how to keep the Sabbath.

We have fourteen persons in that section awaiting baptism as a result of our combined efforts. Remember us always in your prayers.

Debtless Colporteurs in Chosen Union Mission

By R. W. Pearson

Less than six years ago our missions and tract societies were losing from 2,000 to 3,000 yen each year through bad debts. Every colporteur owed money to the tract society. The worry of the debt seemed like a huge burden on their backs, bowing them down and keeping their eyes on the ground, instead of on the beauties of nature and the happy things of life. But during the last few years rules have gradually been set working toward the elimination of all debts.

A few colporteurs had to be dropped out because they felt the rules were too hard to live up to. They said the colporteurs could not help but make debts, and the department would go to pieces with such severe rules. In those days we had from twenty to thirty colporteurs. Now at the close of 1932 the number has grown to over fifty, and we are determined to have sixty consecrated men and women before the close of 1933. Would you believe it? not one of these has any debt, but each of them has a deposit in the tract society office. In other words, each man has a little working capital, and he gets books always within its limits. These men are very happy, many of them own their homes, are faithful tithe payers, and the Lord is blessing them abundantly. They come and thank us for taking the heavy burden off their backs, and for the good rules we have. No complaints are heard, and they have the real spirit of service. Their great desire is to win souls into this blessed truth. With debtless colporteurs last year, even in the face of the severest depression, the Lord blessed us with a 6,000-yen gain in sales over the year before. Pray for Chosen's bookman army.
Elijah the Tishbite, who was of the house of Ahab, and his heathen consort, had departed from Jehovah and was worshiping Baal. Men did as their king did, and women as their queen. They coveted the lands of their neighbors, and they stopped not at murder to get them. They coveted their neighbors' wives and husbands, and they adopted a religion that sanctioned lust and crime to warrant them in adultery. No bond was sacred, no life secure. The earth was cursed.

Elijah's Mighty Messages

Against all this, Elijah stood, and his voice of doom thundered against Israel and against Israel's seducers: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." "How long wilt thou play the Prophet to Baal? Let not one of them escape." Elijah, in the land of the Lord, was a sword of flame against the evils of his time and his people to bring them to repentance of events, without statement of regret. The Lord saw in these times an earth cursed with crime. There is a cause for all this curse. "The curse of the Lord shall follow the fathers, lest I come and smite the heart of the children to their children, and the hearts of children to their parents. It was out of this preliminary stagecraft, without preparation of events, without statement of ancestry, he is suddenly announced. "Elijah the Tishbite, who was of the inhabitants of Gilad, said unto Ahab, As the Lord God of Israel liveth, be it ever so humble, you may, like the worm, so tiny, Sweet contentment, oh, how precious in these days of rush and greed! Thou, a heavenly boon so gracious, You may never be a monarch, but if Baal, then follow him." And after the test by fire: "Take the prophets of Baal; let not one of them escape." Elijah, in the land of the Lord, was a sword of flame against evil.

But there was another side to the prophet. God sent him, during the famine, to dwell with a widow in Zarephath who, with but "a handful of meal in a barrel, and a little oil in a cruse," stood with her only son, looking starvation in the face. And Elijah, claiming hospitality, became a benefactor and savior of their lives and their souls. He had a tender heart for the widows and the orphans, for the mothers and the children. As the agent of his God, he could not only create famine, he could supply bread. For "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah." 1 Kings 17:16.

More than that; he not only saved life, he restored it. For the son of this widow fell ill, and he died. Then Elijah called for the lad, "and he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, I pray Thee, let this child's soul come into him again." God heard him, and gave him back the life of the boy; and Elijah took him and brought him down to his mother, saying, "See, thy son liveth." And there was joy in that home. Upon thousands of other homes the mission of Elijah had effect. Under the influence of a licentious religion and a pagan philosophy, natural affection had declined. The hearts of fathers were turned away from their children. They coveted their neighbors' wives and their grandchildren. It was out of this generation that there could come a mother who, under stress of famine, would kill and eat her own son (2 Kings 6:26-29), and that there could be a queen who would murder all her grandchildren (2 Chron. 22:3-4, 10). Elijah came with a hatred against evil and a magnificent courage to meet it, but with a mission also to bind up the wounds of the stricken, and to cure the causes of evil by turning the hearts of the fathers to the children and the hearts of the children to their fathers.

In the Spirit and Power of Elijah

I--The Person

By Arthur W. Spalding

The last verses of the last chapter of the last book of the Old Testament, Malachi 4:5, 6; "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This is a prophecy of the last days. It is a definite prophecy. It is a promise. Looking down through the long ages, the Lord saw in these times an earth under a curse. He saw misery and unhappiness in the midst of plenty; lawlessness and dissipation destroying the benefits of industry; jealousy, rivalry, and hatred disrupting society and setting nations at one another's throats; greed and lust working havoc in men's lives; the world cursed with crime. There is a cause for all this curse. "The curse of the Lord shall follow the fathers, lest I come and smite the heart of the children to their grandchildren (2 Chron. 22:2-4, 10)."
Therefore God, when He beheld like conditions in later ages needing like remedies, declared that He would send Elijah, who should rescue His people from the curse by going to the root of the trouble and binding the hearts of parents and children together. When John came, the world was sunken in misery. There had been great advances in human knowledge and power, but these had not brought righteousness nor happiness. Under the most stable government the world had yet seen, under the highest culture most widely diffused, still "men sat unsolaced, and with longing eyes looked for the coming of the Deliverer."

**John the Baptist**

God sent His messenger before the face of His Son. John the Baptist came preaching in the wilderness and saying, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:1, 2. John came with no announcement that he was Elijah; in his modesty and his concentration upon his work, he even denied that he was Elijah. When priest and Levite of Jerusalem questioned him, "Who art thou?" he said, "I am not the Christ." "What then, art thou Elias?" and he said, "I am not." Yet Jesus testified of John, "If ye will receive it, this is Elias, which was for to come." Matt. 11:14. John came not as Elijah himself raised from the dead, not as a reincarnation of Elijah, but, as the angel foretold of him, "in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. In part only did John fulfill this prophecy in Malachi.

