

The Christian's Prayer

By ADLAI ALBERT ESTEB

GOD GIVE ME STRENGTH TO LIVE ANOTHER DAY,
LEST RECREANT TO LIFE'S DUTIES I MIGHT BE,
AND LOSE MY FAITH IN OTHERS IN THE WAY,
OR COWARD TURN FROM PROBLEMS THAT I SEE.

O KEEP ME PURE AND SWEET AND SOUND OF HEART,
IN SPITE OF TREACHERY OR BITTER STINGS;
AND GIVE ME COURAGE FROM THE WORLD TO PART,
AND WINGS TO HASTEN TOWARD ETERNAL THINGS.

AND HELP ME BE SO HONEST AND SO CLEAN,
MY HEART A MIRROR OF THE LORD CAN BE;
AND THUS REFLECT CHRIST'S SPIRIT SO SERENE,
THE PEACE AND CALMNESS OF THE DEEPEST SEA.

AND LET NO OUTWARD FAILURE, INWARD DOUBT,
DISSOLVE TO ASHES MY SOUL'S ALTAR FIRE;
I KNOW I NEED BUT LITTLE FROM *WITHOUT*,
FOR THOU *WITHIN* ART ALL THAT I REQUIRE.

O KEEP ME FREE FROM BUSTLE'S NEEDLESS NOISE,
AND MAKE ME KIND AND NEVER SHARP OR RUDE;
AND MIDST THE CROWD GIVE ME THY PERFECT POISE,
THE SWEET SERENITY OF SOLITUDE.

GOD GRANT MY EYES NEW VISIONS OF THE TRUTH;
FILL ME WITH GRACE AND VIBRANT POWER, I PRAY.
I CONSECRATE MY TALENTS AND MY YOUTH;
MAKE ME A CUP OF STRENGTH TO MEN TODAY!

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

Building Up Faith

EVERY successful enterprise in the world today is built upon faith,—faith in the promoters of the enterprise, faith in the quality and merits of the thing promoted. A lack of faith contributes to distrust, disunity, hatred, variance, strife, and commotion.

If faith is essential in carrying forward the world's work, it is even more necessary in a successful prosecution of the work of God. Criticism has its place, but there are two kinds of criticism—constructive and destructive. Constructive criticism seeks to correct mistakes and wrongs and to build up and promote. Destructive criticism seeks to tear down and destroy.

Helpful criticism should be directed to the one involved. If a brother is in the wrong, the criticism should go personally to him. This very decidedly is the teaching of the Bible. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." How many times is this good counsel violated in the church of Christ, and with what dire consequences.

If we see a fault in a brother, the natural tendency is to go and tell others instead of going to him directly; and those to whom we pass on the news tell it to still others. And thus there has started a vicious circle, a whispering campaign, against the one in error.

A whispering campaign is a deadly and devilish weapon. It has in it nothing of the elements of justice, of Christianity, or of common decency. I recall how such a whispering campaign was started against one of the Presidents of the United States long years ago. Wicked defamation of his character was indulged in by those opposed to his political policies. That his critics achieved little in the way of results was not due to the wicked indifference of those engaged in this mud slinging. The citizens of the country showed their confidence in the object of this wicked attack by electing him to high office.

I have known through the years, at different times, such whispering campaigns to be carried on in the church, perhaps against some minister or some institution. I recall how one of our colleges was the object of such criticism. Evil and untruthful reports were circulated about certain teachers by students who had been justly disciplined. While the institution and the teachers concerned were justified in the end, undoubtedly the seeds of distrust and lack of faith were sown in many hearts from which they were never eliminated. This shows the wickedness of such destructive criticism.

A gossiping, talebearing woman (and men are by no means immune to this wicked practice) went to her pastor in an hour of contrition and told him how she had sown the seeds of distrust and scandal among the members of the church. He told her to go out and gather a handful of thistledown, which she did. When she returned to her pastor, he said, "Now take this thistledown and scatter it to the wind, and then come back to me." When she returned, the pastor, in order to impress the lesson, said, "Now go and gather up

the thistledown." She said, "Pastor, that is impossible. The wind has carried it hither and yon. I know not where I would find it." He replied, "Thus it is with the scandalous stories which you have circulated. You may repent, and God forgives you as you do repent, but only His grace and miraculous power can undo the injuries which you have accomplished."

Several years ago a whispering campaign was carried on against one of our ministers. He was charged with disloyalty to the message, with unfaithfulness in preaching our fundamental beliefs. Some reported that he had even separated from the church. All of this was utterly false. These reports brought to him great grief of heart, and saddened his life. He expressed to me the great sorrow he felt over these baseless rumors.

Nothing is sadder in the church of Christ than to see heresy hunters on the search for something they feel is wrong with some brother. It brings to mind the old witch experiences of colonial days, when godly men and women, on the slightest pretense and by some suggestion of an enemy, were brought to trial and even to death.

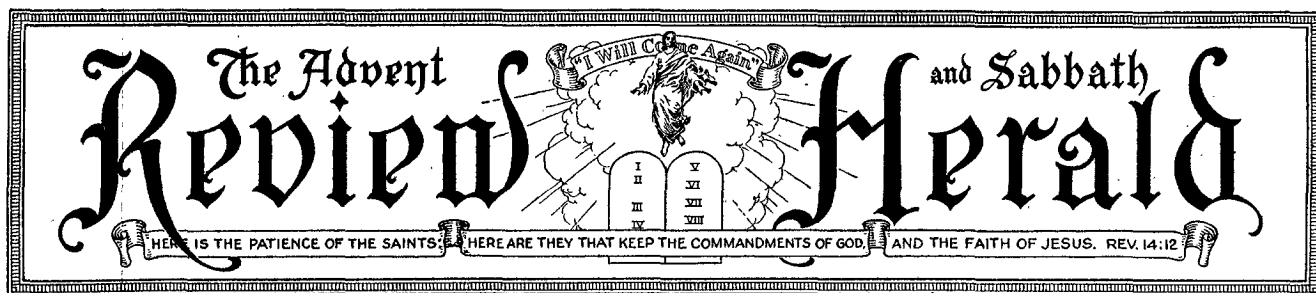
I believe most heartily in maintaining the integrity of our faith. I feel no tolerance for one who will stand as the representative of this message, and slyly or in private discredit its holy principles. But I do respect the man, who, having lost faith in the message, will frankly go to his brethren and say, "I no longer believe what I have preached. I shall step aside and let you put another in my place." This attitude is manly. But for one to pose as a Seventh-day Adventist minister while at heart he has no faith in the message he bears, is deceit and hypocrisy of the worst character.

But it is most unfortunate when men who have, shown by their lives of sacrifice and toil their integrity to God and their faith in His word and in the message for this day and generation, become the objects of envious tongues and are charged with preaching doctrines which perhaps they abhor. I have seen this done more than once—done to the injury of true and loyal men, and done to the far greater injury of those who carry on such a whispering campaign.

I have learned through the years not to judge the orthodoxy of some fellow minister because he differs with me over some little detail of Bible interpretation. I have differed for years with some of my brethren as to the identity of Melchizedek. And I have no faith whatever in the views held by some of my brethren relating to the 144,000, but I do not judge their loyalty to this message or their Christian integrity because they differ with me.

I believe that every Seventh-day Adventist should be loyal to the great message with which God has entrusted us. I do not believe that we should abate from these great fundamental truths one iota. This message is to stand in its integrity. The Lord in His goodness may reveal to us new light, but the new light

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Vol. 115, No. 24

Takoma Park, Washington, D.C., June 16, 1938

One Year, \$2.75

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D.C., U.S.A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

The Gift of the Holy Spirit⁺

BY M. N. CAMPBELL

THE theme that I have selected this morning is in my estimation a most important theme for our consideration. I think it is the most important question before the church of Christ today; it is certainly a matter of prime importance to every one of our workers, and we must have a correct understanding of it, and a personal experience in it, if we make a success of our labors among our youth. I refer to the reception of the Holy Spirit. I have listened with a great deal of interest and satisfaction and benefit to the discussions in our various gatherings. I do not believe there is a body of people on the face of this earth that is as well equipped with knowledge and information and skill for carrying forward its work as is the Seventh-day Adventist denomination. We have developed every detail of our activities to a point where we know just what to do.

Now we are equipped; we are ready for business. But I think in this connection of an automobile that I once had to have overhauled. What I saw inside it was a revelation to me. I had no idea there were so many pieces in an automobile. I never could have got them together. I'd have had a number of extra parts if I had had to put them together; and with one of those pieces missing, the car would not have functioned. Even when all those pieces were put together carefully by a skilled mechanic, something further would be needed. The correct arrangement of all those skillfully shaped pieces would have meant nothing whatever if no power had been applied. Dear friends, that seems to be the situation we are in today. We have got everything ready. The Lord has given us wisdom and ability, and now what we need is to have the power turned on.

I take for one of my texts the words found in John 20:22: "When He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." The Lord Jesus is still breathing upon His people, inviting us to receive that gift. We are assured that it awaits our demand and reception.

"The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against."—*"Testimonies to Ministers,"* p. 18.

My second text is found in Acts 1:7, 8. Here I read a command which Jesus gave to His apostles when they were all ready to begin their ministry. He

had spent forty days with them, giving them the most minute instruction for the organization of the church and for the carrying forward of the work. "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But 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."

We all have our problems. You have been studying yours. But I believe that the reception of the Holy Spirit is the solution of every one of them. We can study plans, and we can work, but without the abiding presence of the Holy Spirit, it is all in vain. So it seems to me that this is the most important subject before the church today.

Physical Manifestations

When I was a boy living in New York State, I went to a camp meeting conducted by a body of people who believed that bodily exercise was profitable in their religious meetings. I noticed they had spread a thick carpet of sawdust in the aisles. They sang enthusiastically, and a mesmeric influence seized the people, and soon they began to rock from side to side, to jump about, and to roll in the sawdust. To my boyish mind it was strange. There was an older boy sitting next to me, and I said, "What is this?" "Oh," he said, "those people have got the power." "What's that?" "That's it right there." That was all he could tell me. I was impressed, but I knew some of those people who were going through those strange actions, and I knew that in their ordinary life they were not very pious people. They were not honest in their business dealings, and were often troublemakers in the neighborhood. And I wondered, when they had such a wonderful experience, that it didn't change their character.

This thing hasn't died out, and everywhere today we find people who are engaging in those strange antics. People are thinking of power in terms of religious fervor. I have met some Seventh-day Adventists who are bemoaning the fact that there isn't more demonstration among us. We are assured in the Scriptures that it is a profitless thing. Surely the apostle wasn't talking about physical exercise when he wrote (1 Tim. 4:8), "Bodily exercise profiteth little," but of exercises of the sort that builds up religious experience. I am sorry to see some people

* Report of sermon given to a convention of Missionary Volunteer secretaries.

given to such emotional conduct. That isn't the way the Holy Spirit works. The Spirit of prophecy presents the fact that the Holy Spirit will be poured out upon the people in the church and many will not recognize it. Now if it came in the form of physical demonstration, every one would know it.

Work of the Holy Spirit

The Holy Spirit operates in different ways, as set forth in the Scriptures. First, the Spirit works upon every human heart, to convict of sin. By one means or another the Holy Spirit seeks to influence every human being. If a person does not know anything of the word of God, the Spirit is speaking to him through nature, trying to arouse him to a conception of the love of God which is manifested in nature. There will be some people in the kingdom of God who in this life had never heard of Jesus. They may never have seen a Bible, but they have seen the power of God in nature, and they have yielded their lives in full surrender to this divine power. Nature will be the teacher which will develop in them beautiful, loving, and holy characters, and they will be received as children of God in heaven. Such persons will be fully converted, but the Spirit of God will do the work. Every one who will yield to the Holy Spirit will be brought to God.

Conversion is the first operation of the Holy Spirit, so far as mankind is concerned. We might call that the ordinary operation of the Holy Spirit which should come at baptism. It is intended by the Lord that every one who is baptized shall receive the Holy Spirit in the former rain. We are told in John 7:39, "The Holy Ghost was not yet given." This evidently refers to the "early rain." But millions had experienced conversion previous to that.

In Acts 2:38, 39, we read: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." So the promise of the Holy Spirit was not intended for the days of Peter only, but was passed clear down to the end of time.

Some of our ministers have been remiss in not giving sufficient instruction to baptismal candidates regarding the reception of the Holy Spirit. I was present at a baptism some months ago, when the minister invited me to say a few words to the candidates before they were immersed. I asked them if they had received any instruction on receiving the Holy Spirit when baptized. They had not. So I turned to the text in Acts 2:38, 39, and said, "You may receive the Holy Spirit now as you are baptized, and as you come up, you may have the Holy Spirit." That seemed to puzzle the young people. They hardly knew what to expect. They wondered if something out of the ordinary might take place. "The outpouring of the Holy Spirit in the former rain comes with power to resist sin, with power to bear witness to the truth and make people bright and shining lights in the world," I continued. "Others, watching the baptism, might not see anything out of the ordinary, and you may not feel it at that time, but you will discover that something has happened in your life, that God has put a power in your life to resist sin, and a boldness to declare truth."

The Former Rain

That is what the former rain brings to every soul who receives it. There have been occasions when the Holy Spirit has been poured out previous to baptism. Such an instance is recorded in the book of Acts. The Lord is so anxious to pour out His Spirit that He doesn't always wait for the usual procedure, but pours it out as soon as the people are ready to receive it. But the plan is—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"But," says one, "I do not believe I received the Holy Spirit when I was baptized. When can I receive it?" Just as quickly as you are ready to receive it, just as soon as you surrender yourself to God, the Holy Spirit will come in.

