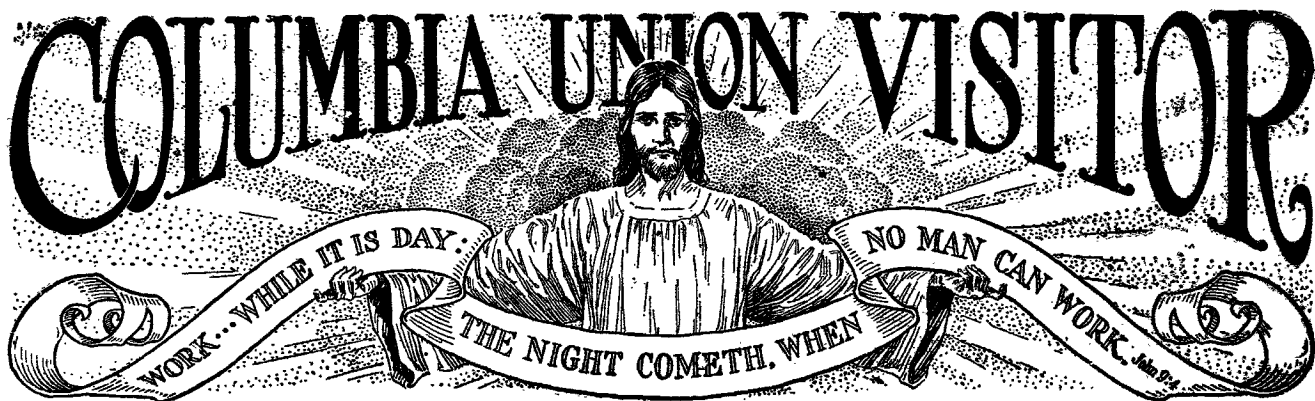


# COLUMBIA UNION VISITOR



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No. 43

## Some Fall Council Impressions

As this is written we are in the closing hours of the Fall Council at Battle Creek. It has been a most inspiring session held at the place which for years was the headquarters of our world work.

It was our privilege to visit Oak Hill Cemetery where some of the pioneers of the movement await the coming of the Life-Giver. We stood with bowed head by the side of the graves of Elder James White and his wife, Ellen G. White, and Elder J. N. Loughborough, who had a leading part in laying the foundations of this movement which is today encompassing the earth.

Here, also, rest Brethren Dodge, Lyons, and Cyrenius Smith, who sold their farms to provide the means for the purchase of the first power press used in printing this message which is now being published to the ends of the earth by sixty-eight publishing houses in 152 languages with a new language added every ten days in recent years. It is this same spirit of sacrificial devotion which will carry this work triumphantly through every crisis.

Since under the guidance of the Spirit of Prophecy the headquarters were removed from Battle Creek to Washington twenty-nine years ago the membership has grown from 80,000 to more than a third of a million, and the annual appropriations to missions have increased from \$100,000 in 1903 to \$4,792,762.63 in 1930.

Elder E. E. Andross reports a return of Pentecost in the Inter-American field with 3,000 converts last year and prospects of 5,000 more in 1932, with marvelous experiences of heathen tribes of Indians prepared by vision for the message years before the arrival of our workers. Elder J. E. Wright of South Africa tells of whole villages and tribes where the truth has taken root through providential means and from whom calls are now coming for workers to enter.

Elder Turner of Australia thrilled our hearts with the romantic story of the whole population of cannibal islands in the South Seas transformed miraculously by this great threefold message that is preparing a people from every kindred and tongue for the glorious coming of our Lord. We can remember the sending of our first workers to Australia and New Zealand which in turn are providing the funds and consecrated workers for the thousands of islands of the South Pacific. It is of interest to note that from Australia come the president and the secretary of the General Conference.

Space fails us to repeat the stirring reports of God's providences in China, in South America, in Europe, and in all parts of the world.

In the face of such appeals for workers to enter providential openings the Council finds itself under the necessity of making an additional cut in appropriations to the mission fields in addition to the three cuts totaling 24%

already made. This means that we face a crisis in our missions work. Under God this message must sound no note of retreat. The coming of Christ is the only hope of the world. The finishing of the work is the only thing between us and the coming of the Lord. Thousands of loyal workers have left parents and loved ones and the comforts and conveniences of the homeland to go to earth's darkest spots. We must not fail them in this hour of crisis and opportunity.

The leadership of the movement in Council has pledged itself to renewed consecration and to a sacrificial offering on Sabbath, November 26, to be preceded by a day of prayer on Sabbath, November 19. We appeal to every worker and every member to join us in seeking God and in placing our means on the altar. Hundreds of thousands, perhaps millions of dollars in the hands of Seventh-day Adventists have been lost in the financial crash. There is no safe place for our means today except in the bank of heaven.

When some years ago we faced a cut of 28% in mission appropriations, our people arose as one man and not only provided for the deficit but gave a surplus for advance work. Let us each in the light of our great Commander who has never lost a battle, do our part faithfully not only in making a sacrifice offering but in rallying to the Harvest Ingathering till each church has reached its goal.