Since there must be a second coming of Christ, there must also be a messenger to go before His face to give the message of Elijah, to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, that earth's curse may be turned away from those who receive and act upon the message. We are in that time; we have that message; God has sent that messenger to His people.

**Mrs. E. G. White**

Go, read with understanding the words of God's messenger to present-day Israel. From first to last the message of Ellen G. White has been such as Elijah bore; a message calculated to draw together the hearts of fathers and children, and so to correct and to prevent the evils that cause the earth to be cursed. This servant of God never professed to be the one who was to come according to the prophecy of Malachi; it may never have occurred to her. Like John, she claimed no distinction and took no titles. She wished only to do her appointed work. As he said, "I am not the Christ, neither Elias, nor yet 'that prophet,'" so she said, "I am not a prophet." But those who honor not themselves, God will honor. The character of all the work and message of Ellen G. White testifies to the inspiration of God, while the time and the conditions appoint her to the role that John also fulfilled, coming "in the spirit and power of Elias," "to make ready a people prepared for the Lord."

In the very beginning of her ministry, she spoke directly to parents and children. In the first volume of the "Testimonies for the Church," the fourth testimony is on "Parental Responsibility," and through the years her voice never ceased to ring forth in their behalf. Her message was not always addressed to parents and children in their interrelationships. Neither was Elijah's message. Faithfully she denounced the wrongs and evils of life among God's people and in the world. Earnestly she pleaded for righteousness. Beautifully she presented the free grace of Christ waiting to work its wonders in human life. Earnestly she pleaded for the delivering work of the power of Elias, to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, that earth's curse may be turned away from those who receive and act upon the message. We are in that time; we have that message; God has sent that messenger to His people.

**Sabbath-day Journeys**

**Uncle Ray**

"The next letter," said Uncle Ray to Alice and Alvan as they were seated in the library, "is from Wilmington, Delaware. The name 'Delaware' comes from an English lord whose name was De La Warr; he was given land where the State of Delaware now is, so the name. This letter is from Georgie Garber. I know Georgie. His granddaddy is elder of the church there, where Georgie goes to Sabbath school."

"What does he ask about, Uncle Ray?" Alvan questioned.

"He wants us to talk about butterflies and bluebirds," answered Uncle Ray as he picked up the next letter. "Here's one from the Northwest, in the North Dakota Conference. It's from George Harvey and his brother who live in Dodge, North Dakota. They want to know about wild animals and gold."

"Another one from Michigan," exclaimed Alice, as she saw the post mark on the next. "Let me read it, Uncle Ray."

"All right; whom is it from?"

"It's from Ruth Garrison, Lansing, Michigan, and she wants us to talk about poison snakes, birds, and the weather."

"What gave Michigan its name?" asked Alvan.

"Michigan is an Indian name for a fish weir or trap, and as the Indians did a lot of fishing on the shores of the lake, the name was taken for the State."

Turning to the next letter, it was found to be from North Carolina, post marked Hendersonville, in the Southern Union Conference. It was from Otto Enger, and he was interested in birds, gold, silver, and snakes. "Cotton grows in North Carolina, and I expect Otto could tell us something interesting about it," remarked Uncle Ray. "We wear clothing made of cotton, and seldom think of the plant that is cultivated to produce the thread from which the cloth is woven."

Alvan picked up the next—two cards from Warren Texas, written by Jack and Thelda Weeks. They wish to learn more about several things—wild and tame animals, cotton, wool, flax, silk, metals, and precious stones. "There are certainly some interesting things to be said about those, particularly cotton, wool, and flax," was Uncle Ray's comment.

Another letter bore the mark of Brockton, Massachusetts. "That is a city where many shoes are made, perhaps the ones we are wearing now, for most of the cities and towns of that section of the State have large shoe manufacturing plants. Some day we will have to talk about tanning skins to make leather. You will remember that Simon, mentioned in the Bible, was a tanner; and too, that the first clothing Adam and Eve wore was made by God Himself from animal skins." Then Uncle Ray looked at the letter again and said, "This letter is from Valmore Shaw, and he wishes to learn more about birds."

"Here is a letter from Frederick Metz, whose home is in Douglas, Wyoming. Frederick wishes to hear more about wild animals. And from Bentley, Alberta, Canada, Clarence Rapp writes to ask about fish, butterflies, and tame animals. Dorothy Lee Moore, who lives in Oklahoma City, Oklahoma, wishes us to talk about ants."

"These letters are certainly interesting, Uncle Ray. Do you have any more?" Alice asked.

"Yes, there are more, but we will have to wait until another day to look at them, because it's time for worship now."
Medical Questions Answered

By OWEN S. PARRETT, M. D.

Should fruits and cereals be eaten together? If at the same meal, which one should be eaten first? Does not the acid of the fruit interfere with starch digestion?

Since the mouth saliva, which begins starch digestion, is alkaline, it has long been held as a theory that acid fruits interfere with the digestion of bread and other starchy foods when they are eaten together. I know of nothing in the Spirit of prophecy, however, against combining fruits with cereals. On the other hand, fruits and cereals are often mentioned together, as in the following: "Fruits used with thoroughly cooked bread two or three days old will be more helpful than fresh bread."—Manuscript 3, 1897; taken from "Testimony Studies on Diet and Food," Loma Linda Edition.

To test out this matter, experiments were recently conducted by Miss Winea Simpson in the research laboratory at our Loma Linda college. Tomato juice, which contains malic acid, found also in apples, was used together with starch and saliva. As reported by Miss Simpson, the tomato juice did not delay the starch digestion at all when compared with a control of starch and saliva without the tomato juice. It is of interest that, contrary to what many have thought, cereals and fruit seem to go well together, and the Spirit of prophecy seems to have written nothing against this combination.

Never yet has the Spirit of prophecy misled us, and never yet has science disproved anything advocated by this authority in the church; nor will science ever disprove its teachings, for true science and revelation have the same Author. Science, however, has not yet proved every point given us by revelation, because science is slow and tedious, requiring much experimenting to prove each point. For example, let us take the combination of fruits and vegetables:

"It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another."—"Ministry of Healing," pp. 299, 300.