If a person desires to become a spiritualist medium, one of the questions the foul spirit asks is, "Are you ready to surrender your will absolutely to me?" If the individual agrees to do so, and he generally does, then the devil takes possession, and from that time the person speaks the words and carries on the works of Satan. The more completely one has yielded to Satan, the more thoroughgoing is the work he can carry on for Satan. But Satan will not receive a person as a medium if that person does not come over fully to his side. We have occasionally won spiritualist mediums to Christ, but they have suffered sometimes for years before the devil would let them go. Sometimes only continued prayer by the church would gain deliverance. The devil does not propose to let go of a man who has once surrendered to him.

Neither does the Holy Spirit desire to lose a man who has once surrendered his will to the Spirit's control. In a surrendered man, God does not dethrone reason or will. The Holy Spirit brings the gift of wisdom and sound judgment and clear thinking; whereas, the devil destroys all that and makes the man a mere automaton in his hands. When the Holy Spirit takes control, He uses the man to carry out His purposes, but strengthens that man, and gives him a nobler character than he has ever had. He causes him to think more clearly, and makes him more broad-minded. As time passes, that man will grow up into God's ideal for man.

Young people's workers, saturate your minds with the thoughts Mrs. E. G. White has written in the recently republished book, "The Sanctified Life." On page 66 we may read: "The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God." Now there is a great difference between a man's making a mistake and falling under temptation, and his deliberately sinning. To sin deliberately is dangerous business. A man is sinning against his soul if he deliberately sins, if he does the thing that he knows in his heart is wrong. We ought now to be beyond that state where we deliberately sin. It is a terrible thing for a man to sin deliberately against God, to sin knowingly, for he breaks the connection between himself and God.

Now I have spoken of the outpouring of the latter rain. Some one asks, "Wasn't there a tremendous demonstration at Pentecost?" Yes, there was a wonderful demonstration. But will the mighty physical demonstration of Pentecost need to be repeated any

more than the extraordinary experience of Calvary? Pentecost brought the outpouring of the Holy Spirit upon the Christian church in marvelous power. It was the great occasion when the Spirit of God burst all bonds and took possession of His church. Now it is a flowing stream, and all we have to do is to step in. That was an outbreak of the water of life, and it has been flowing ever since. Whenever you see people crying out for a repetition of the demonstration of Pentecost, it is because they do not understand.

The Gift of Tongues

Many years ago I visited a church which had become infected with this idea of bodily exercise. Instead of preaching to them, I had a little conversation with them, after I had presented the facts concerning the outpouring of the Holy Spirit. I said to the leader, "I understand that you are praying for the outpouring of the Holy Spirit, and that you desire it to come in the form of the gift of tongues. Is that true?" He said, "Yes, it is." "Why do you want the gift of tongues?" "Well, we are entitled to it. In apostolic times, when the Spirit was poured out, they generally received the gift of tongues, and I do not see any reason why we should not have the same manifestations as they had on the day of Pentecost and in later apostolic days."

"Well, suppose the Spirit is outpoured—that the Lord answers your prayers and the gift of tongues is given—suppose you were able to speak in the Spanish language, for instance, what would you do with it? Would you go to the Southwest, or to South America, or to Spain, or to any other place where that language is spoken, to work among the people of that language?"

His family responsibilities were such that he felt he couldn't. Then I asked, "Why are you asking for that gift from God? Would you go to any other land if you could speak the language?" "No." "Well, why are you asking for something that you wouldn't know what to do with if God gave it to you? Today the word of God is speaking in hundreds of tongues to mankind. In the apostolic days, it was speaking in two or three, at the most, and in order for the gospel to be disseminated more widely, the Lord gave that gift, so that eighteen different nationalities heard the message on Pentecost. The gift of tongues was given to lead people to the cross, not to impress them with strange noises that people make in connection with this modern manifestation of the gift of tongues."

Now, I want to draw your attention to the fact that the outpouring of the former rain is to continue down through the ages. Some believe that the former rain was given as an apostolic manifestation. That is a mistake, as I believe I can convince you very readily by reading two or three references from "Testimonies to Ministers." On page 399 I find these words, "We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain." Thus, each person must receive the former rain before he can expect the outpouring of the latter rain. The former rain has not been checked; it is still flowing.

As our young people—and our young people constitute the hope of the advent church—open their hearts, they quickly receive light from heaven. I believe that we ought to stress this very strongly in our work for the older folk, and stress it in our labors among the young people. The reception of the former rain, as it comes to bring power for witnessing, will

bring life into the missionary activity of our young people's societies. It will give power to God's people to resist sin. That is the work of the former rain; that is not the work of the latter rain. The latter rain is not given to those who have not gained the victory over every besetment.

The Latter Rain

Mrs. E. G. White, in "Early Writings," page 71, states that the outpouring of the Holy Spirit in the latter rain will fall only upon those who have gained the victory over every besetment. The former rain comes and gives power of victory over sin; but the latter rain comes and ripens the crop and prepares it for the garner—prepares us for translation into the kingdom of God, enables us to pass through the terrific scenes that are before us as a people.

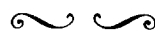
On pages 507 and 508 of "Testimonies to Ministers," we may read: "While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, 'Watch unto prayer,' 'Watch and pray always.' A connection with the divine agency every moment is essential to our progress. . . . If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."

"It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now."—*Id.*, p. 507. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Ibid.*

Unless we are daily advancing in the exemplification of the Christian virtues, we shall not receive the latter rain. It may be falling all around us, but we shall not discern or receive it. It does not come with any mighty physical demonstration.

That, in brief, outlines the course by which the Spirit works on human hearts. First, we receive the new birth. Then with baptism comes the outpouring of the Holy Spirit, which brings power for witnessing, and power for resistance of sin. Then as we progress and gain the victory over sin, God will trust us with the outpouring of the latter rain. I believe that is clearly set forth in the word of God and in the Spirit of prophecy.

It is a sad thing that so little thought and so little study is given to the outpouring of the Spirit of God,—our greatest need. I trust that as we study various problems, we shall do so with the recognition that the Spirit of God must come and give life to our plans. We cannot hope to sweep our young people into line with God unless we have the Spirit.



"PRAY hardest when it is hardest to pray."

“Enemies of the Cross of Christ”

(Concluded)

BY CARLYLE B. HAYNES

You will recall that in beginning our discussion of this matter a week ago, the basis of our study was the passage found in Philippians 3:18: “Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”

We set ourselves the task of determining how we may discover whether we are the enemies of Christ even though we are in the church. For this is the plain teaching of the text, that some of those who profess to be the friends and followers of Christ, are in reality His enemies.

In the first study four classes in the church were found to belong to the enemies of the cross. They are the following:

1. Those in the church who have never had the experience of the new birth, or regeneration.
2. Those who are living in the practice of any known sin.
3. Those who are pursuing a doubtful course of life without making any effort to determine whether it is right or wrong.
4. Those who in their Christian walk and experience display none of the peculiarities belonging to those who are genuinely the friends of Christ and who truly love and obey Him.

I propose to direct your attention to four more particulars which manifest hostility and enmity to Christ on the part of those who profess to follow Him.

5. Those in the church who manifest a deeper interest in their worldly affairs than they show in the cause of Christ are the enemies of the cross.

This attitude, in particular, is specified in the text itself, in the verse following the one we are using. The apostle, in pointing out those in the early churches whom he regarded in the class of enemies of the cross, describes them as those who “mind earthly things.” That is, those whose supreme interest was manifested for the things of this life, rather than for heavenly things. Speaking of true Christians in another place, he describes them as those whose “conversation is in heaven.” Their thoughts are above, fixed upon the things of God as that which is of chief concern to them.

Those in the church, then, whose plans and thoughts and interests are absorbed with the things of the earth, show by this the real principles which move them. Describing this class in Philippians 2:21, Paul writes, “All seek their own, not the things which are Jesus Christ’s.” Looking down through the ages, the same apostle describes our days, and particularly the church members of our days, in the words, “Men shall be lovers of their own selves.”

This is the established Bible mode of judging men’s real character. When men have a deeper interest in worldly affairs than they have in the cause of Christ, they are strangers to real Christian faith and experience. Jesus said, “He that is not with Me is against Me.” There is no better way of accurately arriving at a knowledge of human character than to observe a man’s habitual conduct and walk. Character is the

result of conduct. It is not a single deed. In determining character, we ask what is the whole tenor of a man’s life, not how did he meet this single temptation.

So if the whole trend of a man’s life is toward making money, we say *that* is his character. If his aim is to gain worldly honor and fame, we then say that is his character. If it is to make a social hit, we say that is characteristic of his life purpose. And if the habitual trend of a church member’s experience is to care more for the things of the world than for the things of Christ, if his actions and arrangements and associations and pastimes and plans and interests are like those of the men of the world, and just such as the prince of this world would have them be, then he is the enemy of the cross.

In the church the interests of Christ’s spiritual kingdom are intended to be supreme. Christ seeks no divided sway. He rules over no divided empire. He came not to establish a kingdom like all other kingdoms. He does not sit upon a throne occupied by a rival. He, and He alone, is to be the supreme object of affection. He said, “If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.”

If, then, the interests of the cause of Christ are not supreme in the affections, and if a man is not ready to sacrifice all other interests to His, he is the enemy of the cross. He is pursuing the course which the great enemy of the cross would have him pursue. The character of such a man is that of a *worldly* man, not a Christian. He is living as worldly men live, separated from all the vital principles of the cause of Christ. He must judge himself accordingly.

6. Those in the church whom nothing can induce to give up their worldly concerns for the sake of God’s cause when God demands this, are enemies of the cross.

Church members make a mistake when they consider that their time, and talents, and strength, and property, and money, belong to them, that all these are their property, to do with as they please. This is not so. We speak of *our* time, *our* money, *our* property, using the language of complete self-appropriation, in the sense of absolute proprietorship. Not only do men outside of the church use language in this way, but we in the church do so. We should stop doing it. We should come to the place where we shall refer to all these things as God’s, and acknowledge them all to be His.

The truth is that the affairs of this life, as well as the business of prayer and worship and praise and church activity, should be carried on because this is a part of the service which we owe to God. “Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” The business of the farm, of the office, of the bank, of the shop, of the school, all our secular activities, should be conducted with as positive reference to His will as are the services of the church.

We shall never be such Christians as we should be and may be, until we allow our relationship to the Lord Jesus to permeate every act of our lives, every moment of our time, govern every faculty of mind and

body, and every plan and purpose and activity of life. We need to learn that a Christian may just as easily, and with equally as much propriety, cultivate his farm, carry forward his business, engage in commerce and trade, make a machine, with a direct purpose to glorify God, as he may pray or read his Bible, or go forth in missionary activity.

So it is plain that if a church member will not regard his worldly affairs as subordinate to the cause of Christ, this is proof that he must be counted among the enemies of the cross. In illustration of this, let me refer to certain definite things.

First, *amusements*: If a professed follower of Christ will not abandon those amusements which are clearly and certainly inconsistent with his Christian faith, he is the enemy of the cross. If he persists in engaging in the same amusements as the people of the world, if he engages in them with the same intensity and zest and absorption of time and expense, if he displays the same spirit of levity and lightness and frivolity and vanity as they do, this is proof that his heart is not with Jesus Christ and His cause, but with the world.

If he is in the habit of attending places and exhibitions which he knows the Lord Jesus would not have attended, if he is just the same in deportment and conduct and feeling and conversation as the gay, thoughtless crowd who are professedly going away from God, does this not prove he is an enemy of the cross?

If he has a deeper interest in the scenes of gaiety and fun and pleasure and fashion than he has in the humble place where the true friends of Christ assemble to seek His blessing in prayer and testimony, who can doubt what the real spirit is that actuates his life?

If a professed Christian is, in such matters, pursuing just such a course as the enemy of Christ would have him pursue; if he is found in just such places, attending just such parties, indulging in just such expenses as will gratify, not the Lord Jesus, but the prince of darkness, he reveals thereby that he is an enemy of the cross.

And if all this is continued from one year to another, and becomes the established course of life, the individual's character may be as certainly known as though the judgment day were already past and his destiny fixed and sealed.

Second, *property*: If a man holds it selfishly for himself, and will not surrender it to God when He demands it for His service, he is an enemy of the cross, not a friend. If a church member is living for the acquisition of property just as men of the world do, if he grasps money and hoards it with as much greediness as they do, if it is characteristic of the man that he is a lover of money rather than a man of prayer, all this is a demonstration of his character which cannot be mistaken.

When he pursues just such a mode of life as the great enemy of God would desire, is just as avaricious, and selfish, and close, or just as extravagant and luxurious in his mode of living as he would wish him to be, all this reveals him as an enemy of the cross.

Third, *time*: When professed Christians make all their own plans, form all their own schemes, and employ all their hours in doing their own will; when they will not take time for prayer and Bible study; when they will not devote that time which the Lord requires of them in service for others; all of this shows that they are the enemies of the cross.

When their first thoughts in the morning, their continuing thoughts during the day, and their last thoughts at night, are of the world, and not of God,

this is an indication which is infallible of the true experience of their hearts.

7. Those in the church who are opposed to the essential and fundamental doctrines of Christianity are enemies of the cross.

One of the rudimentary characteristics of Christian experience is a willingness to receive the kingdom of God as a little child. So when there is an unwillingness to receive as truth that which God has stated to be truth, to admit as fact that which He has declared to be fact, and to place such implicit confidence in Him and in His ways of doing things as to believe what He says, then it is plain there is no true love for Him, and no real friendship for His cause.

Consequently, if there should be any open opposition to the teachings of the Bible or secret resistance to these truths, this proves that we have never yet submitted our understanding and our will to God. When a person in the church will not examine the doctrines of the Bible and church in order to satisfy his mind as to whether they are true or false, he manifests enmity to the cross. One of the elements of the Christian faith is a willingness to know what is true. When a man has strong reasons to believe that if he were to examine the teachings he is disposed to resist, he would be convinced that they are true, and yet will not examine them, this shows he is secretly opposed to them.