W. C. Moffett.

## More Light, or More Willingness to Walk in the Light We Have?

As from time to time we view present-day events from the prophetic pinnacle, we find our hearts stirred within us. So many outstanding things are now taking place over so tremendous an area that we would be very blind or else woefully deceived were we not conscious that the end is rapidly approaching, and that these are the days spoken of in Volume 9 of the "Testimonies," page 11, as "solemn and important."

Although to many human eyes all is hopeless confusion and turmoil, the hand of God is directing in the affairs of men, and the Spirit of God is working in the hearts of men. The perplexities and the problems have led many to seriously consider their ways, and turn an attentive ear to the Word of God. I believe that the message of God for today, revealed in His Book, is the message of Revelation 14, the message of warning, of light, and of hope, the message which by the grace of God shall triumph gloriously. I am of the opinion that the triumph is overdue, the reason being that while God has longed to finish His work, His people have not been ready to collaborate with Him. Upwards of ninety years have passed since the last generation of Matthew 24 appeared, and time

still lingers. Is it possible that the coming of our Lord has been delayed? If so, why?

In Volume 6, page 450, we read: "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome in the city of God."

This is an impressive statement and should cause each one of us to think seriously, and to ask ourselves whether we individually have had any part in delaying the culmination of God's plan and the ultimate object of the church's hope.

In my daily Bible reading I have recently completed the book of Deuteronomy, and here, in the opening chapter, is found through disobedience another sad, tragic waiting time for men. The Scriptures show that the people of God left Egypt under the direction of and by the power of God. They quickly crossed the Red Sea by the same power. They were directed to the land of promise and made remarkable progress toward their goal; but sin came in, and murmuring and disobedience led to forty years' wandering, and the ultimate death of all but two of the original captives released from Egyptian bondage. The full rehearsal of the sad story is found in Deuteronomy 1.

"The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey . . . to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them."

This direction was given to all whom the Lord had released from Egyptian bondage, to those who had actually been in Egypt and had left Egypt. They reached Kadesh-barnea, near the border of Canaan, and Moses said:

"Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged."

In verses 22-26 of Deuteronomy 1 we find that while the people were on the very borders of the land their faith failed, and unbelief and disobedience drove them back to the wilderness, where their bodies ultimately perished. God had planned and had made ample provision for the people to press into the land of their objective within a few weeks of their exodus from Egypt: but they by their own wilful way and deliberate disobedience, shut themselves out from this land for all time, and for many years postponed the plan of God concerning the settlement of His people in Canaan.

In "Great Controversy," page 458, we are told:

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But, 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land."

We pass down through the centuries until we come to the present day, and we find from the Scripture that as God took His people from Egypt exactly when He had promised to do so, with the intention of speedily taking them into the land of Canaan, so in these last days He sent a message to call His people from the Egypt of sin exactly on time, intending that rapidly His work should be finished and quickly should the journey be ended. But we are still on the way.

In "Great Controversy," we read:

"In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message." (Page 458.)

From this statement, and from the experience of Israel, whose experience was written for our admonition, we are faced with the fact that we still walk in the ways of this present evil world when we might ere this have found the streets of gold under our feet, and be rejoicing in seeing the face of Him who loved us and gave Himself for us.

The question comes, Has the delay been occasioned because light has not yet shone upon the way? Israel had all the light they needed to carry them quickly into the land of Canaan, but they failed, and turned their faces back to Egypt. Acts 7:39. With us it appears to be much the same.

In "Testimonies to Ministers," page 439, I read:

"Let our ministers and workers realize that it is not increased light that they need from the pulpit, so much as it is to live out the light they already have."

It is not light that we need. God has sent us light. It is the power to live according to the light we already have that appears to be our great requirement.

In thinking and praying as to what I should present to you at this time, my mind went to the need of those things which we so frequently advance at a time such as this. For instance, the closer study of God's Word, the need of prayer, the call to consecration, and such like; and the thought kept coming, We know these things. We know the need of them. We know the place that they should occupy in our experience. Why go over them again? The fact is that we do not require light on these duties and privileges. What we require is the positive will and determination to do what we know we ought to do; and I have felt, brethren, that it would be well for us, knowing these things, "to look our work squarely in the face," as we are instructed to do in the Spirit of Prophecy.

#### *Practical Personal Questions*

This is no time for any of Christ's disciples to compromise with duty. These are days when each one of us as leaders should see to it that we take the lead in Israel.

We are of one mind in holding that these days, so fraught with perplexity, call for most earnest prayer that the guidance of the Holy Spirit and the sweet voice of the Master may be with us in every need. Are we exercising the privilege more today than twelve months ago? We agree that these are times wherein we should gladly surrender to God our all, and approaching Him with open hands for Him to fill, we should more and more be experiencing the blessedness of the gifts of His love. Are we making in fact that surrender, or are our hands still closed upon some selfish thing which we know in our hearts we should let go, yet foolishly persist to our own hurt in holding?

I am convinced, brethren, that the delay in our Lord's return is not because of His wish. In John 17:24 we hear the Lord Jesus expressing His longing in these simple words: "Father, I will that they also, whom Thou hast given Me, be with Me where I am." The delay is because of His people's attitude. We here are part of His people. It will be quite in order then for us to ask the question, Is there anything in my life delaying my Lord's return?