Here is a very well-balanced statement of fact concerning fruits and vegetables eaten at the same meal. Turning now to science, we notice in a recent number of Hygeia in which this question is asked, a reply stating that there is no reason why fruits and vegetables should not be eaten together, and that the idea that they would disagree is erroneous. If time lasts long enough, it is more than likely that science will swing around on this point as it has on nearly every other health principle advocated by the Spirit of prophecy. Meanwhile, because a popular magazine on health, such as the above, teaches contrary to "Ministry of Healing," does not prove the latter to be unscientific. Observation by many medical men, including the author, have proved that if the best results are to be had from diet among both sick and well persons, the above diet rule stated by "Ministry of Healing" cannot well be ignored. The more acid the fruit and the coarser the vegetable, the less well do they seem to combine together.

Do you consider that every one can eat the coarser breads, such as entire wheat, with safety?

All normal digestive tracts should be able to take entire-wheat bread without difficulty, especially if the flour is ground fine on the old-fashioned stone mill. Recently I sampled an entire-wheat bread that contained some shorts, which had been added to the flour. This bread was quite coarse, but of very fine flavor, and certainly very rich in food values, especially minerals and salts. The shorts are ordinarily fed to cows, while human beings eat the starkey center. The result is fine for the cow, but hard on the poor human. Over-refined foods, with mineral starvation of tissue, are a cause of carious teeth, pyorrhea, and deficiency diseases, and it has been fairly well proved that cancer, rheumatism, and many other ailments are much more frequent among persons whose diet is deficient. Cancer seldom attacks healthy, vigorous, alkaline tissue. Hence its comparative rarity in a person under thirty-five years of age, except in persons whose tissues because of faulty diet and other habits, are older than their years.

In the matter of foods containing a large amount of bran and entire-wheat bread we are aware that the note of warning sounded by Dr. Alvarez of the Mayo Clinic is not without foundation. The truth of the matter is, we have lived so long upon de-vitalized foods, such as white bread, sugar, thickly peeled potatoes, over-cooked green vegetables, and such like foods, that we have almost developed a race of people suffering from colitis, and also nervous troubles, which usually go with it. Such persons often find that they cannot take very coarse foods, but must supply bulk in the form of screened vegetables, and if whole-grain cereals are used, they must be ground very fine, white bread often digesting somewhat better than the entire-wheat or coarser bread. In such a case, the individual should be sure that he is getting a good variety of food properly prepared, even if the coarser parts are screened out. This should include plenty of green vegetables, some fruits and partially refined cereals; thus the system will be supplied with the essential mineral salts and vitamins.

On the other hand, it is true that colitis can be developed in rats and other small animals by the feeding of over-refined, smooth, so-called pap foods. The Spirit of prophecy states that some persons cannot take the coarser breads. By using a healthful diet and good hygienic measures, such as sun baths, exercise, and a general health-building program, the tolerance for fine roughage may be gradually increased and improved, with resulting benefit to the individual. No person could be spoken of as having a normal, healthy, digestive tract if it is incapable of digesting natural foods prepared in a healthful manner.

"If circumstances didn't knock us flat on our backs now and then, we might never learn to look up."

"No self-made man ever left out the working parts."
Temperance and Prohibition
Conducted by the American Temperance Society of Seventh-day Adventists

The Challenge of the Hour

By F. D. Nichol

The challenge of the hour is a challenge to become intelligently informed on the whole wet and dry question, and to fill our minds with facts that can meet wet propaganda. It is proper for us to have the fervor of a Peter the Hermit in promoting our cause, but we must rationalize our fervor and justify by facts and irresistible evidence the crusading glint in our eyes. Too few friends of prohibition have taken time seriously to inform themselves on the question; and thus, instead of being able to make clear statements on the question at issue, they have presented the unhappy spectacle oftentimes of standing speechless before the most unfounded wet propaganda.

Finally, there is the challenge to our sense of good sportsmanship—no other word quite fits. There is always grave danger that those who are fight-

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### Coming Constitutional Convention Election Dates

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Another year of faithful ministry and light bearing for the truth by the St. Helena Sanitarium, our first health retreat on the Pacific Coast, has gone into history. Its thirty-sixth annual constituency meeting was held on April 5. The past year’s labors of managers, physicians, nurses, and helpers, as revealed by the reports, have been unusually fruitful in physical and spiritual blessing. The spirit of devotion and sacrifice in the institution made possible shifts in workers, cutting down of hours, reduction of salaries, and other needed changes necessitated by a reduced patronage and consequently smaller income. Yet there were 1,630 patients given care, or a daily average of 64 during the year.

M. C. Lysinger, the general manager, was able to report that reserves had not been drawn upon, but that from the net income of $162,935 the operating expenses had been met, and $13,000 had been paid on the interest-bearing debt. The greater amount of charitable work done was represented on the records by charges amounting to $12,000, while a like amount could easily have been added by special reductions, and a co-operative plan with churches for taking patients who were without funds.

An endowed bed fund, established in September, 1931, and contributed to by the Pacific Union College and sanitarium churches and the workers in the sanitarium, provided care for thirty-six patients, ten of whom were Seventh-day Adventists. The days of service for these cases totaled 464%2. The joy attending the restoration to health of children, women, fathers of families, and others, some of whom had been given up to die, that this special fund made possible, is beyond our ability to describe.

There was a dominant spirit of courage and consecration running through every report given at this meeting.

Speaking of depression, Brother Lysinger said, “It has caused us to depend more on the mighty arm of the Master when facing our various trials and problems. It has caused us to study more seriously matters of economy and management in general. It has helped to knit our hearts together as workers in the one great purpose of preparing to meet our Saviour in peace, and also tell the story of His soon coming to others.”

Dr. H. W. Vollmer, medical superintendent, emphasized the rapid fulfillments of prophecies and openings for giving spiritual help as well as physical. “This brings added responsibility to sanitarium workers,” he said. “Our health institutions are to stand as witnesses for the truth. The health educational work inside has been greatly appreciated by guests and patients. Much clinical work and lecturing have been carried on in near-by communities.”