So when a man becomes resentful and angry when certain doctrines are preached; when he demands that the preacher stay away from any reference to teachings which have become his pet aversions; when he is irritated if the doctrines of the Scripture and of the church are presented just as they are in the Bible; all of this shows he is an enemy of the cross. He has not yet learned the very first principle of Christianity which requires him to submit his understanding to God.

When he takes sides with the opponents of truth in regard to these teachings of the Scripture, this shows that he is an enemy of the cross. If when he is in the association of the worldly, the gay, the indifferent, and the scoffing, he is unwilling that it should be known that he holds these truths, or if he joins with others in opposing them, this shows that his heart has no true love for these teachings. When we see a man coinciding entirely with men of the world in regard to the teachings of the word of God, feeling as they feel, talking as they talk, opposing what they oppose, doubting just what they doubt, we can be at no loss regarding his true character.

8. Those who in the church oppose all the peculiar duties of the Christian profession, who enter upon those duties with reluctance, who rejoice when they are finished, and who show all the way through that their heart is not in them, are enemies of the cross of Christ.

It seems scarcely necessary to prove this, for it is clearly apparent that in the sight of God the character is determined by the state of the heart, and not by an external profession. But let me specify some particular things.

When the obligations of the Christian faith are admitted *in general*, but denied *in detail*; that is, when a man accepts Christianity as true in general, but neglects prayer, and Bible study, and attendance at church, or he lives for this world, or indulges in envy and a desire for revenge, or is ambitious, or unwilling to deny himself, and there is nothing by which he is distinguished from the worldling, there can be but one conclusion,—that the gospel exerts over him no influence.

When church members have no sympathy with the plans of the church, are indifferent to the success or failure of its activities in spreading the gospel, do not rejoice in the conversion of sinners or shed tears over the millions going down to eternal destruction; when nothing arouses them to even a momentary effort for the promotion of the cause for which the Saviour laid down His life; when they have no prayers to offer in secret, no word of encouragement to speak to the true friends of Christ in carrying forward the arduous work of the church; is it to be wondered at that they are considered as not having been translated from the kingdom of darkness into the kingdom of God's dear Son?

When the sympathies of a church member are all on the side of the enemies of Christ; when he is quick to consent to the remarks which constitute a slur on religion; when he joins in the sneers and laughs against the teachings of the church, about the proper mode of preaching, about the faults of Christians, about the efforts of the church in bringing Christianity to the heathen; when he feels just as an enemy of Christ feels, and talks and laughs as such a one would, can there be any doubt regarding his true character? Not professions determine the character, but the language, the conduct, the life.

Very well, the matter is now before you. My purpose has been to make it so plain that it could not be misunderstood. I take it for granted that I have not been misunderstood. The reader can easily make the application of these eight tests which I have suggested.

The Touch of His Hand

BY ARMINA L. COON

LONG years ago in a humble home
By the shores of Galilee,
Dwelt Peter, his wife, and her mother;
A disciple of Jesus was he.

The mother lay sick with a fever,
Many days had she needed their care;
They were worn and weary with watching,
And their hearts were filled with despair.

Then Jesus crossed over their threshold,
And tenderly touched He her hand;
And commanded the fever to leave her;
And at once to her feet she did stand.

When He touched her, the fever departed,
And her heart was filled with praise;
She arose then and ministered to them
As she had in bygone days.

This old world is sick with a fever,
The deadly contagion spreads fast;
And nations are seized with mad frenzy
From which few shall recover at last.

There is no one but Jesus can check it,—
This madness, and fever, and haste;
To Him we must look for the healing,
His hand on the pulse must be placed.

But first we must ask for that healing,
And bid Him to come be our guest,
He enters the hearts where He's welcome,
And bringeth sweet comfort and rest.

And when once we're rid of the fever
We'll do His sweet will as we're bid,
We'll arise and gladly help others,
As Peter's wife's mother once did.

Every consideration of interest, of duty, of hope, and of self-respect, demands that we shall be honest in this matter of our Christian profession.

Let me close with a personal word. I trust you do not consider me your enemy for having spoken frankly. It is my opinion that I can never do any man more essential service, if he is deceived, than to show him his danger, and then to point him to the cross of Christ, that he may obtain true peace and salvation. You may think I have been too severe in the remarks I have made with reference to these tests. I have not intended to give needless pain. But I am comforted in believing that pain *now* may save an eternity of loss hereafter. And my real fears on the matter are, not that too much anxiety will be aroused, but rather that there will be too little, or that there will be none.

I say to you in addition that the tests of character I have suggested are not severe. They have been applied in thousands, yes, in millions, of cases before our day. Thousands of martyrs have put these principles to the test, and without flinching. In view of the rack and stake, in view of conflicts with wild beasts in the arena, and of a lingering death by torture, the question of the sincerity of their experience has been tried, and not found wanting.

No, these tests are not too severe. Nothing that men can say, nothing that tyrants can do, nothing that Satan can devise, is too severe a test for the principles of the gospel. They will bear the utmost scrutiny of torture on earth, and the deep searchings of God at the bar of judgment. And if our professed principles of Christian experience will not bear what has been suggested, and all else that may be proposed, then we are indeed the enemies of the cross.

Before long we shall all be called upon to bear tests for our profession far more severe than any I have proposed. The dread scenes of the end of all things will soon close in about us. The searching scrutiny of the omniscient eye of the Great Judge of all men will soon be on all our professions. We do well in these days of comparative quietness and peace to come before the Lord, and address the questions to our inmost souls, Have I been born again? Have I forsaken my sins? Have I the true spirit of a Christian? Have I a deeper interest in the cross of Christ than in all things else? Have I been willing to forsake father, and mother, and wife, and children for the sake of my Lord? Do I love the great cause of redemption more than all things else in the world? Is my real sympathy with the friends of God? Am I a real Christian?

Oh, let us again take words and turn to the Lord, and say with one mind and one heart and one determination, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

A PIECE of canvas is of trifling value. You can buy it for a few pennies. You would scarcely think it worth picking up if you saw it lying in the street. But an artist takes it and draws a few lines and figures on it, and then with his brush touches in certain colors, and the canvas is sold for hundreds of dollars.

So Christ takes up a ruined, worthless human life which has no beauty, no attractiveness, but is repulsive, blotched and stained by sin. Then the fingers of His love add touches of beauty, painting the divine image upon it, and it becomes precious, glorious, immortal.—
J. R. Miller.



Trouble Brewing for the Brewers

SOME time last year a number of leaders in the brewing industry organized the United Brewers Industrial Foundation. The confessed purpose of this organization is "to interpret the public interest to the brewers, so that they may govern their attitudes and actions accordingly," and "to interpret the industry to the public, so that the public may judge of the industry on the basis of facts." As a part of its program the Foundation is sending propaganda to all editors in the United States. The most recent letter we have received is dated May 20, 1938. We quote the following paragraph from it:

"We are making a sincere effort to align the brewing industry with the public forces working for moderation, law enforcement, and a recognition of the public welfare; and against abuses that have grown up in the retail distribution of beer. The success of our effort depends upon the support of leaders of public opinion, like yourself. We ask your active interest in developing support for law enforcement in your community, and encouragement to those retailers who sell beer as law-abiding citizens and who operate legal, respectable premises."

Brewers Fear Internal Forces

Whether we view this statement as sincere or not, it is nevertheless remarkable, for it reveals that the brewing industry senses that all is not well with the liquor industry, and that brewers feel it very necessary to go on record in behalf of "moderation" and "law enforcement." There is nothing more noticeable in post-prohibition days than the fear in the souls of liquor men that they will bring prohibition back if they are not careful. In other words, they give clear evidence that they are more afraid of forces working within their own ranks and in connection with their own industry, than they are of all the temperance forces combined. This fear on their part can be read between the lines in much of the matter that is being sent out by this Foundation.

And well they may be afraid. There is a whole series of forces working to ruin their industry and provide temperance advocates with lethal weapons. For example, take the illegal sales of liquor in the United States. The bootlegger was to be a thing of the past if only prohibition could be repealed, so said the liquor forces. But the bootlegger bootlegs more energetically than ever. The result is that the United Brewers Industrial Foundation, in one of its series of paid newspaper advertisements, appeals to the public to restrict "your patronage to only legal, respectable retail outlets." Of course the brewers have two thoughts in mind,—they seek to banish the bootlegger because he gives the industry an evil name, and also because he plays havoc with the legal trade that is paying the heavy taxes.

Large Bootleg Business

But quite apart from the reason why they are

seeking to stamp out bootlegging, is the fact that they admit over their own signature that illegal sales are of sufficient size and significance to warrant their spending large sums of advertising money in appealing to the public not to patronize such illegal establishments. There are those who would feverishly attempt to prove that the liquor business is, or at least can be, like any other business. But we do not recall any other business's having had to carry on a great campaign against bootlegging. Furthermore, we have never heard of any great industry's feeling it necessary to spend money on a national advertising campaign to appeal to the public to patronize a retailer who maintains "respectable premises."

Another problem that is worrying the brewers is that of moral and social evils that are gaining momentum in connection with beer taverns and the like. Preceding the publicity campaign, the Foundation sent out a questionnaire to a cross section of outstanding citizens such as clergymen, editors, businessmen, educators, clubwomen, and labor leaders. The responses revealed that 71 per cent of these representative individuals believed that repeal had increased social problems. What was more disconcerting to the brewers was that 59 per cent believed that the drinking of light wines and beers rather than hard liquor, would not eliminate the social problem. Only 30 per cent felt that it would, and 11 per cent were doubtful. Furthermore, 61 per cent were opposed to beer and liquor advertising, and only 18 per cent were definitely in favor of it, leaving 21 per cent who were indifferent.

Attempt to Shift Blame

The brewers have always sought to charge up against hard liquor all of the evils that the public has rightly come to associate in its mind with liquor drinking; but they have had little success in this respect, despite the fact that they have hired high-salaried publicity men to present plausible arguments as to the harmlessness of beer, and as to its being, in fact, a very wonderful "liquid food." The work of scientists, some of whose findings we have quoted in the last two weeks, shows conclusively that the amount of alcohol contained in light wines and beers, is sufficient to becloud the higher faculties of the mind, with resulting social problems and also traffic problems.

It is in this field of traffic problems that the brewers are again embarrassed. There is a steadily mounting curve of accidents on the highway. While many police departments fail to keep very accurate records of the relationship of liquor to accidents, sufficient data have been compiled to provide a damning indictment of drink at the wheel.

"Whisky and Politics"

The brewers are further disturbed by the fact that there is a definite revival of the temperance movement, and that this revival is receiving support from unexpected sources. Furthermore, many influential per-

sons who do not definitely support the temperance cause, and who could not be described as temperance advocates in any sense of the word, are nevertheless making devastating indictments of the liquor business. For example, David Lawrence, the well-known editor of the *United States News* and of a syndicated column in many daily papers, wrote recently on the topic "Whisky and Politics," in which he offered scathing remarks concerning the whole sordid liquor business. We quote one short paragraph of the article to indicate the temper of it:

"The American people sought to repeal the bootlegger and gangster, but not to repeal morality. The instinct for morality is as strong as it ever was, dimmed though the vision of justice through political government may be at the moment."—*Quoted in Christian Advocate, Oct. 21, 1937.*

What makes the brewers still more troubled is that there is a general tendency in all the States to increase taxes on liquor. It is easy to understand why any industry would be troubled at the thought of increased taxation, but in the liquor business there is an added reason. With increased taxation the retail price must be raised, and that means that the difference between the legal retail price and the cost of manufacturing bootleg liquor is still greater. It is increasingly-profitable for the bootlegger to carry on his business, a rather singular situation, to say the least.

Admission of Catholic Journal

Even some Roman Catholic journals which, during prohibition days, were free to point out what they regarded as the great evils of prohibition, are now saying things that are far from complimentary about postprohibition times. For example, the Catholic weekly, *America*, editorially discusses the subject of total abstinence. It referred to a recent convention of the Catholic Total Abstinence Union, at which a speaker expressed the opinion that total abstinence was going out of style, and that young people were taking to drink, and to strong drink, too. The editor, while hoping that this view of the matter is not altogether exact, confesses, however, that "we are not sure that on this occasion the speaker went too far. Not all young people are handicapping themselves by this habit, but too many labor under an impression that the serpent in the bowl can be transformed with ease into a household pet.

"It is fairly certain that the abuse of liquor has decreased since the Federal Prohibition Board turned in its guns, dismissed its spies, and faded away. Yet no one who surveys the field can be satisfied with the present legislation for the control of the traffic in alcoholic beverages. The fundamental error of practically all this legislation, as we have frequently observed, is its assumption that the trade is primarily a source of revenue. It is that, of course, but only incidentally. Whatever may be said of other countries, with us this traffic has always been a social danger continually threatening to get out of hand. Control by legislation will achieve at best only a partial success, when this fact is not taken fully into account."—*America, Sept. 11, 1937.*

That editorial was written September 11, 1937. The issue of *America* of January 1, 1938, contains an editorial entitled, "The Liquor Problem," which begins thus: "Liquor, intoxicating liquor, always has been and is today a serious social problem."

The next paragraph opens thus: "In the United States, the problem of public control persists after the repeal of prohibition. It is almost as serious as it was during prohibition." Farther down in the editorial is this line, "We do not believe that conditions are as bad as they were at the peak of prohibition, but they are bad enough, and they will grow worse unless a check is at once imposed."

When we realize that these statements are the admission of one who has been on record for years in active opposition to prohibition, they become very significant. We venture the guess that at the rate things are going, it won't be long before we shall be reading editorial declarations from such men as the one we have quoted, declaring that conditions are far worse than they were during prohibition. This guess is made in view of conditions that grew steadily worse before national prohibition came in, and which indeed brought about national prohibition.

The brewers are planning to spend one million dollars a year in presenting their side of the liquor story to the public, and in persuading the public that brewers are very desirous of maintaining the peace and driving out illegal and disreputable liquor establishments. We may grant their sincerity for the sake of argument, while still maintaining that they will be absolutely unsuccessful in their endeavors. With the country wide open to liquor sales, with bootlegging increasingly profitable, and with moral sensibilities and nerve reaction inevitably dulled by drink, we cannot fail to have an increasing harvest of bootlegging, lawlessness, immorality, and highway accidents.