Before searching deeper, let me read a statement from the servant of the Lord. "Bear in mind that the time will never come when the shadow of Satan will not be cast athwart our pathway to obstruct our faith and eclipse the light coming from the Son of Righteousness. Our faith must not stagger, but cleave through that shadow. We have an experience that is not to be buried in the darkness of doubt. *Our faith is not in feeling but in truth.*"

Feeling that you will agree that our need is not more light, but power to walk in what we already have, we ask, Wherein are we failing?

For a moment note the statement, "Our faith is not in feeling but in truth." So often we are impressed with our need, and feel that that need must positively be met, but allow the Spirit to go no further with us than to create a feeling. Our faith will never measure up to the standard of God unless it is a faith which works, and demonstrates itself in a very practical way in harmony with the feeling that has come to us through the conviction of the Holy Spirit. "Our faith is not in feeling but in truth," and truth, brethren, is something that lives and works. We have seen that in the experience of our own lives in days gone by when we knew not this message which we believe is the truth. How different we were in many of our habits and customs and views! but when the truth of God came convicting us of our need, we were not satisfied simply to accept the conviction, but felt it positively incumbent to let the conviction work, with the result that we became very definitely changed, not merely in feeling, but in positive fact and in truth, and those things which we once enjoyed became sinful and hateful to us.

We have mentioned Bible study, prayer, consecration, —three features in Christian living that are very frequently considered. It appears to me there are other things besides these equally important.

#### *The Judgment Hour*

In the matter of certain prophecies and doctrines we have wonderful light. Take, for instance, the fact and the time of the judgment. From our study of Scripture we know that our High Priest is now sitting in judgment and that soon our probation will close and our eternal destinies be settled. Think of the tremendous issues connected with this fact. Think of the responsibilities resting upon us in the consciousness that the judgment of God is set and the books are opened. The thought of judgment calls for deep searching, sincere repentance, and complete reformation in life.

In "Great Controversy," page 490, we read: "We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance."

In the great day of atonement—Israel's judgment day in type—all had to search their hearts, and with fear they stood while the high priest performed his duties in the inner sanctuary. Today we need to recognise the solemnity of the time, and see to it that like Israel we search our hearts.

#### *A Very Definite Experience*

During the last camp meeting season I spoke on several occasions on the fact that a Christian is one who is dead to "the old man," "that man of sin," "the body of

death," "the first Adam," and endeavoured to drive home this truth by personal experience which most of the professed followers of Christ have more or less possessed. I did it in this way. When the truth came I saw the wrong of my previous course, and determined by the grace of God, to cast those practices aside. This I did by throwing away my smoking outfit and ceasing to read novels or attend the theatre, etc. By this action I became dead to the old life, and, by the grace of God, have been dead to it ever since.

The casting off of these things was a very real act, and not resuming them has been an equally real experience. We are dead to them. And yet some of us are alive to other things to which we must also be dead. While smoking never tempts me at all I still find the old nature springing up in the mind and expressing impatience, self-vindication; but, in the face of it all, I take courage in knowing that He who hath begun a good work in me is well able to finish it. He can do this, however, only when I do with these things that still adhere exactly what I did with the things that have gone; that is, take definite steps to actually cast them off, and day by day wage a warfare against the tempter when he seeks to induce me to yield on these points.

It took will power for us to throw aside some of the old habits. It will take will power to cast off the remainder.

"Christ's Object Lessons," page 333: "As the will of man cooperates with the will of God, it becomes omnipotent."

"Great Controversy," page 510: "No man, without his own consent, can be overcome by Satan. The tempter has no power to control the will or force the soul to sin."

Light on the judgment calls for reformation in anything held in the mind of men not in conformity with the will of God.

#### *A Call to Holy Living*

There are many other things upon which God has given us light, such as the second advent, its manner, its purpose, its imminence. This even, like the judgment, is a call to holy living and connects itself with external relationships, for "seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." II Peter 3:14.

*Sanctification of the disciple* is a preparation for the coming of Christ. I Thess. 5:23.

*Christian service* gets its encouragement from the second coming. I Peter 5:2-4.

*Patience* is bounded by the same event. James 5:7, 8; Phil. 4:5.

*Fellowship and brotherly love* reach consummation at the Lord's return. I Thess. 3:12, 13.

*Acts of worship* have this end in view. I Cor. 11:26.

The Lord has given light in *the matter of our relationship with the things of the world*. I am of the opinion that there is creeping into our membership ranks a spirit of worldliness which is not of the Lord nor should be of His people. There is a carelessness toward eternal things that will spell dishonour and death unless it is wholly dropped, and . . . we leaders must be most careful to impress upon our people by both precept and example the call of this truth to positive holy living in the matter of social intercourse.

#### *Health Principles*

There is one other matter, taken from several upon which we have light, but find many of our people today not walking therein. That is the matter of health reform and its principles. . . . Let me remind you of the following:

"The Lord has given His people a message in regard to health reform. This light has been shining upon their pathway for years, and the Lord can not sustain His servants in a course which will counteract it. . . . The light which God has given upon health reform cannot be trifled with without injury to those who attempt it." "This light cannot be trifled with."