Medical Care for Our People

There has been great satisfaction, Dr. Vollmer said, in making possible more medical care of our own people. In the hospital there have been 135 major and 368 minor operations. During the year Dr. Clarence E. Nelson was released from the medical staff to answer a call to our sanitarium in England, where he is now in charge.

The class of services rendered by trained nurses in days like these was interestingly outlined by Miss Frances Cobban, superintendent of nurses. Her report was made up of recent brief accounts of what each of them is doing. These were sent by a large number of former graduates. Work for the spiritual revival and salvation of people in darkness was featured in every case.

A. J. Wearner, the chaplain, said that every senior class member is active in holding Bible studies, and that as a result there will be as many converts to the truth as there are senior members—about eighteen. He gave many interesting and impressive experiences of persons who have found peace and hope, and a hold on God. Many are anxious to study the doctrines and religious teachings held by Seventh-day Adventists. Tracts, the Sign, and other small literature are everywhere available. On a large table in a public place is a display of twenty-four of the small 25-cent books. One of the two books most in demand, and purchased by guests, is “The Belief and Work of Seventh-day Adventists.”

Elder Wearner, who has heavy class work, is assisted by a Bible worker, Mrs. Pearl Francis. “In our association and visits with patients and guests,” he said, “Sister Francis and I have been often happily surprised at the direct inquiries concerning the points of our faith which are peculiar. Not infrequently this has led to Bible studies and the reading of helpful literature on our message.”

Just before making this statement he had said to his associate workers, “I believe that our greatest asset is an atmosphere charged with the spirit of Jesus Christ, a spirit of harmonious peace and quiet happiness. This atmosphere occasions many remarks from our guests. They say that they have found a spirit here not common in public institutions elsewhere. It is, fortunately, well within our power, by the grace of God, to maintain and increase this asset.”

Leaders Present

The constituent members of the association, among them some pioneers and life members, were welcomed by the president of the association, Morris Lukens. Representative officials were there from the Pacific Union Conference and most of the other California conferences, as well as other leading institutions. Many pastors and district leaders and their wives were present to enjoy the services of the day. The program throughout was made more interesting by frequent musical duets and solos rendered by various workers, which were in addition to excellent music by a group of sanitarium nurses and special numbers by others on the regular program. J. L. McElhany, president of the Pacific Union Conference, and G. A. Roberts, president of the Southern California Conference and former president of the St. Helena Sanitarium board, took part on the program.

With courage the sanitarium family of workers face the labors of another year. The present board, including the five members re-elected at this meeting, is as follows: Morris Lukens, M. C. Lysinger, W. E. Nelsen, E. F. Stow, W. C. White, Dr. C. A.
Gregory, A. C. Larson, J. L. McElhany, H. G. Childs, Dr. H. W. Vollmer, W. E. Atkin, David Voth, and W. C. Baley. M. C. Lysinger was re-appointed by the board as general manager; Dr. H. W. Vollmer, medical superintendent; Dr. Clyde Gregory, assistant medical superintendent; and Miss Franke Cobban, superintendent of nurses.

As adjournment came and the benediction was pronounced, there was a response in every heart to the expression of one of the leaders, "We have been drawn nearer to heaven by this meeting today."

Jersey City M. V. Week of Prayer
By R. J. Christian
Fesling that the seriousness of the times in which we live demands a fuller realization of the victorious Christian experience in the hearts and lives of our Adventist youth, a call was sent to the General Conference Missionary Department for help in the holding of a special series of meetings for the youth of Jersey City, New Jersey. O. J. Nerlund, pastor of our Jersey City No. 1 church, urged that we hold this effort in his church. This was done.
The meetings, held from Friday evening, March 17, to Sabbath, April 1, and conducted by Elder Bond, were very well attended throughout. In a very forceful and tactful way the speaker stressed the necessity of full surrender, harmonious living, and the need for a real reformation to take place in the hearts of all our people.
The youth, as well as adult church members, greatly appreciated this series of meetings, and at its close five were baptized, three of whom joined the No. 1 church, one was added to the Jersey City German church, and one to the Jersey City Swedish church.
We greatly appreciated the help given, and know there was rejoicing in heaven as these new names were enrolled on the pages of the book of life in heaven.

Soul Winning by the Laity
By E. F. Hackman
At such a time as this, when it becomes necessary to diminish the force of regular conference workers, it is encouraging to see the earnest way in which our faithful lay members are giving themselves to God for service in the proclamation of the third angel's message. A spirit of missionary zeal is taking hold of our churches, and throughout the North American Division there is manifest a revival of soul-winning effort. Not alone individual church members, but entire churches, are now doing more to advance the message than they did during prosperous times; and the result is twofold,—first, a steady increase in missionary work and more souls being added to our churches; and second, deeper spiritual life and experience of our church members.
This is as it should be. We have been admonished in the counsel of the Spirit of prophecy that our task can never be finished without the cooperation of the lay members. Now that we see the beginnings of this mighty movement that is to finish the work, we should pray earnestly for the baptism of the Holy Spirit, that power may attend the workers, and that precious souls may be quickly gathered in before the judgments of God fall upon the despisers of His grace.
The extent to which our laymen are giving time and service in advancing the message of present truth, is revealed through the missionary report of the North American Division for the year 1932, which has just been compiled in the office of the General Conference Home Missionary Department. Space does not permit of a detailed account, but we give a few facts revealed by the report, which are very encouraging.
During the year 1932, 3,595 souls were added to our churches as the result of the combined missionary activities of the church members, young and old. This indicates a gain of 1,000 over the number won by the laity during the prosperous year of 1929. During the last two years, 7,473 have been added to our churches through the missionary work of our lay members.

During 1932 our lay members held Bible readings or cottage meetings to the number of 429,105. The total for the previous year was 374,889. The number of missionary visits made in 1932 was 1,030,042. The number of persons taken to Sabbath school or other church services was 428,382, as compared with 366,146 for the previous year, which indicates a decided impetus toward evangelistic endeavor on the part of all our people.