The Lesson for Adventists

What is the lesson in this for Seventh-day Adventists? An obvious one, we believe. If it was ever proper and profitable for us to carry on temperance work, it is now. No highway is safe and no home is safe under the present conditions. We ought to have recovered sufficiently by now from the bewildering period immediately following repeal, to be able to realize that we must again take up the task of temperance.

We are quite a distance away from the point where we can profitably do much about prohibition laws. A law is nothing but a dead letter unless there is public sentiment behind it, and our temperance educational work is what creates an intelligent, rational public sentiment. Furthermore, this educational work is that in which we can do the greatest service. We have an approach to the temperance work that no other people have. We can always feel clear in throwing our whole energies into an educational program, whereas sometimes we are perplexed as to the relationship we should bear to legal and political moves.

Seventh-day Adventists are known to have some of the best literature on the whole temperance subject. We ought to scatter it widely today. Our ministers ought to include temperance sermons in their series of evangelistic meetings and in our churches. They have an excellent precedent for this. Sister White preached some of her most fervent sermons on the subject of temperance. Furthermore, our lay members in general ought to study anew this whole subject of liquor in relation to physical, mental, moral, and spiritual health. We should know why we believe as we do concerning temperance, and be able to give a strong, intelligent support to the denominational program along these lines.

F. D. N.

Hungering and Thirsting After Righteousness

ONE of the beatitudes is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

We do not understand this to mean necessarily the hunger and thirst of the famished man, but rather of the one who, while constantly feeling his need, has constant access to the source of supply, and whose hunger and thirst are therefore constantly satisfied.

The Saviour Himself employs a figure that makes the matter very plain:

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

The growing branch is constantly hungry and thirsty for the nourishing sap which the vine supplies; it is constantly drawing its supply from the vine. So the child of God feels a constant need, and as constantly is that need supplied:

This truth is beautifully expressed by the psalmist:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

Certainly the Saviour did not intend that we should

understand that mere hunger and thirst, aside from any source of supply or any possibility of having that hunger and thirst satisfied, is in itself a blessing. The blessing is in the fact that hunger and thirst make a man receptive. The hungry man will partake of food when it is given him, and he will digest and assimilate that which he eats. The thirsty man will drink when water is given to him, and he is refreshed by that which he drinks. So the soul that hungers and thirsts after the things of God, will accept that which God gives, and will be strengthened and refreshed thereby, but never satiated.

But it may be asked, What, then, is the meaning of the words of our Saviour spoken to the woman at Jacob's well?

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14.

There is no conflict. Christ is the fountain, and with Christ dwelling within there is indeed a well of water springing up unto everlasting life. The need continues; the recognition of the need continues; but like the branch that has a living connection with the vine, like the tree planted by the rivers of water, the source of supply is not far to seek and the desire is only the capillary attraction of the soul whereby the water from the river, the sap from the vine, is constantly drawn upon to support a constant growth. C. P. B.

Building Up Faith

(Continued from page 2)

of today will not overthrow the light of yesterday. In other words, there will be revealed to us no message which will supplant or tear down or take the place of the message we are now carrying to the world.

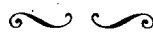
The Spirit of Loyalty

We may see many in the church of Christ make mistakes. We may see mistakes even in the leadership of the church. This has always existed. God led Israel out of Egypt, through the Red Sea, through the wilderness, into the land of Canaan. Many mistakes were made during these forty years of wandering, and some serious mistakes were made by even Moses, Aaron, Miriam, and other leaders, but those only who were loyal to God and to the movement of that time went through into the land of Canaan. The critics, the doubters, the faultfinders, perished by the way.

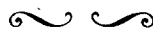
When we see mistakes in the church of the present day, in proper ways and at proper times we should seek to correct these mistakes, but we should be loyal to this work and to this movement. We should be loyal to our institutions. We may even feel that some of them are unnecessary, but if they have been established in regular order, if they have been approved by the majority of our brethren, then we should submit our judgment to the judgment of others. We should do this always so far as plans and methods are concerned. For the vital truths of God we should stand uncompromisingly even if we stand alone. But

in plans and methods we should recognize the voice of the church. And if we do this, we shall be surprised many times to see that the plan we condemned works beautifully. Let us remember this always—that a poor plan, a poor method, with cooperation, will prove a thousand times more effective than a better plan with divided effort.

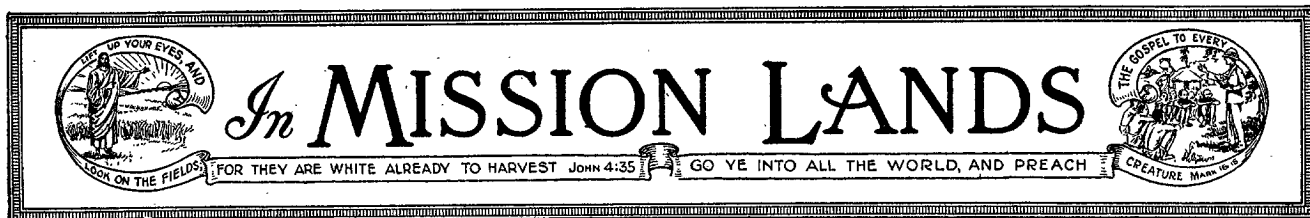
Why do I make these observations? Is it because of some criticism now going around about some brother or some institution? Far from it. It is because of the principles involved, and their general application to every part of the field. Many in our local churches could well apply the lesson to their own hearts and lives. One great bane of the church of Christ today is the spirit of criticism which we find in some measure in every conference and in every company of believers. May God banish this spirit from our hearts and give us the spirit of love for Christ and for one another. Indeed, if the spirit of Christ rules and reigns in our hearts, we shall love our brethren.



"Now, as never before, we need to see the danger of being led ungardedly away from loyalty to God's commands."



God's plan in the tithing system is beautiful in its simplicity and equality.—"Testimonies," Vol. III, p. 388.



The Mountain People

BY M. F. WIEDEMANN

(Part of the Field to Which the Thirteenth Sabbath Offering
Will Be Devoted in June)

NESTLED among the mountains in the northern part of the island of Luzon, Philippine Islands, are several thousand villages of people who have never heard of the coming of Jesus. From time immemorial they have been head-hunters, and the height of every young man's ambition is to take one or more heads, that he may be accounted a hero and a brave man by his people.

Nearly twenty years ago a large group of these people who had become tired of their heathen ways sent a delegation to our headquarters, asking that Seventh-day Adventists come and open mission work among them. This delegation said to our brethren, "We have seen the work of other societies, and we do not want them to come and teach us. We have heard of the work of Seventh-day Adventists, and we want you to come and teach us your message."

In answer to this request a group of our leading brethren went back into the mountains where these people live. They were royally received. The mountains are high and steep and the valleys are narrow and deep, and there is not much land for building in the way that we of the West are accustomed to building. But these people were so glad to see our brethren, and so anxious to have our work started among them, that they said: "Look over the land and pick out any piece you want for a mission site, and we will give it to you." So a site was selected, and our brethren went away, leaving these dear people with the hope that a missionary would soon come and start a work among them.

Nearly twenty years have passed, but no missionary has ever returned to visit those poor people. No mission station has been built. Today, as far as we know, there is not one believer in all the vast section represented by that particular tribe. Some time after the first invitation came to us from these people of the mountains, the late O. W. Sevrens, who was principal of our academy in Manila, gathered in a few of the mountain boys and brought them to our school. Still later a few others came. So our hope of opening up a work among these many tribes of 500,000 has been revived.

One of these young men went to Shanghai, where he took the nurses' course. He has since returned to his mountain home and opened a small dispensary. Another young man has gone back into the mountains, where he is now teaching a mission school. This is our only school among them. Although it is a day's journey over steep mountains from the home of the nurse, a dispensary was opened up a few miles from the school, and this young man walks back and forth be-

tween the two dispensaries, doing what he can to bring the gospel to his people.

A few years ago, during the biennial session of the Philippine Union Mission, when our field nurses were giving their reports, this young man of the mountains, whose parents for generations have been head-hunters, stood up to give his report. In one of the most eloquent pleas I have ever heard, he begged for a missionary family.

During our next biennial meeting, when this young man gave his report, he again stood before us and made a plea which was more eloquent and earnest than any to which I had ever listened. It was even more appealing than the one he had made two years before. But all he can do is to continue to plead, and to go back bitterly disappointed once more, but not discouraged. He will continue his labors singlehanded, hoping and praying for some one to join him in service for these people of the mountains.

Perhaps you will ask: "Why have you not sent a missionary to these people when they have so earnestly asked for workers?" There are two reasons: One is that the work has grown so rapidly in the lowlands that it has taxed us to the utmost to keep up with it. The other reason is the lack of funds. Three years ago, during the biennial meeting, an action was passed to send a medical missionary family into the mountains as soon as funds could be provided. In December, 1936, this action was reiterated, but still funds were not available. One small school, one small dispensary, and another one which can hardly be called a dispensary, are all the work we have among them.

Will you not, on the coming thirteenth Sabbath, help us to provide one or more missionary families for the mountain tribes of Northern Luzon? We have four or five of these mountain boys in our schools now, and as soon as the missionary can go, we shall have the translators and helpers trained to work with him. Because of a long-standing custom, the older people do not yet care to listen to their younger men. But we believe that with the foreign missionary in charge to help them, this work will go forward, under the blessing of God.

THE church on earth united with the church in heaven, can accomplish all things.—"Testimonies," Vol. VII, p. 31.

"CHARACTER is made by many acts; it may be lost by a single one."

"Surely the Isles Shall Wait"

BY P. DRINHAUS

SINCE the time when the Sabbath school Missions Quarterly for the second quarter of this year was sent to the world field, the territory of the Far Eastern Division has been greatly enlarged. On January 1, 1938, the administration of the Netherlands East Indies was transferred to the Far Eastern Division. In the Missions Quarterly nothing is said about the work of the advent message in this far-flung island field. For this reason I am trying in this unusual way to reach the members of the great Sabbath school family in all parts of the world, in behalf of the Thirteenth Sabbath Offering.

In the Netherlands East Indies Union we have 4,620 church members who are happy in the truth. During the last nine years there has been an average yearly net increase of 313 baptized church members. There are 5,700 members enjoying the Sabbath school. We are very thankful for this wonderful progress the Lord has given us. But when we consider that there are 62,000,000 people living in these islands, then we realize that comparatively few of them have accepted the third angel's message. Java has a population of 42,000,000, which is largely Mohammedan. Many millions have not yet heard about Jesus, the loving

Saviour of mankind. Large portions of our great field have not been entered.

A few days ago a Mohammedan came to our office and wanted to sell his land to the mission at a very low price. His son needed the money very much for a pilgrimage to Mecca, and he thought this pilgrimage to be much more important than owning a piece of land. Very few Mohammedans have accepted Christ.

Before me there lies a letter from the island of Timor, in which an urgent request is made for a gospel worker. For four years we have received such letters from this island, but we have not been able to answer the calls on account of lack of men and money.

With the last mail I received word from our missionary who is in charge of the work in the Moluccas. He writes that he received several letters from Sabbath-keepers in New Guinea, who ask very earnestly to be visited. Until now we have not entered the Dutch section of this great island of Papuans.

The islands of Bali and Lombok are waiting. Our literature is opening the way, but we have no workers to send to these large, benighted fields.

When it comes to the Thirteenth Sabbath Offering, at the end of June, will you not remember our needs?

The Wuhan Sanitarium and Clinic

BY H. W. MILLER, M.D.

WE are glad to be able to announce the opening of another sanitarium in the Orient, the newest, and perhaps the largest and most modern, that we have built in China. This memorial of the health message in this needy land is situated on the shores of the picturesque East Lake, five miles from the center of the city of Wuchang, the present capital of China and the seat of government for the province of Hupeh. On the opposite bank of the Yangtze River, which is a full mile wide at this place, are the cities of Hankow and Hanyang. The three cities together go by the name of "the Wuhan cities." They are as near the center of this great country as any point.

This sanitarium, which has been in the process of erection for the last two years, has been finished and opened to the public in very troublous times, but it enters upon its mission for humanity at a time of very great need. There has been no formal opening of the Wuhan Sanitarium and Clinic, but we have rather for the last few months been meeting emergency situations in caring for the wounded and suffering soldiers and refugees, and have opened our better rooms for the general sanitarium patronage, using our meager facilities while finishing the building, and at the same time gathering funds as we could to increase our service. Because of the tremendous demands now for funds to pursue the war, and because of the limited markets in these cities, we have encountered many difficulties in getting our supplies.

In less than two weeks from the time that Dr. Samuel Pang and I left Shanghai to take over the work of the Wuhan Sanitarium, the war, or rather the conflict that has been raging ever since, was in full swing.

The cutting off of the transportation of our supplies, and the constant danger from the frequent air raids by squads of bombing planes, together with the lack of tangible resources and an inadequate staff, seemed to indicate the futility of our endeavoring to open a medical center in China at the present hour.

Arriving at Hankow, we found the building interior unfinished, except in the rough. It was windowless, doorless, paintless, furnitureless, and moneyless, but our little group of workers were resourceful. The few supplies that we had, as well as all of our personal belongings, were in Shanghai. However, we were able to make three dashes with trucks through the lines between Shanghai and Nanking, thus bringing up considerable amounts of needed materials and quite a few of our former staff and nurses. From the first, special providences seemed to attend our efforts. Little did we know, when we proceeded to Wuchang, that it was to be the most outstanding city of China in this conflict, not only as a military base, but also as the congregating center for the masses of people going from one section to another, and the chief base hospital center for the wounded of the armies on all the fronts.

