

God's Care for His Own

BY W. G. TURNER

AMONG the Kikuyus, of Kenya, many methods have been attempted to hinder our efforts for this needy people.

In one center, government officers were informed that the Adventists were conducting a day school without the necessary permission. An officer who was advised to visit this center, was told that it would be best to go on Saturday, for that was the day when most of the students appeared to be in attendance.

He noted the complaint, and later visited the district. He chose Saturday as his visiting day, in order to find the students in a large number attending this supposedly unauthorized school.

After walking through the woods for some miles, he finally found a nice building filled with more than two hundred people. When he reached the entrance, the teacher saw him, and immediately told the people to stand up, a sign of respect always given officials in Kenya.

The officer noted this action, and walked to the teacher, Hezekiah, and said, "Are you the teacher?"

"Yes, sir," replied Hezekiah.

"Where is your blackboard?" asked the officer.

"I do not have one, sir."

"Where are your slates?"

"We do not have any slates."

"Where are your lesson books?"

Taking his Sabbath school lesson pamphlet, Hezekiah showed this to the officer, saying, "This is our only lesson book, sir."

The officer looked it through, and then noticed people sitting in groups. He said to Hezekiah, "Do you have classes?"

On being told that classes were conducted, the officer asked to be taken to different ones, and instructed each teacher to continue with his or her work.

This was done, and as this officer noted the questions and listened to the answers readily given, he was deeply impressed. He found that the people could answer the questions of the Sabbath school lesson pamphlet in an intelligent way.

After visiting several of the classes, he called Hezekiah to him and said, "I am very much pleased with the order you have here and the respect you and your people showed me when I came here. You astonish me with your Sabbath school work and your pamphlet and the way in which these people understand the Bible. I am told that you are an evangelist, and that you travel over a lot of country, telling the people the things you believe."

"Yes, sir," said Hezekiah, "I rarely sleep two successive nights in one village. I go everywhere."

The officer said, "Go right ahead with your efforts. You are doing splendid work."

He reported to those lodging the complaint against us that the charges were not true. And so the work goes on.

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

The Value of Prayer

Part Four

KEEPING GOD'S COMMANDMENTS

"WHATSOEVER we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

By no works of our own can we gain the righteousness of Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. Christ in us will do the works of Christ. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

The evidence of our fellowship with the Lord will be seen in our love for and obedience to His righteous requirements. And only as we come to the Lord with a consciousness of renunciation of sin on our part can we take hold of His promises with faith. If we are conscious of living in sin when we come to God for help, the sin of which we are daily guilty will rise up before us like a great mountain and shut out God from our vision. It is to this the apostle John refers when he says: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:21, 22. How greatly this emphasizes the need of our parting company with sin, of our not regarding iniquity in our hearts or practicing it in our lives.

THE HABIT OF PRAYER

One Christian writer has said that when it becomes the habit of the soul to commune with God, the power of the evil one will be broken. The habits of life are made up of a long series of acts or words of the same character. A habit becomes a part of our life. We perform it unconsciously. Several years ago I changed my office room. I had gone to the old room day after day for a number of years; so even after I changed my room, I found myself unconsciously turning in that direction, and sometimes I would stand before the door of the old room before I was aware of my mistake.

When one forms the habit of prayer, in every hour of need he unconsciously turns to God. He does not have to stop and reason, Now I'll go and pray; but as he faces danger, as he senses his need, his thoughts instinctively turn to the Lord for help. It is in this way that he prays without ceasing. We need to pray much in order to form in our lives the habit of prayer. We need to exercise persistence in all of our Christian experience,—persistence in the study of the word of God, persistence in well-doing. And we need to exercise this same persistence in prayer to God. If the answer to our requests does not come at once, we are to pray on. If the light does not

break through, and we fail to see clearly the leading of the Lord, we are to pray on. We are to pray on and pray through. Pray through the darkness; pray until light breaks.

PERSISTENT PRAYER

Why does the Lord apparently turn aside the first petition addressed to Him, but respond to persistent pleading? Is it because He failed to hear us at first? Was He indifferent? Did He need to have His interest in our behalf awakened? No, indeed. God's ear is ever attentive to the cry of His children. Sometimes, in His great wisdom, He delays the answer in order to enlarge our vision and increase our faith. Then, too, in answering prayer, the Lord oftentimes works through means and agencies. Perhaps as soon as our prayers ascend to Him, He sets in operation means whereby these prayers could be answered.

We have a beautiful illustration of this in the experience of the prodigal son. He left his home and went into the world. He spent all of his money in revelry and excesses. During all this time his heart-broken father was praying for his return. But it was not until the prodigal was brought into dire distress that his heart turned back again to the home of his childhood. When he was reduced to penury and lacked for bread, he remembered that in his father's house there was an abundance and to spare, and so he resolved that he would return and seek his father's forgiveness. The Lord answered the persistent prayers of the father in the end.