Medical Gains
A healthy gain in medical missionary endeavor is indicated by the fact that in 1932 there were 184,923 treatments given, while in 1931 the number was 167,320. The circulation of the printed page has steadily increased. More than 8,851,314 books, periodicals, and tracts were distributed, the main channel through which this literature work was done being the Home Bible Study League, which has produced marvelous results. Another form of missionary endeavor which is far-reaching for good, is the writing of missionary letters, the total number reported being 249,547.
It is also of interest to observe a steady growth in the organization of our churches for service. The number of churches conducting the first Sabbath missionary service regularly is 828, as compared with 790 the previous year. In 864 churches the fifteen-minute church missionary service has been made a regular feature of the Sabbath services. The missionary band organization, which enlists the entire church membership in some line of active service, is functioning in 674 churches. There are 469 literature depositories, 212 Home Bible Study Leagues, 86 home-foreign bands, 482 literature bands, and nearly 1,000 Doreas Societies. Approximately $46,000 was contributed for local missionary work during the year.
We truly thank God for His blessings upon the activities of our lay members, and trust that 1933 will reveal greater advancement along all lines, until every church becomes a living, growing, active missionary influence in the community.

The Boulder-Colorado Sanitarium
By J. F. Piper
It was around forty years ago that our health work started in Boulder. The Lord has prospered the institution and it has attracted many to its doors.
This sanitarium is beautifully situated, nestling, as it does, just at the foot of the mighty Rockies, with the great towering crags and the snow-capped Arapahoe at its rear. Many come from the arid plains and other parts of the country where the summer months are hot, to get the mountain breezes and to bask in Colorado's much-advertised moderated summer sunshine. With the flowing streams of melted snow, the atmosphere is always clear and delightfully invigorating.
Ten new members have united with the Richland (Wash.) church as the result of a short series of meetings held in the Seventh-day Adventist church. Eleven new members were recently baptized in the Yakima (Wash.) church.

**Upper Columbia Conference.**

**American Bible Society.**

The American Bible Society, the only organization in America which has supplied Scriptures to the blind continuously for ninety-eight years, is preparing to publish embossed Scripture volumes in the recently adopted Standard English Braille. The alphabet of the Braille used in America and in England is the same, but the British have long been using Grade 2, which has 189 contractions, abbreviations, and signs, while Grade 1, used in America, has only 44. Increasing the number of contractions, not only makes the book less bulky and less costly, but also makes possible more rapid reading by those skilled in "finger-tip" reading. Uniformity in the systems will make available to the blind on both sides of the Atlantic the benefit of all literature in Braille published in both England and America.

*In the Spirit and Power of Elijah.*

(Continued from page 11)

lives. Whatever the message, in whatever direction it was turned, to whatever object it was devoted, always and ever it presented truth which, received into individual lives, would draw together the hearts of parents and children, and which, to be most effective, must begin there in the home.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." — *Ministry of Healing,* p. 349.

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!..."

"This work rests, in a great degree, with parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like a cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundredfold more good would result. Habit, which is so terrible a force for evil, it is in their power to make a force for good. They have to do with the stream at its source, and it rests with them to direct it rightly." — *Id., p. 351, 352.*

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities." — *Education,* p. 276.

To the end, this was the burden of this servant of God. In her last days, she cried, "O that I might stand before our people as I once could stand, and teach them how to train their children for God."

"But, Sister White, you have placed all this before them. It has gone forth in all your messages; it is written in your books."

"Yes, yes; I know it is written there. But I am afraid our people are not reading. I am afraid they fail to understand the importance of this work."

"Is this work of parent education so all-important?"

"Oh, yes! It is the most important work before us as a people, and we have not begun to touch it with the tips of our fingers."

Brother, sister, you are living in the time of the prophecy of Malachi 4:5, 6. The curse is spread around you. It is touching your children. It is drawing them to evil and to death. Have you heard the voice of Elijah the prophet? Are you heeding it? (To be continued)

**The Challenge of the Hour.**

(Concluded from page 16)

ing for the right will conclude that all others are actively allied with Beelzebub. There are many who oppose prohibition, not because they love booze or are in league with any of the disreputable elements, but because they have been led to believe that prohibition is not the best way to solve the age-old liquor problem. We should be willing to attribute good facts on our side, we can afford to be temperately supported. Confident that we have the facts on our side, we can afford to be restrained in our speech. In the heat and tension that has developed over this question, we should remember that the temperament cause should be temperamently supported. It is a challenge to our capacity for self-restraint.
THE SEVENTH-DAY ADVENTIST ASSOCIATION OF WESTERN COLORADO

Notice is hereby given that the regular biennial session of the Colorado Conference of Seventh-day Adventists will be held in connection with the regular biennial session of the Colorado Conference of Seventh-day Adventists, in the Auditorium on the Chauquana grounds, Boulder, Colo., June 9-18, 1933. The session will be held Tuesday, May 30 at 9 a.m. Delegates to the Colorado-Cumberland Conference session are recognized delegates to the association meeting.

B. H. Lysinger, Pres.
H. E. Schneider, Sec.

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in tract racks. Literature, books, and health tract literature should be selected only such as have been sifted carefully, and if possible, can be credited to the cause of truth. Literature should be sent to her address.

Mrs. Jennie Harrington, 422 First St., NE.
Mrs. Philip Leacock, Bovells Lane, Speightstown.
Mrs. Libbie H. Lysinger, 822 First St., N. E.
Mrs. Maria Harrington, 422 First St., N. E.
Mrs. Madge T. Harrington, 422 First St., N. E.

KANSAS SANITARIUM NURSES

To members of the Kansas Sanitarium Nuns' Association:

The State of Kansas requires annual re-registration of all Kansas nurses. Certificates of registration formerly issued expire on December 31, 1933. For renewal of registration, address Corna A. Miller, R. N., Sec-Treas., Kansas State Board for Examination and Registration of Nurses, 1224 N. Market Street, Emporia, Kansas.

GEORGIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial meeting of the Georgia Conference Association of Seventh-day Adventists will be held in connection with the biennial session of the Georgia-Cumberland Conference of Seventh-day Adventists in the camp grounds at Collegedale, Tenn., May 26 to June 3, 1933. The first meeting will be held Tuesday, May 30 at 9 a.m. Delegates to the Georgia-Cumberland Conference session are recognized delegates to the association meeting.

H. E. Lysinger, Pres.
H. E. Schneider, Sec.
OBITUARIES

"Peculiar in the sight of the Lord is the death of His saints." "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The statement of the passages quoted above in the Holy Scriptures is particularly significant. We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a report here. The deaths, frequently from the perishable or temporary nature of date and place of birth and death, photography, and the itinerary of the missionaries, precludes our giving a record from the rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. For this reason we should find publication in local papers.

MRS. MARY A. WASHBURN

MaryAnn Webster Washburn, daughter of William and Mary Webster, was born at Waterbury, Vt., May 7, 1844; and died at The Delta Oregon, March 23, 1893. Her father was E. P. Webster and her mother was Charlotte Robbins. She was associated with William Miller in the advent movement prior to 1844. She was a sister of George J. Butler, who for many years was the leader of the church in Utica, N. Y., and of Mrs. James White, and was president of the General Conference for eleven years. Her sister, Annie Butler, was one of the first Seventh-day Adventists to go to Europe in the interest of the cause. The late Mrs. Martha Butler, was the wife of William Andrews, the brother of our first foreign missionary, J. N. Andrews. Mrs. Andrews was the mother of the late William Andrews, this sister became the wife of A. C. Bourdeau, one of the French pioneers.

The Butler family removed from Vermont to Iowa in 1854. In 1861 Mary Butler was married to G. A. Washburn. To this union were born two sons and four daughters. Her son, Dr. Frank Washburn, was a captain in the army, and had a year experience in the ministry, was for some time superintendent of one of our sanitariums. Her daughter, new dead, was the wife of W. W. Watson. Her second daughter, Mrs. Angela Webber, for many years a teacher, for a time taught in Washington Missionary College. Another daughter, Mrs. Grace Gower, died in quarantine at New York, during the plague of 1887, she came in command of Mrs. Robert H. Washburn as a missionary teacher to the West Indies. The only surviving children left to mourn their loss are Mrs. Melba Webber, a teacher, with whom she was living at the time of her death, and the writer. She leaves also six grandchildren and two great-grandchildren. (Union papers please copy.)

Habenicht.—Ida Adella Allen Habenicht, the daughter of Benjamin James Allen, and his wife, Mary A. Tuck, was born at Terre Haute, Ind., Charles P. Martin and Miss Enie Martin, who was born at Lake City, Kans., Nov. 13, 1885; and died at Lodi, Calif., March 28, 1933. She was also a faithful member of the little press bureau and broadcast over WEMC. She was also the mother of the late Mr. Reuben and Frank Weyler Greene. Brother Davis, and his companion of the past forty-three years, but I sorrow for the loss of my dear companion. The funeral services were rather unusual because of the fact that Mr. Greene prepared his own funeral service in advance of his death. His wife, three daughters, and one son mourn his passing.

Ostrander.—Mrs. Anna Larson Nordin was born at Lake City, Kans., Nov. 13, 1865; and died at Lewiston, Idaho, March 21, 1933. She was a member of the seventh-day Adventist Church for forty years. She was born at Lake City, Kans., Nov. 13, 1865; and died at Lewiston, Idaho, March 21, 1933. She was a member of the seventh-day Adventist Church for forty years. She was the wife of Charles Nordin, a member of the seventh-day Adventist Church.

DeVore.—Mrs. Angela Jane Dowell-DeVore was born in Muskingum County, Ohio, Aug. 6, 1882; and died at New Lexington, Ohio, Nov. 5, 1933. For a period of about sixty-five years she was a faithful member of the seventh-day Adventist Church.
Mrs. L. D. AVERY-STUTTLE

Mrs. Lillian D. Avery-Stuttle was born in Michigan, July 12, 1855; and died at San Diego, Calif., March 17, 1933.

In early life Sister Stuttle gave her heart to the Master, and through a long life proved her devotion to Him and His work through her many beautiful poems, which were printed in the Review and others of our papers; and several were set to music, and appear in "Hymns and Tunes" and other song books. We shall miss her deeply spiritual messages in poem and song. Her favorite hymn was, "O let me walk with Thine own hand, for Thou hast specially chosen me." "The Bivin Veil," was published in the Review of March 16, 1932. There is a pathetic touch in the last poem sent to the Review, "I Am Old—So Old." Perhaps she had a prescience of the nearing rest.

She was the author also of several books, "Making Home Happy," proving the most popular. "Making Home Peaceful" and "Silent" were also by her, and there is a collection of her best poems called "Gleanings."

During the late seventies she was a student in Battle Creek College, and endeared herself to all by her kindly deeds and sunny disposition. She leaves to mourn her loss, her husband, Charles N. Stuttle, one sister and a brother, and a number of nieces.

Edwardson.—Mrs. Dora Elmira Edwardson, nee Rasmussen, was born near Harlan, Iowa., Jan. 1, 1853, and died at Hutchinson, Minn., April 18, 1933. She was the faithful wife of Elder C. Edwardson, a tried worker in this cause. She left a husband for seventeen years among the Danish and Norwegian people in Iowa, Illinois, Wisconsin, and Minnesota. Through their faithful and unceasing efforts several churches were raised up. Truly a mother in Israel has fallen at her post of duty. Her husband, two sisters, and three brothers mourn. Services were conducted in Hutchinson, Minneapolis, and Jackson ville, Iowa, where she was laid to rest.

MRS. L. D. AVERY-STUTTLE

PETRUS WESSELS

Petrus Johannes Daniel Wessels was born on Bannaduelfachtanest farm, which is on the borders of the old mission field, in the Kimberley District, South Africa, Feb. 14, 1865; and died at Rangoon, Burma, on April 13, 1938. Brother Wessels spent his boyhood days on the farm, and early developed a keen interest in things spiritual. He was imbued with the inconsistencies in the teaching of the Bible and the practices of professed Christian people. Living for Christ by doubts as to which truth he should believe, his church, or his Bible, he finally fell sick and died.