However, God knew, and His hand is still over His work. The fulfillment of His promise, "I will be their God, and they shall be My people," is manifested in His dealings with His church today in China. For the building and furnishing of the Wuhan Sanitarium, which also includes twelve other buildings, not one cent of denominational money has been used; it all has been a donation, which funds have come in to us in many wonderful ways. It was our privilege, a few days ago, to make the final payment to the con-

tractor, which completes all the indebtedness against the building, and we owe no man anything. Furthermore, the institution is now in full operation. Many essentials in equipment are lacking, but these are being added as funds are forthcoming, either from earnings or from donations.

The Wuhan Sanitarium board, as well as the people of the community of Hankow and its environs, are deeply appreciative of the aid given by the General Conference in supplying funds for the salaries of a small staff with which to operate the work at the Wuhan Sanitarium and Clinic during this time. I believe the statement that the Lord is able to spread a feast in a wilderness, had an application in the case of the Wuhan Sanitarium, which stands as a fitting memorial of the gospel of health.

It is to Elihu C. Wood, the China Division architect, and M. C. Warren, superintendent of the Central China Union, that we are indebted for the securing of this very desirable property, and the erection thereon of this modern, fireproof, well-arranged health institution. It has been a laborious task, and nothing has seemed to escape us in the way of obstructions and handicaps; but a determination to succeed has kept the plant going, because of the encouragement that when a seeming impasse has shown up, a way to meet it has also been found. Men in high office, and friends near by and distant, have somehow been impressed with the need of such an institution at the heart of China, and have come forward with help, and are still helping. To speak in detail of the way these funds have been found would be too voluminous, and further, it would be difficult for us to give credit to emphasize whose help has meant the most to us. Our hearts are filled with gratitude that the work has been accomplished in these troublous times, and we shall someday forget the days of toil and anxiety that brought it all into existence.

From the very first, those who were entrusted with the location of the Wuhan Sanitarium studied the instruction given us as to the best location for such institutions, and the light was followed, though to many it seemed we were in an inaccessible place, too far from the people, and that the plant was being built too large in the beginning. Yet even before the road has been completed, the house has been filled, and the patient list numbered more than a hundred be-

fore the institution had operated two months. In fact, the providences connected with the erection and the opening of this sanitarium have surpassed any experiences we have had in operating medical institutions here in the Far East.

Among those who have received medical help and surgical operations, are many missionaries from several of the mission organizations, members of the present cabinet of China, some of the military, and hundreds of wounded soldiers, civilians, and refugees from Hankow and vicinity and elsewhere. The original thought in the building of the Wuhan Sanitarium was to provide, in the great metropolis of Central China, a health institution that would care for the needs of hundreds of the sick and suffering, at moderate rates, and become a strong health educational center. We have a full nurses' training school in operation, with thirty-six nurses in the first, second, and third classes. We have on the medical staff six regular qualified physicians and many graduate nurses. For a modest

sum, a very suitable building in the center of Wuchang was rented for a clinic. There are accommodations for about thirty patients, besides rooms for a large daily outpatient department. This clinic forms a center from which we remove the sick to the rural sanitarium. Central medical offices are also maintained in the city of Hankow.

In 1903, at the beginning of our work in Central China, Doctor Selmon, the writer, our wives, and two graduate nurses came to Hankow, and it was here that we hoped at that time to start a sanitarium. But we were turned aside to go farther inland for language study, and after more than a third of a century has passed, we can now announce that the cherished hope of those days has materialized. With sanitariums and hospitals scattered all around the boundary of China, from Mukden and Kalgan on the north down to the Canton Sanitarium in the south, from the Shanghai Sanitarium in the east to the West China Hospital on the Himalayas in the west, the Wuhan Sanitarium now fills in a gap by occupying the strategic center of the medical institutions of this great land of China.

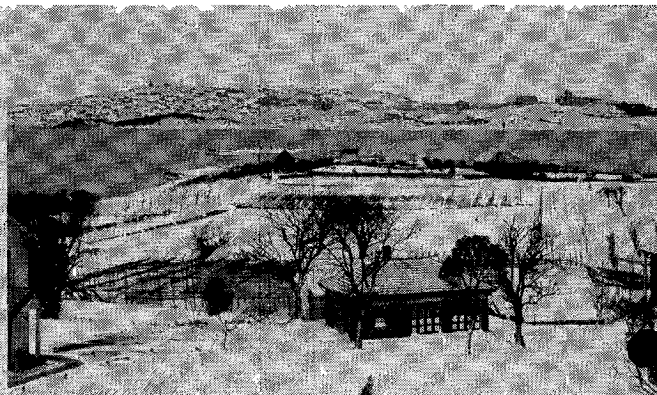
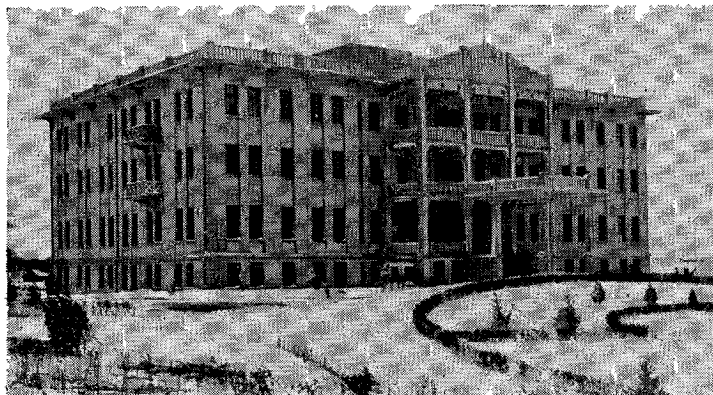
To praise God in fullness and sincerity of heart is as much a duty as is prayer.—*Christ's Object Lessons*, p. 303.

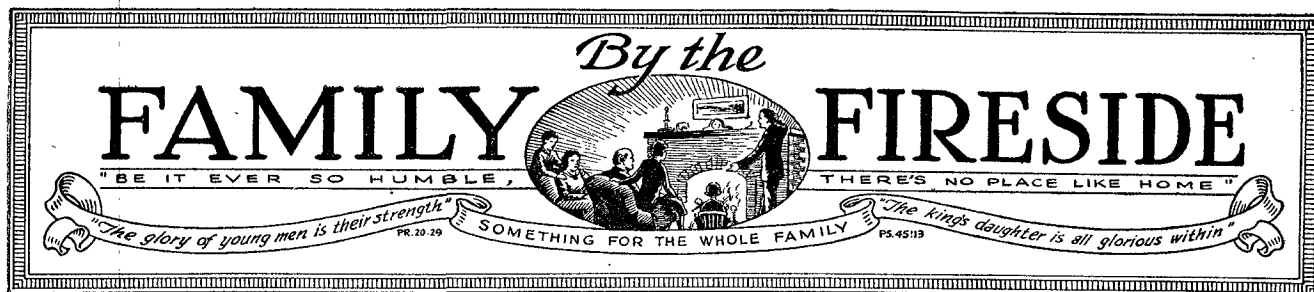
HIGHER than the highest human thought can reach is God's ideal for His children.—*Education*, p. 18.



The Wuchang Clinic, City Branch of the Wuhan Sanitarium

Left: Wuhan Sanitarium in the Wintertime
Right: View Taken From the Roof of the Wuhan Sanitarium, Looking Off to the Point of the Peninsula





To Father—A Tribute

BY EDWINA BOYLE

LET's talk about some one "behind his back"! Just between ourselves, disregarding all ethics, let's say things about him that we would never dare say to his face.

Because father is like that, isn't he? It's hard to put our arms around his shoulders and talk to him man-to-man fashion about how much he means to us. There's always the possibility that he may wink at us and pretend that he thinks we are wanting to borrow the family car or are hinting for a little cash. Or again, he's likely to clear his throat in a big, gruff way, take his newspaper, and leave the room, as though the conversation were getting too sentimental for him.

But here together, where he'll never hear us, we can get a few things off our hearts, can't we? Just to talk about father—about the way he loves us, the millions of things he has done for us to make us happy, the lessons he has taught us, about how brave and faithful and unselfish he is—makes us better men and women, don't you think?

Somehow, father's life itself is an inspiration. It encourages us to make our own lives the better and more worth while. When the dreary road seems endless, we can think of the years he has toiled on for us at the same old job. When life doesn't give us a square deal, when we give of our best and receive in return disappointment and ingratitude, it helps to remember father. He's had many a plan go awry. There was the year he wanted a new car, and you developed pneumonia, which resulted in a host of hospital bills. He needed a new suit of clothes the year we left for college, didn't he? Have we ever heard him complain? And has any one said, "Thank you, dad"?

Not that father's life has been without fault and failure. He stumbled here; the better can he help us to avoid the pitfalls. He lost the pathway there; the more surely can he help us find the straight road.

Nick is a successful young doctor. Not long ago one of his schoolday friends who had lost track of Nick dropped by his father's little crossroads grocery store. The old man was sitting in the back of the dingy room, figuring over some ink-smeared charge-account records, when the visitor walked in. Recognizing the newcomer, the gray-haired man cordially drew up another chair and laid his pencil aside. Of course, they talked about Nick.

"What is Nick doing now?" the old friend asked.

The shadows lurking in that dim little room seemed to be banished by the old man's smile as he sat a bit straighter and replied:

"Well, now, I'm right proud about Nick. He's a-practicing medicine in St. Louis, he is. Three years now since he finished from the medical college. That

was a mighty struggle, getting him through there. Business here hasn't been so good since the new highway goes on the other side of the valley. But he made it! You see, when I was his age, I always wanted to be a doctor myself. But when father died, that left mother and the farm for me to look after alone, and I never did get to do it.

"But now Nick's a doctor, and a heap sight better one than I could ever hope to be. Somehow I feel like *Nick is my second chance!*"

We're apt to forget that father, too, had his dreams when he was young—fine, ambitious dreams that somehow went astray in his everyday efforts to feed hungry young mouths and give younger minds and bodies the opportunities that they needed. But that dream of father's has not been wholly lost; a portion of it has come to us, and we're his *second chance*. Life seems nobler and more purposeful when we consider how he is depending on us.

When it comes to talking about the love that exists between father and us, it seems hard to express our emotions in black-and-white. It's something almost too deep for words at all.

Mother's love may be shown to us by kisses to bruised knees and comforting words to bruised feelings, understanding caresses, and endless labors of love to keep us healthy and happy. Without any of these outward manifestations, we know that father's love is ever there, too. Each long day of work, each bill he pays, each word of admonition,—these are his ways of saying, "My child, I love you."

It must be consoling to fathers to note that, although the world cites mother love as the epitome of true affection, God speaks often of the love of a father for his child. Probably one of the sweetest of love stories in the Bible is that of the wayward son whom the anxious father saw afar off and received with a joyous heart back into his love.

And consider the psalm which assures us that "like as a father pitieth his children, so the Lord pitieth them that fear Him." What higher tribute could be paid to father love than for God to liken it to the divine?

Does your conscience hurt since we've said so many things behind father's back? I know how we can ease the matter. June 19 this year is set aside as Father's Day. Let's drop father a note and confess the things we've been saying; let's let him know that we care. Of course, he may still take his newspaper and leave the room—but inside the newspaper I think he'll have the letter tucked away, and he will probably go out where people can't see his eyes as he reads it.

Don't you think he will be happier? and don't you know we shall be?

Memories of My Childhood Days

BY H. K. CHRISTMAN

"How dear to my heart are the scenes of my childhood." Perhaps no other expression, either in poetry or in song, has created a finer response in the hearts of thousands. When memory drifts across the trail of the years, and we recall the scenes of other days on the mystic horizon, life finds an alluring source of inspiration that lends a sweeter luster to the tragic realism of this present hour. And somehow memory seems to find a more vivid and fascinating expression as the turn of the trail finds us farther removed from the scenes of childhood days. It was there that some of life's sweetest and purest sentiments and emotions entered into the structure of youth, and left their tender impress, which the passing of the years has never effaced.

It seems but yesterday, and yet practically three decades have passed, since I bade a fond farewell to the little valley where I spent my boyhood days. As the train moved slowly along the mountainside, and the old home town faded into the background, I felt a bit of sadness gripping my youthful heart, which words could not express. Far in the distance I could see the old home, within whose walls so many thrilling experiences, companionships, and emotions had found their sweetest expression in other days. Across the valley I could see the little cemetery, where, in silent repose, a loving father and a little brother were peacefully sleeping, both waiting the call of the Life-giver.

On that eventful day in the long ago there was spread before me, as a moving panorama, a plan and program of life for the afteryears; and withal, a living ambition to crystallize into an enduring reality the vision and ideals that the influence and culture of a Christian home had created in my heart. In that period of unexpected transition from youth to young manhood, I found myself suddenly evaluating life in an effort to ascertain its available assets on which I could build the superstructure of the afteryears.

And there was no disappointment in that evaluation, because a kind Providence had provided a satisfying background in the ideals and standards of a home where hearts were possessed with no other ambition than to prepare for the second coming of Christ and the establishment of His eternal kingdom. And the passing of many years has only helped to emphasize the virtue and value of those factors which have contributed so marvelously to any success that may have come in my life's program. And whatever of failure and disappointment has come through the years, can be attributed to a departure from that basic background of a Christian home. That childhood home made a noble contribution to the structure of my life, and stands as a living monument in memory's hall. Some of its enduring pillars may be profitably enumerated in this brief retrospect.

True Parental and Filial Affection

One of the enduring memories that linger amid the transient scenes of these afteryears, recalls the spirit of true affection that existed within the circle of that childhood home. Through the passing years of that childhood, the children never heard one unkind word escape from the lips of either parent toward the other. Their companionship seemed like the continuation of

that romance of other days that provided the background of their happy home. And that practical demonstration of true affection found tangible expression in the lives of the children who graced the little family circle, and provided an enduring anchorage through the passing years, both in times of prosperity and in times of adversity.