When I myself became a Seventh-day Adventist the subject of health reform played an important and proper place in the instruction imparted. . . .

Through the years I feel that such instruction has largely been relegated to cafe dietitians, few though they be, and the practice itself of abstaining from certain foods, left to the discretion of the people without the clear, directing instruction of the ministry.

In my opinion the counsel on these lines is far more essential today than it was even forty-five years ago. With this modern medical science agrees.

So one might continue. Let us not spend further time in noting specific things, but let us each turn our faces to the Word of God and to the instruction that His Spirit, through its pages and also by the hand of His servant, has given us, and let us know that "our standing before God depends not upon the amount of light we have received, but upon the use we make of what we have." *"The Desire of Ages," p. 239.*

"It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors and to lead them in safe paths. It is by the rejection of this light that the eyes are blinded or the hearts hardened." —*Id., p. 322.*

May the Lord help us each to see light in His light, and daily experience the joy of not merely knowing the will of the Lord to usward in every phase of living — mental, social, physical, — but experience in fullness the fact that our feet follow the footsteps of our Lord, and by example lead our people in the paths of righteousness.

W. G. Turner.

*Reprinted from "Australasian Herald."*

## Duty in Regard to Back Tithes

Through the prophet of old, God appeals to His children by use of the most pointed question: "Will a man rob God?" Robbery in any form is a sin. It is directly forbidden by the specific command: "Thou shalt not steal." For men to rob one another is recognized in every nation as wrong, and is treated as a serious crime which is abhorred by Christians generally; yet man will rob his Maker and manifest little concern. For a man to rob God can be no less wrong than for him to rob his fellow beings. In my mind, it is a much more serious offense.

Careful Christians see in the command, "Bring ye all the tithes into the storehouse," a requirement that cannot be ignored without becoming guilty of gross wrong. There are professed Christians who would be shocked at the suggestion to steal from a man, but who make it a practice to rob God. Some rob Him of a part of the tithe and others rob him of the whole tithe as well as the offerings they should give.

There is hope for a man guilty of this sin, if he will repent and confess his sin to God and make restitution wherein he has withheld the tithe. It is not possible nor is it required that an individual who has newly come to see the requirements of God in the tithing system, shall pay tithe on all increase previous to such knowledge. Christ's faithfulness in that respect will be counted for the believer. It is required, however, that restitution shall be made, as far as possible by those who, professing

to obey the Lord and knowing their duty in this respect have knowingly withheld the tithe. There are many in our churches who will never stand right with God until they do this. Anciently God's children were required to add twenty per cent to the portion of tithe used, when restoring it. As the tithing system is "more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age," the binding obligation with reference to back tithes will be more fully pressed upon us. It is always interesting to apply the light recently given by God on such points. The following pointed words are found in "Testimonies for the Church," Vol. 3, page 394: "All that is withheld 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."

"Let the neglected tithes now be brought in. Let those who have withheld tithes, send them in before the year shall close, that they may be right with God, and never again run any risk of being cursed of God."

What more could be said or needed to have it known what our duty is in reference to back tithes? We are living in a time in which all should straighten their account with the Lord. In this God is requiring of us only that which is necessary for our eternal good.

E. K. Slade.

*Reprinted from "North Pacific Union Gleaner."*

## "Dauntlessness"

Human beings have more need right now for courage of the right kind in their lives than at any other time in this world's history—not the kind of daring that Napoleon showed in his lust for power, not the kind that motivated Caesar, or the variety that caused Kaiser William to take counsel of his long cherished ambitions.

Nations are seldom destroyed by powerful guns, big navies, or implements of war. They are destroyed for lack of moral courage. In the late war even though 20,000,000 died the countries still carry their national identity, and the nations have survived to make even greater preparation for another war. Seemingly no nation has the courage to divert the 77 cents out of each dollar of federal taxes that is now being spent for war, past, present, and future, into channels to relieve suffering humanity.

Courage carries with it the idea of action on the part of any group that is backed by a reasonable motive — one that is manifestly unselfish and altruistic, one that would uplift and assist those who are unfortunate.

To willingly go over the Niagara Falls in a canoe is not necessarily a courageous act but to give one's strength and time to prevent fellow beings from accidentally going over into the abyss is a work of courage.

The present months are freighted with menacing political and social possibilities, with intensified poverty, and squalor, and it goes without saying that any plan that God's church has must be carried on, whether it be Harvest Ingathering, church school, or evangelistic efforts.

Courage in the final analysis is the "Motor of life and ambition is the accelerator."

R. L. Hubbs.

## NEW JERSEY

W. A. Nelson, President

W. H. Jones, Sec'y-Treas.

1574 Brunswick Ave., Trenton, N. J.

## The Hour is Far Spent

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked away from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Exekiel 33:7-9.

The ever increasing omens of the nearness of the advent of our blessed Lord should cause each one to feel the necessity of personal soul deliverance. God has ordained that man should be instrumental in the salvation of the lost for whom Jesus died. This responsibility is non-transferable.