While in this condition his mind was turned again to God's word and to the promise, "The prayer of faith shall make thee well; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Believing this promise, he renewed his faith in the Lord, and could follow its teaching, irrespective of the practice of professed Christian people. As a result of this experience he was immediately healed. He threw away his medicine, and became a firm believer in praying for the sick; hence he frequently visited the sick; subsequently he had some remarkable answers to prayer for the sick in various places.

This new experience brought peace to his brother's soul, and he immediately began to teach his preacher and elders of his church did not pray for the sick for beaing, as promised by the apostle James. This led his brother to ask him, "If you are such a Bible man, why do you not keep the Sabbath?" Brother Wessels replied that he did, but when his brother pointed out that the Sabbath was the seventh day of the week, and he kept the first day, he was astonished, and decided to study the Bible for the truth on this important question. The result was that he began to observe the seventh-day Sabbath on November 26, 1885, being the first person in South Africa to keep it out.

He went to England in 1887, and was later married to Maria Robinson, who had learned the Sabbath truth soon coming of our Lord wherever he went. He was the faithful wife of Elder Wessels, and when his contract with a Rangoon business firm was concluded, they moved to the Cape, and upon the organization of the Seventh-day Adventist church, the first Seventh-day Adventist church in South Africa. He was one of the first elders, and he and Elder Wessels became charter members.

Brother Wessels was a self-supporting minister, proclaiming the Sabbath truth and the soon coming of our Lord. Among those who first heard the message from his lips were D. F. Tarzi, H. J. Edmond, and many others.

In 1890 Brother Wessels and his family moved to the Cape, and upon the organization of the Grahamstown branch church, Brother Wessels was chosen as its first elder, and ever after was a faithful and loyal member of this church.

In 1893 Brother Wessels was the leader in an expedition into South Rhodesia to obtain a grant of land for a mission site. He and Elder Robinson interviewed Dr. Jameson, whom Brother Wessels knew as a personal friend, and obtained a grant of 12,000 acres of land, where was founded the Solusi Mission, the first Seventh-day Adventist church to be established anywhere in the world. Brother Wessels through the years gave thousands of pounds to help extend the message in Africa and in other lands.

Our late brother was married in 1878 to Maria Elisabeth Van Zyl, and to this union were born seven children, of whom three are still living. His wife and fourteen grandchildren are left to mourn. Funeral services were conducted by Elder F. W. Surridge, and Elder Hurlow and the writer, and Brother Wessels was laid to rest in the Flumstead Cemetery to await the call of the Life-giver.

J. L. Robison.

MRS. A. H. WILLIAMS

Mabel Blanche Harcourt Donaldson was born April 20, 1888, at Urnul, near Poona, India, where her father was connected with an independent village mission among the Marathi-speaking people. She received her education in Rangoon, which included a teacher's training at the government normal school, after finishing her nurse's course in London, John at our school in Newbold, and Naomi, Hugh, Lorna, and Kenis at home; her mother, sister, and brothers in India. She was the principal of the United Provinces Girls' School in Lucknow for the years 1927-30. Having a desire to be of greater service to the women of India, she took the midwifery course in London, while on furlough, returning in 1931 to open a maternity home in Lucknow.

It was while carrying on this work that she fell ill and died at her post. In her last illness she manifested a sweet and patient spirit, for it was then that she knew that those in the home should be properly cared for. She died Tuesday morning, Jan. 9, 1933.

The funeral service was conducted by R. E. Lossby. She leaves to mourn her husband, A. H. Williams, president of the Northwest India Union Mission; six children, Nina, taking the nurses' course in London, John at our school in Newbold, and Naomi, Hugh, Lorna, and Kenis at home; her mother, sister, and brothers in India. She was laid to rest in the South Africa Cemetery, on April 15, 1933. She leaves to mourn her wife, two daughters, one son, five brothers, and one sister.

Blieckley.—Mrs. Myrtle Blieckley died at Cedarpines, March 19, 1938, at the age of sixty-three years. Her husband is left to mourn.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS PUBLISHED WEEKLY FOR THE PIONEER CHURCHES OF THE WORLD WHICH WAS ONCE DELIVERED TO THE SABBATH.
Another Help in the Fight for Temperance


This book had a wonderful sale of about 170,000 copies, and was a great factor in making the country ultimately dry. From the foreword we quote as follows:

"These stories, statistics, and cartoons should contribute toward making the voter, the saloonkeeper, Uncle Sam, and the devil as well, ashamed of themselves for the part they play in this traffic in the souls of men. It is sent forth with the earnest prayer that God will give strength to every arm stretched forth for its circulation, and send a conviction of duty to the heart of every reader."

While the book, with its many illustrations, is from the times of 1915, still it is very enlightening, and will give a story of what the old saloon was like and what it did, perhaps better than any other book now in print.

We have had a constant sale of this book at the price of 25 cents net in foreign countries where the saloon is still in force, but now in this present emergency, when it looks as if the saloon would be returned in this country, we have decided to throw the stock on the market at the same price of 25 cents subscription basis (higher in Canada). This will give a book that can be handled on a very favorable margin, and we believe it will help in the present situation.

Order of your Book and Bible House or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

Bible Stories for the Cradle Roll

By Rosamond D. Ginther


Miss Ginther has been connected with the Sabbath School Department of the General Conference for years, and knows what the teachers of these little children need in teaching the lessons; and she has gathered in this book the lessons and stories that will be valuable to such teachers.

So here is a book that has been prepared for the very little tots, and, of course, it is profusely illustrated with attractive pictures, eight of them in colors. The outside cover shows a mother or a teacher showing the book to a little girl, who seems greatly interested in it.

There are 192 pages in this book. The binding is cloth, with special cover design, and it carries the Sabbath school lessons and stories for the four quarters of the year.

The price is $1.25. Order through your Book and Bible House.

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.
WASHINGTON, D. C., May 15, 1933

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

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

Seed That Fell on Good Ground

Do you remember the picture of that smiling old Chinese couple on page 18 of the English 1932 Harvest Ingathering paper? Perhaps you would like to hear something more about them. Are they still faithful? Do they love the Lord?