Spiritual Devotion

On the altar of that home the fires of a spiritual devotion burned with unceasing brilliancy. From my earliest childhood the story of Jesus, His life and sacrifice, and the abundant salvation He had provided, was unfolded as a fascinating, realistic drama. From the childish rhythmic prayer learned in the years of innocence at mother's knee, to the original expressions of a more understanding heart, I caught the spirit of the devotional life, and found in its cultivation through all the experiences of life a hidden source of strength and inspiration that has provided amply for every emergency. The hope of the second coming and all the associated doctrines that form the glorious structure of the third angel's message, provided the basis of the devotion and study of the family circle. And even in the closing hours of an eventful life, when he was about to enter the valley of the shadow, father's last words of admonition to mother, who was about to face life alone with her fatherless children, urged an undying devotion to the faith that lightened the way for him in life's most tragic hour. And in the alluring atmosphere of that spiritual devotion we were able to envision a time of glorious reunion far beyond the shadows of this mortal life.

Standards of Discipline

The sublime principles of the faith and devotion of my childhood life found expression in standards of living which were quite distinctive, as compared with the ideals and standards of many of my youthful associates. And the maintenance of these exalted standards naturally involved certain discipline. Both in the exercise of parental solicitude, and in the personal experiences of fleeting youth, I early discovered the hidden meaning of the challenging appeal of Jesus to the youth of His day, "Come, take up the cross, and follow Me." Yes, the loving discipline of that childhood home touched practically every phase of life, including the food we ate, the clothes we wore, the thoughts we entertained, and the conversation in which we indulged. In the seeming severity of life's discipline there was ever held before us the ultimate objective of a perfect character to crown life in this world of sin, and of a preparation for a life that would measure with the life of God in the great hereafter.

Industry and Culture

There was also constant evidence of a carefully studied plan to provide for their children a well-organized program of culture and industry designed to build a symmetrical character, and also to inspire the youthful participants with the ideals of independence and self-support in later years. Recognizing the virtue of the idea that all education should find its initial setting in the home, and that true education

"is the harmonious development of the physical, the mental, and the spiritual powers," loving parents sincerely sought to provide a program of life for every member of our family that would afford opportunity for the best utilization of time and energy, and a proper cultivation of talent designed to guarantee the ultimate attainment of desired success in a chosen career. And this cultural and industrial program, initiated in the home during the early years, was perpetuated in our higher schools of learning, where every member of the family circle spent varying periods of years. It was an ingenious mother who, at the very beginning of the years of widowhood, located the fatherless family entrusted to her care in close proximity to one of our own colleges, where the advantages of a Christian education were made available to every member of the circle.

A Missionary Vision

Last, but not least, among the enduring pillars that formed the understructure of this living monument of my childhood memories, is the missionary vision that was constantly pictured before us. I can still see, through memory's halls, the large missionary map of the world that hung on the wall of the room in the old home where we held our "isolated" Sabbath school in the long ago. My earliest recollection impressed me with the fact that a kind Providence had placed me in perfect alignment with a missionary movement that had no other objective than that of the conquest of the world. And that was the great ideal emphasized in all the work and plans of my childhood home.

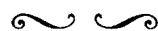
Various types of denominational literature, including tracts, periodicals, magazines, and books, occupied a conspicuous place on a table dedicated to missionary purposes in my father's medical office. Frequent mis-

sionary ventures for many miles in every direction surrounding our home were provided in the plans and programs of the entire family, and in order to guarantee every possible success to the work of evangelism in that community, a liberal budget was set aside from the family income. Through the passing years devoted parents enthusiastically advocated to all their children the idea that they plan careers for God, and prepare to answer His call to great missionary adventure, either in the far corners of earth, or at some humble post of duty in the homeland. And that missionary vision has, in these later years, become the dominating ideal in the little family circle. It has contributed much to the glorious enhancement of the memories of my childhood home, and the true enjoyment of life in these later years.

As I close this brief sketch of "memories of my childhood days," there comes to my mind an interesting experience. While itinerating in the Central West I had the pleasure of visiting for a short time in the beautiful little home of one of America's great artists. It was virtually perched on the side of one of the foothills on the edge of the Rockies in the State of Colorado. Standing before a large open window in the front room of his home, I gazed enraptured on a magnificent piece of landscape artistry. In the foreground a peaceful valley stretched many miles into the distance. A silvery stream meandered into the distance, while far away Pikes Peak towered heavenward in all her snowcapped, majestic beauty.

Turning away from this gorgeous scene, I gazed admiringly on a large oil-painted reproduction of that same marvelous landscape—one of the most cherished and valued productions of the genius of this great artist. Overwhelmed with the grandeur of the scene, I asked the question, "What is it that makes possible such beautiful things for our enjoyment?" Quickly the reply came back: "A flame inside, and a star on the horizon."

I can pay no finer tribute to devoted parents, as I retrospect the scenes of my childhood life, and the principles that have contributed most to life's nobler attainments, than to say that, on the altar of their hearts there burned, with unceasing intensity, a flame of devotion to a great vision that found its source in the things that pertain to the third angel's message, and on the far horizon of their vision there loomed a star of hope, which gathers a greater brilliancy as the shadows of earth lengthen, and we near the end of the trail.



Father and Mother

FATHER love is sturdy, and yet it is so tender;
Mother love is tender, and yet it is so strong.

Father's love is like the wheatfields and the cornfields
needful;

Mother's love's a flower garden, of all beauty heedful.
Father love is like the chords we play on the piano;
Mother love's the melody sung in her sweet soprano.
Mother love's a thoughtful poem, father's profound prose;
Father's love is like the pine tree, mother's like the rose.
Both are bands of love so strong that whither we may roam
We can feel their pulling power, binding us to home.

Father love is sturdy, and yet it is so tender;
Mother love is tender, and yet it is so strong.

CAROLINE EELLS KEELER.

J. C. ALLEN

"Daddy—I Want to Be Just Like You."



The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATT. 24:14

Northern California Conference

THE past biennial period in the Northern California Conference has been crowded with evidences of God's love and tender care for His people. During this period we have looked out upon a world filled with horror brought about by three wars, which have shocked civilization with an impact which has caused it to reel perceptibly nearer its final brink. One million men, women, and children have been slain. Ten million more are refugees. Great centers of civilization are destroyed. Three continents, containing 1,500,000,000 human beings—three fourths of the population of the earth—within a circumference of 23,000 miles, are today shuddering under the shadow of impending death.

While we here in America are the farthest away from these scenes of 'tragic horror,—are separated from them by two oceans,—and are seemingly secure, none can dare believe that we are safe at all! In a crescendo of organized murder these three wars have followed one another until the present wave of conflict, so far away from us, nevertheless threatens to engulf another section of the earth until no man can predict where the flood will stop. We are facing a world crisis, the magnitude of which we are unable to measure.

Yet in spite of all this, during the past biennial period we in Northern California have been permitted to work on unhampered, protected by the mighty hand of God. In the frequent railway wrecks and automobile tragedies, not one of our workers has perished, nor has any been seriously injured. In the destructive fires, storms, and floods that have wrought havoc in so many places, our people and our work have been preserved.

We have enjoyed perfect liberty in our work of proclaiming the message committed to us, notwithstanding the efforts which some have made to thwart freedom of conscience. Many souls have been won to the truth, and progress has been seen in all our work. Because of these and many other blessings too varied and numerous to mention, our hearts are humbled as we praise and magnify the Lord and consecrate ourselves anew to the work.

At the close of 1937 our membership stood at 6,242, which shows a gain of 388 over the total membership at the close of the former biennial period. Eight hundred seventy-three have been baptized, and 72 have joined on profession of faith. This addition of 945 to the fold, indicates a gain in souls of 191 over the previous biennial period.

It has been our plan to liquidate all accumulated indebtedness and to operate the conference without incurring debt. The Lord has blessed this program, and we are glad to report the conference and corporation free from debt, with the exception of a \$1,000 note of long standing, which is held by an aged brother nearing his eightieth year. This note has been endorsed to the corporation, and will accrue to the cause at his death. Both the conference and the association are liquid, and we have a safe margin of operating capital cash in reserve funds to care for any emergency.

Our tithe for the last two years amounted to \$432,908.94, which shows a gain of 28 per cent, or \$94,703.11, over the previous period. Our per capita tithe at the close of 1937 stood at \$36.90 as compared with \$30.53 at the close of the last biennial period.

Foreign mission donations totaled \$225,837.09 for the past two-year period. This is a gain of more than 17 per cent over the previous period, or a gain of \$33,995.17.

Harvest Ingathering funds have shown a remarkable gain during the last two years. The total amount raised was \$72,012.09, which represents a gain of \$11,468.07 over the previous period of two years.

The total Annual Offering for the biennial period stood at \$6,712.33, which shows the remarkable gain of 123 per cent, or \$3,700.09. The Week of Sacrifice offerings showed

a fine gain of more than 28 per cent over the previous two years.

At the close of 1937 our Sabbath schools numbered 84, with a total membership of 6,216. Our offerings stood at \$106,554.60 for the biennial period as compared with \$94,739.51 for the previous period.

In Northern California our faithful workers and believers are conscious that the crisis hour of all human history is upon us, an hour of great peril and danger to the church of Christ. Satan has come down in great wrath, seeking by every means to lead men away from God. The most seductive influences are at work everywhere.

The remnant church must now meet the impact of these untoward and unholy influences with spiritually fit lives and physically fit bodies. God has given us a definite message of reform. We believe we are to erect at this time, in the midst of the prevailing iniquity of this degenerate age, a standard of truth and righteousness, of purity and Christian conduct, which will stand every test.

We must therefore be examples in all social relationships, in simple living, in economy, in consecration, and in sacrifice. Our homes must be model homes, our children must "be in subjection with all gravity." We must keep ourselves free from every worldly entanglement, from class prejudices, racial rivalries, or national and political animosities.

Ours must be lives of principle, not controlled by feeling or selfish desire. We are called to be examples of healthful living and temperance in this age of gluttony and excess, where disease abounds in an ever-increasing degree. We believe that our deportment should cause us to be discreet in our words, manifesting a cheerfulness which never falls to the plane of levity and cheapness, and a seriousness which stops short of morbidness and pessimism, a cordiality which never admits of familiarity, and a purity of speech which never descends to vulgarity or cheap wit. It is our privilege to shine as lights in a sin-darkened world.

We cannot be longer satisfied with ourselves when we are Christians merely in our mental assents or in our personal knowledge of the authority of Jesus over our individual lives. We see a great task that must be finished, and finished soon, and we believe that no man has the right to enjoy peace at the expense of another or prosperity in silence while others less fortunate are waiting in darkness for the help we might give. Jesus is coming, and men must know it. We have been called "to the kingdom for such a time as this."

This is my business and yours today. Whatever may be our avocation, this is our vocation; whatever our profession, this is our calling; this is our reason for being; this is our life. We are junior members of a divine partnership.

"We have no time to lose. We know not how soon our probation may close. Eternity stretches before us. The curtain is about to be lifted. Christ is soon to come. The angels of God are seeking to attract us from ourselves and from earthly things. Let them not labor in vain. . . . A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say, The perils of the last days are soon to come upon us. Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions.

"Minds that have been given up to loose thought need to change. . . . The thoughts must be centered upon God. Now is the time to put forth earnest effort to overcome the natural tendencies of the carnal heart. Our efforts, our self-denial, our perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. Only by overcoming as Christ overcame shall we win the crown of life."—*"Testimonies," Vol. VIII, pp. 314, 315.*

To these things we have rededicated our lives and our personal ministry, and are by God's help determined to press on with the original advent movement to its sure and soon-coming triumph.

LOUIS K. DICKSON.

Greater Possibilities in the Canadian Union

THE Canadian Union Conference gladly and heartily joins the Sabbath School Department of the General Conference in the diamond-anniversary membership campaign.

Past experiences have taught us in this field that the Sabbath School Department holds a very unique place in the advent movement. We have had apostasies, and no doubt they will increase the nearer we get to the end of time. The Sabbath school has helped us to hold our membership together doctrinally. We are told that "the Sabbath school should be a place where the jewels of truth are searched for and rescued from their environment of error, and placed in their true setting in the framework of the gospel."—"*Testimonies on Sabbath School Work*," p. 52.

Through this organization our conferences have been linked up in a very definite way in the world-wide missions program, for a very large per cent of the money raised for foreign missions has come through this avenue.

For the many souls brought into the truth, the Sabbath school should be given a large credit, for "the Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Id.*, p. 20. Without a Sabbath school, our churches would soon die spiritually, for a lively Sabbath school always means a growing church. What the Sabbath school has done in the past in the Canadian Union, it is doing today, and it will continue to do in the future. There are even greater possibilities ahead, when we once fully understand the real place the Sabbath school holds in the finishing of the work of God in the earth.

At the end of 1937 our church membership in the Canadian Union was 8,285; the Sabbath school membership at the same time was 8,307. Although the Sabbath school membership is a little larger than the church membership, yet we must not let this deceive us; for there are many children, as well as older ones, who are members of the Sabbath school but have not yet become members of the church.

For the first half of 1937 there was a gain of 187 in our church membership, and a gain of only 42 in the Sabbath school. This should cause us to launch out immediately on a program that will bring our missing church members into the Sabbath school. They should be gathered in first of all for their own sake, that they may be indoctrinated in the truth and be better prepared to stand in the crisis hour which is before us. Then they should be brought in for the sake of the world-wide missions program, for every new member of the Sabbath school means added financial aid for foreign missions.

We shall do our part to gather into the Sabbath school the missing members, not only during this special campaign, but in all months that are to follow. W. B. OCHS.

Evangelism in Baltimore

BALTIMORE is one of the oldest cities in this country. Lord Baltimore, of the Calvert family in the Irish peerage, obtained from Charles I in 1632 a grant of territory, which was named "Maryland" in honor of the queen. Shortly after this, the first settlers appeared on the site of the present city, and in 1729 the place was named Baltimore in honor of Lord Baltimore. In size it is the second seaport on the Atlantic coast, and its inhabitants number about 805,000.