With God there will be no excuse accepted for lack of ability or lack of opportunity. "The thoughts and ways of God in relation to His creatures are above our finite minds; but we may be assured that His children will be brought to fill the very place for which they are qualified, and will be enabled to accomplish the very work committed to their hands, *if they but submit their will to God*, that His beneficent plans may not be frustrated by the *perversity of man*." —P. and P., p. 638.

That Adventism is passing through a time of testing that will reveal the true standing of each one is sure. In this Harvest Ingathering Campaign that we are now endeavoring to finish to God's glory, may we be found faithful in the sounding of the warning. We do not always receive offerings, nor do we always find that the people are willing to receive the literature that we have for them, but the text says, "If thou warn the wicked of his way to turn from it; if he do not turn from his way . . . he shall die in his iniquity, but thou hast delivered thy soul."

On the other hand the preceding text tells of terrible soul condemnation that comes from failure to sound the warning, failure to respond to the call of God to service in this closing hour.

May God help us to submit our wills to Him that His infinite wisdom may guide us into avenues of active service as He sees best. The call has sounded. The hour is almost gone. May God grant that we may be saved from that bitter heart rending lamentation, "The harvest is past, the summer is ended, and my soul is not saved."

R. J. Christian.

H. M. and M. V. Sec'y., N. J., Conf.

## POTOMAC

W. P. Elliott, President

E. J. Stipeck, Sec'y-Treas.

411 Cedar St., Takoma Park, D. C.

## A Sabbath School Lesson Help

The more we study from this quarter's Sabbath School lesson help, "Why Pray," the more we are impressed with the excellent thoughts which Professor Wood brings to us in further studying the excellent Sabbath School lessons we now have. Particularly do we like the apt examples he gives in the many human-incident stories which

apply to each week's lesson. We believe that "Why Pray" increases our interest in these lessons by fully one hundred per cent. If you do not already have a copy we would advise that you get one. If you are a Sabbath School teacher you cannot afford to be without one of these splendid little books. You will value it as its weight in gold, and you will want to read it again and again. Now is the time when you will most appreciate it. The price is only twenty-five cents postpaid. Order of Potomac Book and Bible House, 411 Cedar St., Takoma Park, D. C.

## Missionary Volunteer Corner

Sabbath afternoon, October 15 we attended the Missionary Volunteer meeting at Stanley and invested eight Friends. This class had been taught by Miss Mae Painter. Several more are preparing and we expect said class to finish by the close of school this year. Miss Elsie Jenkins had completed her Tree Study since Girl's Camp and was awarded a Vocational Honor Token.

Applications for two Reading Course certificates and a Bible Year ribbon comes from Roanoke and one Bible Year ribbon to Norfolk No. 1.

Last Friday evening we visited the Alexandria societies, Senior and Junior, who met jointly because of the program for that night. We anticipate two classes going on this winter: a Friends Class in the Junior Society and a Master Comrade Class in the Senior Society.

On our recent trip we enjoyed the Harvest Ingathering Field day with the Academy at New Market, visited the schools at Buena Vista and at Lynchburg. We were to have gone singing with the Lynchburg Senior Society, but all nature wept to the extent that we could not. However, Lynchburg M. V.'s had been out singing several times prior to our visit.

The Harvest Ingathering Field Day at the Academy was one of the best in years. Practically every student participated, and everybody worked hard all day, in spite of all obstacles and arguments. The one day's work netted about \$155 which compares very favorably with previous years. One group of nine sang for two hours in the evening after working hard all day.

During the week of October 8 to 14 our Missionary Volunteers in Potomac "sang in" \$450 as best we can ascertain. This was largely done right here in Washington and vicinity, although other societies at a distance in our conference go out singing. The College in launching their Harvest Ingathering drive went out in seven bands singing that week, each band going three times, and the amount reported for the three nights was \$334. We think this effort really remarkable.

Chris P. Sorensen.

## Columbia Union Visitor

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EDITOR . . . . . A. B. COLE

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## WEST PENNSYLVANIA

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### Victory!

Let us make this coming month of November a month of VICTORY DAYS for the Harvest Ingathering enterprise in the West Pennsylvania Conference! If you have not reached your goal, may you, as Church Officers, plan for VICTORY and then WORK YOUR PLANS.

1. *Carefully-planned field days* every Sunday in November until the church goal is reached will bring victory.

2. *Street soliciting with the cans* on Saturday nights will assist in attaining Ingathering victory.

3. *More wise soliciting among the business and professional classes* will yield fruitful returns and earlier victory.

4. *Three or more good singing bands* each week will give Ingathering victory.

5. *You have heard of corn husking and quilting bees, etc.,* but have you heard of Harvest Ingathering Bees? Enlist the cooperation of friendly, willing, and faithful members of any nearby churches that are already over their Ingathering goal and this will promote a spirit of good will and Christian fellowship and will assist in attaining Ingathering victory.

6. *Use the mails.* Solicit by correspondence those whom you cannot see in person, and this will help to obtain Ingathering victory.