In November of 1932 it was the writer's privilege again to visit the church to which they belong, and to join with them in meetings for a number of days. This brother, with his wife, was one of the first on our feet. He expressed much praise and thanksgiving for the goodness of the Lord.

Soon his wife, who had been the personal recipient of the Lord's blessing, rose to her feet to express the same feeling of thankfulness. Yes, after three years their courage was good, and better.

During this time they had sought to bring this truth to others. They had not only grown in grace and knowledge of God's word, but had led others in the same way. I do not know just how many outside this brother's family circle had been led into the truth, but I do know that his son, with his wife and two children, were rejoicing in a Christian experience, all because there had been such a change in the life of the parents. The good seed had first fallen into the heart of this old brother, and it had fallen on "good ground" and had "brought fruit."

VANCE J. MALONEY.

Foochow, China.

Philippine Colporteurs

M. F. WYEREMANN, field secretary of the Philippine Union, keeps his communications filled with soul-winning experiences of his colporteurs. In talking over these experiences with me, the other evening, he said they had definite knowledge of about five hundred who have come into the truth through our literature in the last two years. The following is taken from his latest report:

"In one of the barrios our colporteurs were invited to attend a 'prayer for the dead,' and they went. After the prayer, the Tiniente del Barrio requested them to preach in regard to the dead. At 7 p.m., one of them began to speak, but he could not stop, for the people kept coming. So many of the people of the house that had to put extra supports under the floor to keep it from collapsing. He preached on four topics, but still the people were coming and asked for more. About midnight they threw up the house and I was embarrassed because he had no more reserve topics. Finally he was forced to give his canvass for his book, and closed by saying, 'I am getting many orders. The people left very late, requesting him to send a worker."

"One of our colporteurs approached a house and was very cordially received. The woman said that the just before she dreamed that she was taking the train home. In her dream a colporteur was opening his book, while Jesus stood right behind him looking at her. After telling him of her dream, she asked him for his book. She turned to page 39 ('Steps to Christ'), and said that was the picture she had seen in her dream. She then went on to talk to her two neighbors.

"Nowadays, when money is scarce, the people want to exchange their sacks of palya for the bread of life. San Juan, the oldest colporteur in our mission, is one of the leading ones in bringing the people to the truth of Igalo. These people have plenty to eat, but are hungry for the bread of life. During the month of October our brother was able to sell over one hundred copies of 'Coming King.' Most of these books were paid for with palya."

H. H. HALL.

Spring Council

This spring meeting of the General Conference Committee was held at Takoma Park, April 28 to May 3. As expressed by our president, C. H. Watson, at the opening session, never before, perhaps, have the responsibilities of the work appeared so heavy and the difficulties so great as at this time. But as the Lord has been with us, so He is with us, and will be with us, and will make straight the way before us.

It has been my privilege to attend a more helpful meeting. Although faced with apparently insurmountable difficulties in the administration of the work, and with the weight of heavy burdens upon their hearts, the leaders of the work were full of hope and courage. The very conditions we face today are an evidence of the truthfulness of the message we are carrying to the world, and constitute a mighty call to a deeper consecration for the finishing of the work.

At every session, before taking up the business, we sought the Lord most earnestly for guidance and for help in our work. We felt, as expressed by I. H. Evans, that if we are a spiritual people and give ourselves to prayer and consecration, we may expect to receive from God that which is necessary for the finishing of the work, and the forces of the world cannot prevent it.

As the brethren drew together in prayer and consecration, and as they discussed so earnestly and tenderly the problems confronting us, I was often reminded of the Saviour's words, "That the love wherewith Thou hast loved Me may be in them, and in Thee." John 17:26.

Naturally, the conference was one of the very important questions considered. The whole world is in serious financial distress. North America, which from the beginning of our foreign missionary endeavor has been our most important base of supplies, is now passing through the greatest financial crisis of its history. Our hope is that a larger percentage of the income of our people at such a time as this was expressed in the following resolution:

"WHEREAS, In the midst of dire financial distress our people have shown their willingness to give in many cases by giving larger offerings in proportion to their income than heretofore;"

"Resolved, That we express to our people everywhere our gratitude for their sacrifice and their loyalty, and that our General Conference Committee, in this time of financial distress, assuring them that, as a General Conference Committee, we are doing everything in our power to meet the situation;"

In spite of this loyalty, our funds decreased 25 per cent from 1927 to 1932, and the airlift has been so much more during the first part of this year than was anticipated at the last Autumn Council, that it became necessary to revise the 1933 budget. Without the hardships involved in the reduction of necessary expenses, the committee authorized the treasury to make a cut of 10 per cent in this year's appropriations to home and foreign fields. Even with this adjustment it is estimated that our expenses for the world-wide work will exceed the income by thousands of dollars, unless there is a change for the better in our income. Our mission fields have been reduced about 30 per cent, and this additional cut of 10 per cent will throw us into great perplexity. But our confidence is in God and in the loyalty of the people of the advent movement.

As one means of meeting this shortage in our income, it was recommended that another general cut of 10 per cent in wages should be made.

All decisions were taken relative to mission goals. These will be discussed by J. L. Shaw in an article next week.

The message brought to us from "Testimonies for the Church" (Vol. VIII, pp. 27-29) at our last evening service was especially appropriate to accomplish their selfish purposes."

"Many are readily satisfied with offering the Lord trilling acts of service. Men and women professing to serve the Lord would be at variance with one another. If they were consecrated to the work of the Master, they would not be striving for their own advantage, but for the advantage of the church.

"The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind, there is no unity, no concert of action to accomplish their selfish purposes."

"We are carrying to the world, and constituting a mighty call to a deeper consecration for the finishing of the work."

Spring Council

At every session, before taking up the business, we sought the Lord most earnestly for guidance and for help in our work. We felt, as expressed by I. H. Evans, that if we are a spiritual people and give ourselves to prayer and consecration, we may expect to receive from God that which is necessary for the finishing of the work, and the forces of the world cannot prevent it.

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