A year ago we were called to this city for pastoral and evangelistic work in the First church. In September we opened a series of meetings in Sports Center, a very large building which is used for ice skating during the winter months. We could get the building for only seven weeks. We were well satisfied with the large number of people who came to the meetings, and the deep interest shown by them. The church gave its most loyal and hearty support by faithful attendance and by working for the success of the meetings.

The names of more than 500 persons were on our visiting list, and our faithful home missionary secretary and his wife sent *Present Truth*, twenty issues, to this number. These papers brought very gratifying results in helping to win souls. Five of the sisters of the church have done excellent volunteer Bible work, and at times as many as 150 people have been taking studies. Thus far about 70 have been baptized, and 80 others are in classes and have already acknowledged the binding claims of the Sabbath. Numbers of them are beginning to keep the Sabbath, and are coming to church.

The financial income of the church was very good during 1937, when more than \$20,000 was given in tithes and offerings. The great need in this city at the present time is to have a larger church building. The seating capacity of the church auditorium is about 300, and the membership is now about 340, plus the many children and visitors who come week by week. Our few months' experience in this city has convinced us that God has many, many honest souls here who will take their stand with this people and who will help finish the work.

As we turn our faces toward the needs of Africa, we can truly say it has been a rare pleasure to labor with the church and conference officials in this great center of activity, and we pray that God will lead on this loyal people to see a finished work when Jesus comes.

ELDER AND MRS. E. L. CARDEY.

Evangelistic Workers and the Fruit of Their Labors in Baltimore, Maryland



Southern California Junior College Colporteurs

SOME time ago O. Montgomery was moved to speak of our colporteur work in the following forceful language:

"I feel that we have come to the time when every leader and every minister in this cause ought to take upon his heart in a new and larger and more definite way the responsibility and the burden of encouraging our people who have a Christian experience and a burden for souls to go out and sell our literature. The scattering of the printed page is one of the mightiest, most profitable, and most economical means that God has placed in the remnant church for warning the people of His soon coming. In this time of depression, when we have to drop out ministers and cannot hire those coming out of college, we should encourage them to enter the colporteur work."

These words from our beloved Elder Montgomery constitute excellent counsel to our young men and young women who are receiving training in our colleges and academies for missionary endeavor. The accompanying picture shows a group of young people who have solemnly set themselves to the task of selling our message-filled books and magazines during the coming summer months. With the exception of Professor E. E. Cossentine, president of the college; Everett Everest, of the union branch; Walter Lind, my associate in the union; J. D. Leslie, of the local conference; and myself, the remaining number of the group are all student colporteurs.

Because of the preliminary work of Professor Cossentine and his associate teachers in behalf of the colporteur work, it was not a difficult task to persuade these fine young men and young women to prepare themselves for service in the field of evangelistic canvassing. May God richly bless our young people who have it in their hearts to go out into the streets of the cities and find the sheep that have strayed from the fold. Our books and magazines, combined with the spiritual training and enthusiasm of these youth, will provide a tremendous factor in determining the final destiny of many who have lost their way in the paths of sin. Pray for the success of these young people.

E. M. FISHELL.



Student Colporteurs of Southern California Junior College

Medical Institute at Boulder

AN interesting and profitable medical institute was recently held at the Boulder-Colorado Sanitarium. More than thirty physicians, dentists, and conference workers gathered from various parts of the territory of the Central Union Conference for this council, as well as a large group of nurses and friends from the Boulder and Porter Sanitariums.

J. F. Piper, president of the Central Union Conference, and the union committee, made the kindly gesture of inviting the physicians and dentists practicing in their field to attend this meeting. The conference assisted in their transportation, and entertained the delegates at the sanitarium during the week-end institute.

This council was not a technical medical meeting, but was called chiefly for the purpose of binding together more closely the medical work and the gospel ministry in the conference program. Ways and means of promoting health education and genuine medical missionary work were studied by the medical and conference workers who attended the council.

Elder Piper, who was to have made the opening address, was unable to attend, on account of illness. S. J. Lashier represented the union in the opening session and read an earnest message of welcome from Elder Piper. J. L. Mc-

Elhany, I. J. Woodman, and the writer were in attendance from the General Conference.

The opening meeting on Friday night was devoted to the study of why Seventh-day Adventists have a health message, its place in denominational work, and our personal relation to it.

The Baptist brethren had very kindly provided their commodious church for our use Sabbath morning. Elder

McElhany gave an inspiring message to the large audience which filled the auditorium.

Sabbath afternoon Elder McElhany spoke again briefly, this time on the health reform program in its relation to our message. He made clear the fact that the principles of healthful living are a part of the gospel of saving truth for this time.

The promotion of health education in our churches, schools, and camp meetings, and the fostering of medical missionary enterprises, were presented by the writer. The purposes and objectives of the Medical Missionary Association were explained. Each of the physicians in attendance spoke of his accord with these ideals and gave assurance of his support and cooperation in actively fostering these endeavors.

On Saturday evening, Elder Woodman gave an interesting recital of his travels in visiting the graduates of the College of Medical Evangelists, and told of many opportunities for witnessing which come to our physicians, and of some striking results of their faithfulness. E. L. Branson, president of the Missouri Conference, and V. G. Anderson, president of the Colorado Conference, each spoke briefly of their appreciation of the medical work and the cooperation of physicians in their fields.

The Sunday morning session was devoted to the study of sanitarium work, and ethical relationships existing between the institutions, and between the institutional staff and the private practitioner. Means of mutual cooperation between the sanitariums and private physicians were discussed, and many helpful suggestions were made. This session was characterized by an enthusiastic, friendly, and cooperative attitude. The Spirit of the Lord was manifestly present, and our hearts were warmed as the various delegates expressed their views and assurances of interest in and support of conference and institutional work. There was a unanimous request that a meeting of this character be made an annual event in the Central Union Conference.

During these meetings we were specially favored by a liberal selection of appropriate choral and special vocal numbers very ably given under the direction of W. H. E. Strate.

The General Conference Medical Department appreciates the cooperation of the Central Union committee in providing the opportunity for meeting with these groups. We believe institutes of this character can be made the means of a more thorough and cooperative union of gospel ministry and medical ministry. We trust that many such opportunities shall arise in other union fields for advancing these lines of endeavor.

Pray that the combination of medical missionary work with the ministry of the Word may be greatly prospered.

H. M. WALTON, M.D.

Florida Sanitarium

I HAVE had the privilege of spending a little more than a month at the Florida Sanitarium in response to a call to lighten the burden of Dr. C. W. Lynn, their present acting medical director. During the winter months there is always an influx of tourists from the North who come to enjoy the Florida climate. This past winter the sanitarium had an unusually large patronage, numbering at one time one hundred and eleven. The burden of caring for these patrons rested upon two physicians, Doctor Lynn and Dr. L. S. Christensen. Dr. H. A. Green, of the staff of the Boulder-Colorado Sanitarium, has consented to spend his winters here for the last three years. But owing to the death of Doctor King, acting medical director of the Boulder Sanitarium, Doctor Green found it necessary to return earlier than he had planned. This explains the call for me to finish out his contemplated stay.

I have been most favorably impressed with the sanitarium and surroundings. Its location cannot be surpassed, situated as it is in the outskirts of Orlando near Winter Park's southern city limits, overlooking Lake Estelle. The institution was opened thirty years ago.

I cannot conceive of a more attractive city than Orlando. It is well named "The City Beautiful." The winter climate here is ideal, and even during the greater part of the summer it is not as warm as it is in many parts of the North. I think this is not generally known. During the year 1937 only on one day did the thermometer rise as high as 95° F., and then only for part of the day; a shower brought it down to 80°. The average summer temperature, I have been informed, is less than 80° and the winter temperature is about 65°. The average rainfall is 52 inches. These rainfalls occur in summer when most needed to cool off the atmosphere. I am told that sunstrokes never occur here.

In 1920, Orlando had a population of only 9,282. The present population is about 36,000. During the winter months there are from 25,000 to 30,000 visitors. The city covers an area of about twelve square miles and has 155 miles of paved streets, while 325 acres of the city are in public parks. The streets and parks are well shaded by large live oaks and water oaks, and beautified by shrubs and flowers.

There is a distance of a little over 100 miles between the Gulf and the Atlantic Ocean. Orlando lying midway between these two points, she, therefore, has the benefit of the breezes from both. The altitude of the city is about 111 feet.

There are more than 700 lakes in Orange County, in which Orlando is located, and nearly the same number in Lake County, adjoining. These lakes vary in size, one in Lake County being eighteen miles in length and eight miles wide, and another fifteen miles long and three miles wide. All of the lakes, however, are beauty spots. The water is always clear, being fed by underground springs. There are 32 beautiful lakes within the city limits. These are well cared for, and along their banks flowers are very much in evidence. Neat little homes are built around them. During the warmest weather there is usually a gentle breeze coming over these lakes, which aids greatly in maintaining a uniform temperature.

Orlando is made up of a good class of citizens who have come here from the North, many of whom have lived here for years. But few of foreign tongues are found here; hence Orlando is spoken of as "The Friendly City." I am certain that as this center becomes better known, many will come, not merely to spend two or three months in the winter, but to remain for a longer period. Some will undoubtedly decide to remain permanently.

Florida Sanitarium and Hospital, Orlando

With such a climate and amid surroundings so enticing, there exists no reason why the Florida Sanitarium should not have a good patronage in winter and a fair patronage throughout the year.

Doctor Lynn and his associate, Doctor Christensen, have done most faithful work. The burden resting upon Doctor Lynn as surgeon, physician in chief, and for a time as medical director, has been especially heavy, and has made it necessary to extend a call for additional help. Dr. C. J. Larsen, who has for several years been connected with the Melrose Sanitarium, has consented to accept the position of medical director.

One of the greatest and most pressing needs of the institution at present is a well-equipped modern hospital. This they must have in order to meet the demands of their ever-increasing number of surgical and obstetrical cases. A new building is now in process of erection to afford treatment rooms and offices. This has been very much needed for a long time, and will add greatly to the efficiency of the sanitarium.

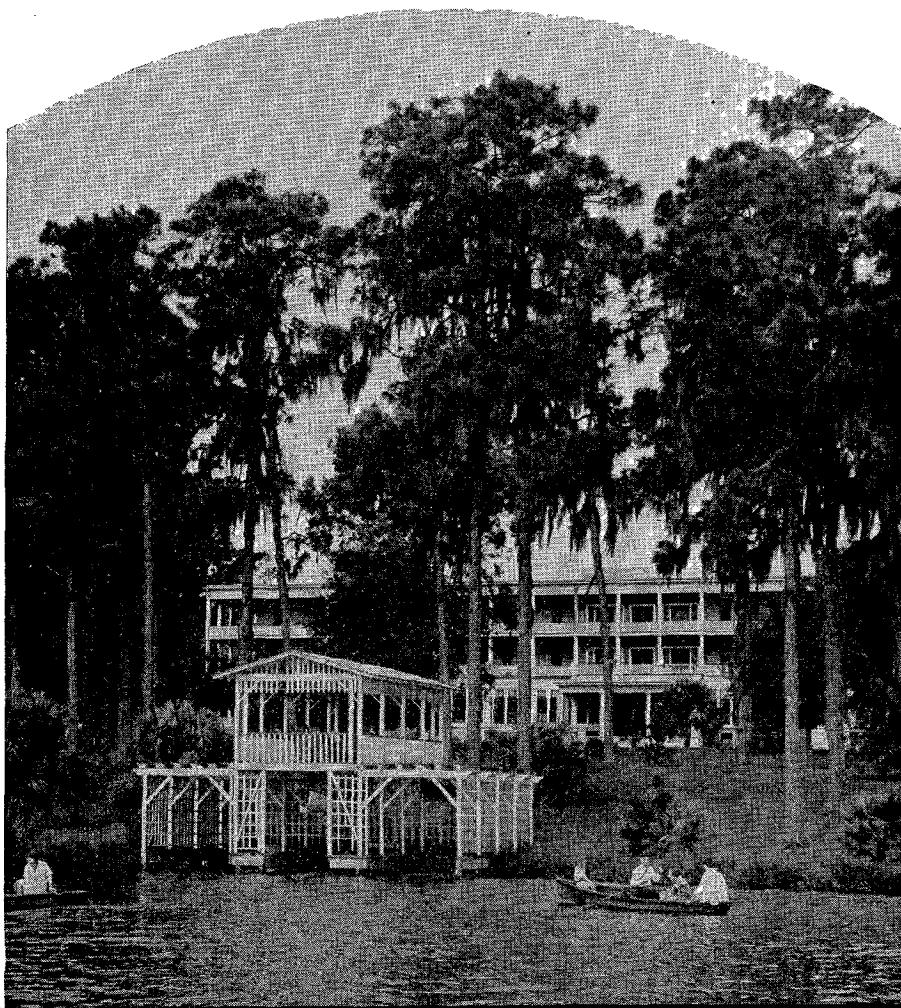
A good spirit permeates the institution. Elder Crisler, who has been here doing faithful, efficient work for many years, with his associates, have succeeded in maintaining a good spiritual atmosphere among nurses and workers. This I consider one of the sanitarium's greatest assets. I predict a bright and promising future for the Florida Sanitarium.

D. H. KRESS, M.D.

Pacific Union College

It was the writer's privilege to join W. I. Smith and his teachers and students in the Spring Week of Prayer at Pacific Union College, which nestles among the beautiful hills of northern California in an environment most favorable to the quiet, studious atmosphere of a Christian school.