7. *Pledge to raise the remainder of the church goal.* The whole church, or a large number, pledging to raise five to ten dollars each in a grand victory field week or field day Thanksgiving morning or afternoon would bring great encouragement and Ingathering victory.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." II Cor. 2:14.

Milton G. Conger.

### Shall We Enter?

"And he brought us out from thence, that he might bring us in to give us the land which he swore unto our fathers." (Deut. 6:23)

Just as truly as the Lord called ancient Israel from the land of bondage and sin, and led them through their wilderness wandering to the Promised Land, just as surely is He calling a people today to separate from sin and the world to make of them the last trophies to be redeemed from this sin-cursed earth.

To enjoy the privilege of being among this number who will sing the grand Song of Redemption means more than many have stopped to consider. Heaven gave the best Gift it had to offer for fallen man. In living among men, Jesus demonstrated the true principles of sacrifice and toil and, in His own words, shows the life to which He subjected Himself: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20) Having no earthly possessions, living in daily dependence upon His Heavenly Father, He gave His life in blessing and service to others. His example is worthy of study to those who are looking for His return.

This self-sacrificing spirit of the Master burned within the breast of those who laid the foundation of the Advent Movement, and it is this spirit that must and will control every true-hearted worker and believer who triumphs with this Message.

"Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of His work at its beginning. The experience of the past should be told them again and again, for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past." *Review and Herald, June 3, 1902.*

Surely in these days of reduced income, and with increased calls to enter new fields, every believer in the message should give careful and prayerful study as to his duty in making greater and still greater sacrifices for God's cause and the salvation of perishing souls.

Let us take out our "Great Second Advent Movement" and other books and refresh our minds with the record of the toil and sacrifice of Elder James White and his faithful companion. Let us read again of Joseph Bates, Uriah Smith, and others who sacrificed all for the establishment of our publishing work. There were lay members too who shared in this sacrifice with the leaders. We read of a widow who sold her property, giving a large share of the proceeds to the workers. Another sister took up her carpet and sold it to obtain means to pay for Elder Bates' tract on "The Second Coming of Christ"; while still another was impressed to draw her salary five weeks in advance, feeling that Elder Bates was in need of money.

If all of God's people possessed the spirit of the few brought to view in the following quotation, the work would be quickly finished: "I looked to see who of those who professed to be looking for Christ's coming possessed a willingness to sacrifice offerings to God of their abundance. I could see a few humble poor ones who, like the poor widow, were stinting themselves and casting in their mite. Every such offering is accounted of God as precious treasure, but those who are acquiring means and adding to their possessions are far behind. They do comparatively nothing to what they might. They are withholding and robbing God, for they are fearful they will come to want. They dare not trust God. This is one of the reasons that, as a people, we are so sickly and so many are falling into their graves. The covetous are among us." Vol. 2, pp. 198, 199.

The Lord again speaks to us through His Servant saying: "If ever there was a time when sacrifices should be made, it is now.

"Practice economy in your homes. By many, idols are cherished and worshiped. Put away your idols. Give up your selfish pleasure. Do not, I entreat you, absorb means in embellishing your houses, for it is God's money and it will be required of you again." Vol. 6, p. 450.

November 20 to 26 has been set as the special WEEK OF SACRIFICE. We trust that at this time every believer in the West Pennsylvania Conference will give prayerful study to ways and means of sacrificing and that those who have possessions will seek the Lord earnestly as to how much they should place in the cause at this time.

While we all believe with all our hearts in the special WEEK OF SACRIFICE, yet I feel that this principle should apply and enter in to every week of the year. Should we not, in these days of opportunity for giving the message, give very earnest study to the reduction of our personal expenditures that we might have more to give to God's suffering cause?

"And He brought us out thence that He might bring us in. . . ." We will take nothing with us when we enter the heavenly Canaan except a body redeemed by the sacrifice made on Calvary's Cross. Are we willing to pay the price? Shall we enter?

C. M. Paden.



REPORTS OF THE COLPORTEUR EVANGELISTS

This is the work the Lord would have His people do at this time. — C. E., p. 5.

Week Ending, October 14, 1932.

E. M. Fishell, Union Field Secretary

THE EAST PENNSYLVANIA CONFERENCE

J. R. Ridenour, Field Missionary Secretary

Name	Place	Book	Hrs.	Orders	Del'd.
Elizabeth Winston, Phila.	DR	52	56.30	11.80	
Joe Ledoni, Chester	OD	45	45.50	46.25	
Mrs. D. Trautman, Phila	BTS	41	53.50	55.50	
W. A. Higgins, Bucks	OD	40	50.00	4.50	
Rosa Boykins, Phila.	BR	40	39.50	.50	
James Street, Norristown	RJ	40	22.50	10.25	
Samuel Keiter, Millersburg	RJ	40	10.50	.50	
Carrie Norris, Phila.	DR	37	54.50	5.00	
H. G. Lewis, Plymouth	DR	38	40.00	61.00	
John Lamanna, Chester	OD	31	18.25	.50	
Herbert Butterfield, Perkasio	PP	31	17.75	1.75	
Wm. H. Smith, Pottstown	BTS	27	32.00	52.00	
H. C. Kaste, Lincoln	OD	24	7.25	4.00	
I. H. Johnson, Progress	GC	13	1.00	71.75	
Daisy Murray, Norristown	OD	12	2.75		
Mrs. A. MacIntyre, Norrist'n	BTS	7		1.75	
Mrs. I. H. Johnson, Progress	BTS	3		11.00	
*A. Worker, Cumberland	WCS		63.00	63.00	
*Wm. F. Manbeck, Lebanon	OD	28	7.75	.50	
*Mamie Holmes, W. Phila.	GC	39	21.25		
Totals 20 colporteurs		588	\$543.80	\$401.55	

THE CHESAPEAKE CONFERENCE

Geo. H. Carter, Field Missionary Secretary

Donald Schafer, Baltimore	RJ	40	33.50	1.25	
Jennie Russell, Baltimore	OD	20	10.00		
Addie B. Holland, Baltimore	RJ	20	4.00		
Helen Price, Wilmington	BTS	15	25.00		
Ruth Thompson, Wilmington	BTS	5	14.00		
Edna Thompson, Wilmington	BTS	7	6.00	1.50	
Jennie Fairfax, Wilmington	SCC	17	5.00	2.00	
Maggie Webster, Wilmington	SCC	19	7.50	1.50	
Ada Thomas, Wilmington	RH	25	7.50	5.50	
Verena DuLandy, Wilmington	BTS	18	8.25	8.25	
Frank Herman, Baltimore	Misc		34.00	34.00	
Totals 11 colporteurs		186	\$154.75	\$54.00	

THE OHIO CONFERENCE

O. C. Weller, Field Missionary Secretary

E. C. Alexander, Cincinnati	DA	48	58.75	20.25	
H. O. Beckwith, Hamilton	PP	25	4.00	14.00	
H. W. Gigax, Toledo	RJ	20	3.25	3.25	
Edith Hanvey, Toledo	BP	36	14.75	9.70	
T. C. Kelly, Williams Co.	BR	40	8.75	11.00	
Mary I. Meek, Bucyrus	LH		2.00	2.00	
C. McCampbell, Cuyahoga Co.		8	2.00	18.50	
H. C. Sealy, Toledo	RJ	20	.50	4.75	
David Washington, Toledo	OD	19	8.50	5.50	
Totals 9 colporteurs		216	\$102.90	\$88.95	

THE POTOMAC CONFERENCE

J. A. Bee, Field Missionary Secretary

O. H. Dorsey, Washington	WCS	41	31.50		
R. Robinson, Rickmond	GC	40	16.70	2.30	
Mrs. Robinson, Richmond	GC	40	16.20	3.05	
H. C. Vilcox, Norfolk	BPS	38	31.00	19.50	
Mrs. Braxton, Washington	RJ	34	17.25	2.75	
Mrs. Britt, Washington	BR	27	31.00	2.00	
Allen Hayes, Washington	BR	24	17.00	1.50	
Mrs. Belson, Washington	WCS	19	7.50	6.50	
Mrs. Dasant, Washington	RJ	10	7.50		
Mrs. Simms, Washington	BR	9	4.50	5.75	
Mrs. Myles, Washington	BR	8	4.00	4.00	
Totals 11 colporteurs		290	\$184.15	\$47.35	

THE WEST PENNSYLVANIA CONFERENCE

F. D. Myers, Field Missionary Secretary

C. Dornburg, Pittsburgh	OD	45	75.00		
J. Bott, Pittsburgh	OD	36	35.25	8.50	
U. Bracy, Pittsburgh	RH	36	56.30	4.55	
C. Peters, Pittsburgh	OD	33	35.00	9.50	
J. R. Medlin, Pittsburgh	LH	28	24.00	1.50	
L. Lener, Pittsburgh	RJ	17	2.75		
I. H. Johnson, Pittsburgh	LH	10	6.50		
C. Irving, Pittsburgh	LH	6	10.00		
Totals 8 colporteurs		211	\$244.30	\$23.05	

THE NEW JERSEY CONFERENCE

F. E. Thumwood, Field Missionary Secretary

Name	Place	Book	Hrs.	Orders	Del'd.
R. Hislop, Mt. Royal	RJ	63	18.75	21.25	
S. Paulty, Maplwood	RJ	35	20.75	61.00	
R. Lawrence, Wrenton	WCS	35	15.00		
J. Cheripko, Newark	WCS	32	12.00	2.25	
R. Williams, New Brunswick	BTS	30	19.25	17.20	
Mrs. A. Glinkin, Glen Rock	BS	23	18.75	7.25	
Mrs. E. Plath, Elizabeth	Mag	21	8.10	8.10	
E. Larsen, New Brunswick	RJ	20	14.50	7.25	
F. Frankel, Kearny	WCS	17	8.00	3.00	
Mrs. Hulse, Adamstown	Misc	14	14.25	.50	
J. Gould, Newark	OD	12	1.20	.25	
H. Voorhees, Hunterdon Co.	RJ	12		100.50	
Mrs. M. Meierhofer, Jersey City	RJ	10	6.70	6.20	
Totals 13 colporteurs		324	\$157.25	\$234.75	



Annual TEMPERANCE Number  
"Our Little Friend"

This year's Temperance OUR LITTLE FRIEND touches not only the tobacco menace, but the questions of liquor and narcotics as well, and will be welcomed in every home where there are children. Some of the contributors are:

Drs. Lenore D. Campbell, Howard A. Kelly, Wilfred T. Grenfell, George Thomason, and D. H. Kress; J. Elmer Morgan of the National Education Association Journal, Walt Mason, and Charles Austin Bates.