An excellent spirit prevails at the school, and it was a satisfying experience to see the results of the steady, consistent work done by the teachers along spiritual lines throughout the year. On the first Sabbath of the Week of Prayer, fourteen young people, who had been members of the baptismal class, went forward to be buried with Christ in baptism. This quiet, persistent work, carried on day by day by teachers for the spiritual well-being of their students, provides a background of influence which young people feel



and remember long after ordinary lessons are forgotten. The Week of Prayer was characterized by the quiet working of God's Holy Spirit, deepening and enlarging the Christian experience of students and bringing personal victory through prayer, confession, and consecration.

Even though Pacific Union College is located away from the distracting influences of the city, a number of towns are within easy reach of the missionary bands organized in the college. In several of these towns, evangelistic efforts are being carried forward by students under the guidance of W. R. French and E. H. Emmerson. Not only do these evangelistic efforts serve to spread the advent message, but many promising workers are being discovered and given experience. These ministerial students organize their efforts, prepare their own advertising, and follow up the interest which they develop. Just how meaningful these student efforts must be to the world field may be seen from the fact that 32 foreign countries are represented at the college. One young man from South America told with great enthusiasm about his experiences and his plans for the meetings in which he was carrying responsibility. He plans to take up evangelistic work in South America as soon as he finishes his preparation.

The college has enjoyed an excellent attendance this year, having enrolled 540 on the college level and 90 in the secondary grades. One hundred sixty are finishing literary and professional courses, of which number 65 are completing full four-year college courses.

God has greatly blessed Professor Smith and his fellow teachers during this year, and Pacific Union College is making a good contribution to the work of Christian education and to the cause of God in the training of strong, young workers who look forward to a part in the finishing of the Lord's work.

ALFRED W. PETERSON.

NORTHERN NEW ENGLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS

NOTICE is hereby given that the eighth biennial session of the Northern New England Conference of Seventh-day Adventists will be held in the Congregational church on Pine St., near City Hall, Lewiston, Maine, July 7-10, 1938. The first meeting will be held at 7:30 P.M., July 7, 1938.

The purpose of this meeting is to elect officers for the coming biennial term, to receive reports, and to conduct such other business as may properly come before the delegates. Each church is entitled to one delegate for the organization and one additional delegate for each ten members. Unorganized companies of believers within the conference territory shall be represented by the delegates at large. All employees of the conference holding conference papers are delegates at large, and all visiting representatives of the General Conference and the Atlantic Union Conference are delegates at large.

C. M. BUNKER, *President*.
J. E. EDWARDS, *Secretary*.



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NORTHERN NEW ENGLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS, INCORPORATED

NOTICE is hereby given that the regular biennial meeting of the members of the Northern New England Conference of Seventh-day Adventists, Incorporated, will be held in connection with the eighth biennial session of the Northern New England Conference of Seventh-day Adventists held in the Congregational church on Pine St., near City Hall, Lewiston, Maine, July 7-10, 1938. The first meeting is called to convene at 11 A.M., July 8, 1938. The delegates to the Conference, unincorporated, are delegates to the corporation. The purpose of the meeting is to elect a Board of Trustees for the coming biennial period, to make any necessary minor changes in constitution and bylaws, and to transact such other business as may properly come before the delegates.

CLEO M. BUNKER, *President*.
JOHN E. EDWARDS, *Clerk*.

NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS

THE ninth biennial session of the New York Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Union Springs, N.Y., July 1-10, 1938. The first meeting is called for 10:30 A.M., Sunday, July 3. The purpose of this meeting is to elect officers for the ensuing term and to transact such other business as may properly come before the session.

W. H. HOWARD, *President*.
J. B. FRANK, *Secretary*.

NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

NOTICE is hereby given that the regular biennial session of the New York Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting at Union Springs, N.Y., July 1-10, 1938. The first meeting is called for 10:30 A.M., Monday, July 4. The purpose of this meeting is to elect officers and trustees for the ensuing term, and to transact such other business as may properly come before the session. Delegates to the New York Conference of Seventh-day Adventists are members of the Association.

WALTER H. HOWARD, *President*.
JOSEPH B. FRANK, *Secretary*.

MAINE CONFERENCE ASSOCIATION

THE annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in the Congregational church on Pine St., Lewiston, Maine, July 8, 1938 at 2 P.M., for the election of trustees, and such other business as may be necessary and convenient to transact at that time.

CLEO M. BUNKER, *President*.
HERBERT R. ROLFE, *Clerk*.

Camp Meetings for 1938

ATLANTIC UNION

Northern New England July 7-10
Greater New York Conference Session June 20-22
Southern New England June 24-July 3
New York July 1-10

CANADIAN UNION

Ontario-Quebec July 1-10
Manitoba-Saskatchewan July 11-17
Alberta July 14-24
British Columbia July 28-Aug. 7
Maritime Aug. 18-28
Newfoundland Aug. 31-Sept. 6

CENTRAL UNION

Colorado, Boulder June 9-18
Wyoming, Casper June 14-18
Kansas, Kansas City (Colored) Aug. 25-28
Nebraska, Lincoln July 7-17
Missouri, Columbia Aug. 19-27
Missouri, Columbia Aug. 26-Sept. 4

COLUMBIA UNION

Potomac, Washington, D.C. (Colored) June 16-26
Chesapeake, Catonsville, Maryland June 16-26
New Jersey, Trenton June 30-July 10
E. Pennsylvania, Wescosville, Allentown July 7-17
West Virginia, Parkersburg Aug. 4-14
W. Pennsylvania, Saltsburg Aug. 12-21
Ohio, Mt. Vernon Aug. 18-28

LAKE UNION

Indiana June 9-19
Michigan—Upper Peninsula June 16-25
Illinois June 16-25
Wisconsin June 23-July 3
Michigan Aug. 23-Sept. 4

NORTHERN UNION

North Dakota, Jamestown June 10-18
South Dakota, Huron June 10-18
Minnesota, Anoka June 16-26
Iowa, Cedar Falls Aug. 26-Sept. 3

NORTH PACIFIC UNION

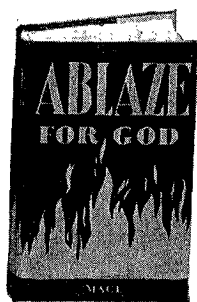
Upper Columbia, College Place June 10-18
Idaho, Smiths Ferry June 20-25
Montana, Bozeman June 28-July 3
Oregon, Gladstone July 21-31
Washington, Auburn July 28-Aug. 7

PACIFIC UNION

Central California July 29-Aug. 7
Santa Cruz Aug. 29-Sept. 7
Arroyo Grande Aug. 4-14
Southern California, Lynwood Aug. 4-14
Nevada-Utah Aug. 4-14

SOUTHWESTERN UNION

Arkansas-Louisiana July 28-Aug. 6
Texas Aug. 5-13
Oklahoma Aug. 11-20
Texas Aug. 19-27



Ablaze for God

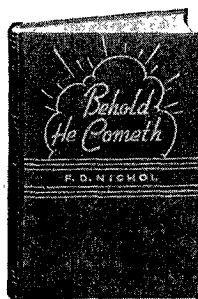
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This book presents the solemn truths of the unexpectedness of the advent of our Lord, warns against the dangers that distinguish the last days, and offers counsel on how the believer may grow in grace in preparation for the day of God. The book breathes a spirit of intense conviction that the end is very near, nearer than most of us believe. Emphasis is placed on the Bible warning that the devil has come down with great wrath, knowing that he has but a short time, and that he has placed new snares for our feet, more subtle than in any past age.

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BOOK AND BIBLE HOUSE

OF SPECIAL INTEREST

Writing under date of May 25, H. K. Christman, circulation manager of the Southern Publishing Association, says:

"Our *Watchman* Week returns will be the finest reaction we have had since this special annual campaign was set in operation several years ago. Our *Watchman* subscription list has increased by more than 3,000 during the past sixty-day period, and of course this is largely the result of the promotional efforts of the special campaign."

"We have had much to encourage us here in Bombay, India, during the last few months," writes R. H. Pierson. "New interests are constantly springing up as the result of faithful witnessing on the part of our church members and as the result of little efforts we have held in various suburbs of the city. We shall baptize more candidates during the first six months of 1938 than we had members in the Bombay church when we came to the city two and a half years ago."

A LETTER from J. L. Brown, mailed in La Paz, Bolivia, dated May 2, says:

"We have had wonderful meetings in the Lake Titicaca Mission and also here in Bolivia. The Lord has blessed us in our workers' gatherings. New courage has come to mission station directors and all the workers in general. We believe sincerely that a new day of progress has dawned for the Inca Union. A new vision of evangelism has been revealed to every worker, both Indian and white. We pray that a more extensive and intensive work may be carried on in Peru and Bolivia in the future."

THIS word from China comes, under date of May 5, from Miss Bessie Mount.

"The cruel war continues, but in spite of the many difficulties we are meeting, there is much to encourage us. Our people are proving themselves loyal and true in many touching ways. A number of our young people who are serving in the military hospitals are winning praise and high esteem from those under whom they are working. In one such hospital, eight members of the staff were baptized recently as a result of the witness of eight Seventh-day Adventist youth who are working there."

"Burn It Down"

IN one section of East Africa where much growth was noted among the Adventist believers, men were instigated to claim the land of certain of our members. Our African evangelist was told that he could not erect a church building in the district. If such were built, he was informed, it would be burned down. Even a prayer house, he was told, could be put up only after government permission had been secured. A company of Adventists were anxious to have a place of meeting; so they built a prayer house on their land. When the building was completed, a complaint was lodged, and the government official went to the district to investigate. He found the building and called on the chief, who was an Adventist. The officer said, "You must burn down this building."

"Why?" asked the chief.

"Because you had no authority to build it."

"But," said the chief, "the Moslems have their buildings for worship in the villages. Other missions have their buildings for the same purpose, and they do not have to ask for permission to build. Why can't I do the same?"

"Burn it down," continued the officer.

"No, sir," said the chief. "I shall not burn it down, but if you have the authority to do so, you do it."

That suggestion placed the official in rather a difficult situation; so he turned and quietly walked away. The building stands, and is regularly used for the purpose for which it was erected.

W. G. TURNER.

An Impressive Service

IN an impressive annual service in the Union College auditorium, on Friday evening, May 27, golden cords were hung for nine former Union College students who have gone as missionaries to foreign fields within the past year.

On the wall back of the speakers a large illuminated picture of Union College greets the audience. From the base of this picture golden cords extend to the two hemispheres, one on the right and one on the left. For every student leaving the college for missionary service in lands afar, Union College hangs a cord emblematic of the bond between the college and the student. Standing in the shadow of this wall decoration, Professor Andreassen said, "It is not enough that a college be established to teach ordinary branches of knowledge; students must also be trained to give themselves in service for others. During the last forty-eight years, more than five hundred missionaries have gone to overseas service from Union College. This is an example of how effectively the college meets its objective."

Four students hung the nine golden cords for the following former Union College students who have left the United States within the past year: Mr. and Mrs. Howard H. Mattison, India; Della Rice, China; Mr. and Mrs. D. A. McAdams, Cuba; Mr. and Mrs. Donald J. von Pohle, Argentina; William C. Goransson, Peru; and Edna Simon, Hawaii.

On the platform with the speakers were seated Mr. and Mrs. Alex J. Reisig, who are under appointment to go to Brazil, Mr. and Mrs. Earl L. Gardner and Mr. and Mrs. Otto H. Christensen, who are returning to India and Mongolia, respectively, after a year's furlough. Golden cords will be hung for these six in a subsequent ceremony.

G. D. HAGSTOTZ.

Temperance Literature

You should read the editorial in this issue, by F. D. Nichol, relating to the present temperance situation. In conclusion Brother Nichol urges our people to circulate temperance literature. We have some fine literature of this nature. We wish to call special attention to two books which have just been issued by the Pacific Press Publishing Association. One, "SCIENCE SPEAKS—to Young Men on Liquor, Tobacco, Narcotics, and Marijuana," by George Thomason, M.D., is an appeal which should be read by the young men of the church, and then passed on to their young men neighbors and associates. It is calculated to do a large amount of good. Doctor Thomason considers the question from a scientific standpoint, and his thorough training as a physician and his wide experience enable him to speak with authority.

A second book, "PLAIN FACTS—for Girls and Young Women on Tobacco, Liquor, and Narcotics," by Belle Wood-Comstock, M.D., in collaboration with Alonzo L. Baker, is a book which all our girls and young women should carefully read. Doctor Comstock deals with these questions from the viewpoint of her long and varied experience as a physician. Seventh-day Adventist young women need this instruction. We believe that after reading "Plain Facts" they will be filled with an earnest desire to place this fine publication in the hands of the girls and young women in their neighborhood.

A special issue of the *Signs of the Times* has been prepared for circulation to meet the present crisis. The following excellent articles by these well-known writers indicate the nature of this number:

"The Fountain of Tragedy," by Charles S. Longacre, secretary, American Temperance Society. "Let Liquor 'Save' the Country!" by George A. Flanagan. "What Drink Does—The Testimony of Drinkers' Relatives," by Murl Vance. "How Much Liquor Makes a Man Drunk?" by H. W. Vollmer, M.D., superintendent of the St. Helena Sanitarium. "The Alcohol Addict, Cause and Cure," by Grace Clifford Howard, research secretary, Scientific Temperance Federation. "What Will a Man Pay?" by Josephine Cunningham Edwards. "Driving the Nation to Drink"—How liquor interests are forcing the bottle into the American home, by Hon. Morris Sheppard. (Speech before the Senate of the United States, January 15, 1938.) "The 'Wreckard' of Alcohol," by W. G. Calderwood, secretary Temperance Facts Bureau. "A Matter of Choice" (A True Story), by Grace Boteler Allen. "The Bible and Temperance—Secret of Health and Happiness," by John L. Shuler.

Regarding this special number of the *Signs*, J. R. Ferren, circulation manager, writes:

"We are going to have a very interesting time with this special issue on temperance. Already orders are coming in from W.C.T.U. women who have seen it. Our own conferences are taking hold of it in a fine way, and we can tell from the reaction, that our own people sense the need of the messages it contains, and will use it liberally."