A splendid number for the children to sell—three cents profit per copy—for their Sabbath school offerings or church school expense. Price in quantities: \$2.00 a hundred, fifty for \$1.00, twenty-five for 50 cents; and they sell for 5 cents each. Ask your Book and Bible House secretary for full information and territory.

Temperance Number  
OUR LITTLE FRIEND

**DIRECTORY FOR COLUMBIA UNION CONFERENCE  
OF SEVENTH-DAY ADVENTISTS**  
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### A Word to Our Subscribers and Friends

For some time we have been receiving complaints that the VISITOR has not been reaching a number of people, and that considerable dissatisfaction has been felt as a very logical result. We wish to assure our friends that our object is to serve you, regularly and faithfully, and that any failures are the result of accident, oversight on our part at times, and on your part, also, at times! If you could see the number of notifications that constantly come to us, through the post offices, regarding the many changes of addresses, and realize that each one of these notifications cost us two cents, you would be very greatly surprised, and, possibly, displeased.

Realizing that our stencil list has not been ideal in every way, we have installed a better system, and this new list is now being "cut" with a view to serving you better. If you will cooperate with us in this matter of notification when you change your addresses, sending us a one-cent postal card a little before the time you change, it will save us a lot of expense, you a loss of the paper, and bring each of us a lot of satisfaction in knowing that we have done our parts in the matter.

Please, everyone interested, be sure to send us timely notice of any change you wish made, and we will do our very best to make the change in the list immediately, thus bringing the VISITOR to you regularly.

### Do Not Read This

Unless you are interested in the salvation of souls beyond the seas, do not read this. I wonder if you saw the article written by Elder A. N. Anderson, of Japan, in the *Review and Herald* of August 18, where he asked that the dusty corners of our homes be searched to find denominational books and other literature to be used in Japan where our young people can read English. In that same paper Elder Nielsen, after naming some of the methods of using the papers sent to fields in the South American Division, made this statement, "Our ministers say that the papers have as much to do with the number of baptisms as any other human effort that is put forth."

On that closet shelf of yours may be a number of periodicals and books you will not read again. Will you not, at once, take an inventory of your old literature, other than Harvest Ingathering papers, *Workers*, lesson pamphlets, or local conference papers, and send them to some needy mission field headquarters, from whence these can be distributed?

Postal rates are twelve cents per pound, but no package must weigh more than four pounds, six ounces.

Mrs. D. A. Fitch.

**FIFTEEN MINUTE SERVICE**  
November 5, 1932  
*Church Calendars for 1933*

## OHIO

C. V. Leach, President

C. H. Kelly, Sec'y-Treas.

Box 517, Mt. Vernon, Ohio

### How Our Reports Help

We told our readers before of the effects of our reports in helping to enter a section of Africa. In the *Review* of October 13 another excellent example is seen. Germany issued a decree that all unemployed should report on Saturday for service, except those Seventh-day Adventists whose Sabbath School record showed they were present to school and services. No doubt many Adventists are glad they were in Sabbath School and church instead of motoring or visiting or otherwise absent. Perhaps we in America can take a lesson from this and let our Sabbath School records reveal that we were where we ought to be on the Sabbath.

However, the point I wish to emphasize here is the value of records — reports. The German government has confidence in our reporting system and publicly declared that confidence. A record frequently shows up when least expected. If that record is good we have no fear.

Following is an illustration of a good record that every member will be thankful for, especially those who have no objection to allowing the left hand know what their right hand does. Let's keep the record regularly and faithfully.

Please note September missionary report for two years:

Items of Work done	September	
	1931	1932
Number of Bible Readings or gospel meetings	492	1002
Number of missionary visits	1611	3517
Number of persons taken to Sabbath School or other services	589	1256
Number of persons given needed help	1270	3290
Number of treatments given	215	453
Number of articles of clothing given to needy	889	2132
Number of books, missionary periodicals or tracts distributed	21162	37320
Number of missionary letters written	338	1255

George Butler.

### "Great Controversy" a Plaything

A few days ago we discovered a company of six East Indians who have been keeping the Sabbath for about a year and a half right here in Trinidad, and we did not know it until the leader of this little band sought out Elder C. E. Andross and made a request for a worker to visit them. A "Great Controversy" had been given to this man when he was small for a plaything. Time passed and the boy became a man and married. Later, the book was read and its message accepted in spite of the opposition of his mother and other relatives, along with the losing of his position as teacher in another religion. Now, in dry weather, he, his wife, and the four others gather each Sabbath under a mango tree to worship the Creator of the heavens and the earth. Others are interested, and we cannot tell how far reaching the influence of this book and the colporteur that sold it will be.