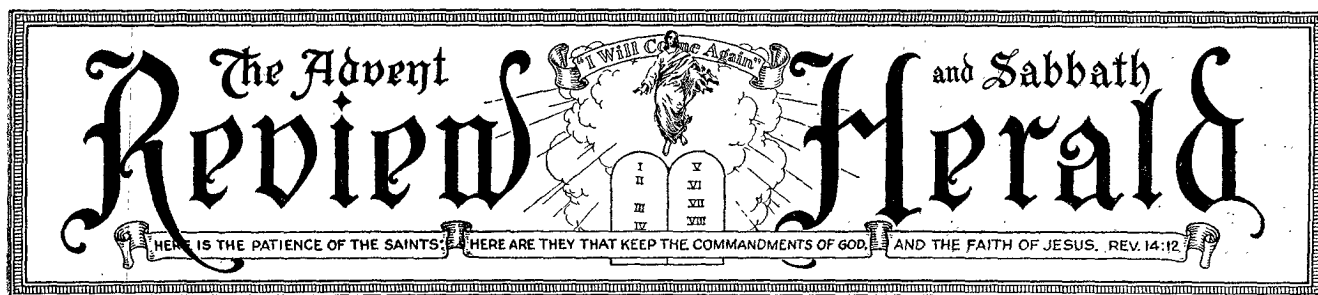
And this is an encouragement to you, dear parents, today. Have you a child who has wandered from the homefold, who has forgotten you, who is lost in the pleasures of sin? And are you crying out to God for his return? Do not become discouraged. The Lord may have already set His hand to bring about the recovery. He may be permitting that child to go through experiences that will lead him to see the foolishness of sin, the result of following his own ways. It may be that thus his heart will be turned back again to the God of his parents.

BELIEVING WHILE WAITING

The book of Psalms is one of the most wonderful books in the divine record. In its study the human mind finds an answer to almost every mood that possesses it. Are we cast down and discouraged? The psalmist passed through this experience. Are we beset round about by enemies who are speaking evil of us? David knew of this experience. Are we joyful and triumphant in God? We can find the psalmist, in his experience, rising to the very height of joy and rejoicing. But he did not always obtain a speedy answer to his prayer. We have in the twenty-seventh psalm this statement:

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." He

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Great Blessings Awaiting the Church

BY A. V. OLSON

IN the fourteenth chapter of the book of Revelation, the Lord gives us a graphic word picture of His remnant church in action, and a brief but comprehensive statement of the threefold message to be borne to the world by this church in the closing days of earth's history. The revelator saw the advent church represented by three angels flying swiftly through the midst of heaven, hastening on to every nation, kindred, tongue, and people with God's final message of mercy and warning.

Those of us who are now on the stage of action, have lived to see this prophecy fulfilled in a large measure. Already the advent movement has entered more than 375 countries, islands, and island groups. In more than 700 tongues and dialects, the message of Revelation 14 is now being proclaimed around the earth. Day and night, the movement is growing in extent and power.

In the eighteenth chapter of Revelation, the prophet tells us that he "saw another angel come down from heaven, having great power; and the earth was lightened with his glory." It is evident that this angel does not represent a movement or message that is separate and distinct from that which has been brought to view in chapter 14, for the message of this angel, as stated in the second verse, is identical with the message of the second angel of the fourteenth chapter. No, it is not a new church with a new message that is here brought into view, but rather a new experience in the advent movement. As the aged prophet watched the remnant church in action, he saw it gripped with a new and mighty power. He saw new life, new activity, new progress.

This must have been the experience referred to by Mrs. White in "Testimonies," Volume IX, page 126:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."

From the foregoing, it is clear that there is to be "a great reformatory movement among God's people." A "spirit of intercession" will come into the church.

The sick will be healed, and miracles will be wrought. On every side, doors will be thrown open to the proclamation of the truth, and hundreds and thousands of our members will go from house to house, visiting families, and opening before them the word of God. Hearts will be convicted by the Holy Spirit, and a spirit of genuine conversion will be manifested.

This blessed experience will not come to the church without any effort on her part. It will come when she turns to God with her whole heart, puts away her sin, and arises to finish the work. God stands ready to do His part, and He is waiting for the church to do her part.

A Last-Day Prophecy

In the second chapter of Joel, which has a special application to the last days of this world's history, the Lord says to His people, "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn to the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Then, speaking to His ministers, He says: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them."

In this same chapter, God promises that when His remnant people will thus earnestly and unitedly seek Him, He will do great things for them. "Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. . . . Fear not, O land; be glad and rejoice: for the Lord will do great things." After these blessed and cheering promises, follows that most precious promise of all—the promise of the latter rain. Says the Lord: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you

the rain, the former rain, and the latter rain in the first month." And in the following verses He repeats the promise that He will pour out His Spirit upon old and young for service.

Ministers to Lead

Just as God expects the ministers to lead His people into this earnest seeking of God that will result in the outpouring of His Holy Spirit for service, so He also looks to His ministers to lead His people into that fuller experience in active and enthusiastic labor for the salvation of souls already mentioned. Through His chosen servant, the Lord has told us that "those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. . . . The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—*Id.*, pp. 116, 117.

The Lord considers this question of enlisting the whole church in earnest labor for souls of such vital importance that He tells us, "There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor."—*Id.*, p. 117.

We cannot escape the conviction that the time has fully come for the remnant church to enter into the experience foreshadowed by that "other angel" of Revelation 18. The Lord is patiently waiting for His church to "awake" and put on her beautiful garments. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Again He says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." What God wants from His church now is prayer and action. He wants us to live the truth, and to proclaim the truth. The end is nearing, and we have no time to lose. We must now press together and press forward. A new enthusiasm for God and His cause must grip our hearts. Our souls must be on fire with a holy zeal. In our labor for others, we must manifest the same earnestness that our Master manifested. When the people of His day saw Him in action, they remembered that it was written of Him, "The zeal of Thine house hath eaten Me up." John 2:17.

The apostles labored with such power and enthusiasm that it was said of them that they "turned the world upside down." Acts 17:6. If we are to turn "the world upside down" for God today, we must have the same unflagging zeal, the same driving, unconquerable enthusiasm for the Lord and His sacred cause. We must never forget that "in proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—*"Prophets and Kings,"* p. 263.

As mentioned earlier in this article, much has already been done to carry the threefold message into all the world. Many have toiled and sacrificed for the extension of the message, both at home and abroad. God has abundantly blessed these efforts, and a strong work has been established. We all thank God for what has been accomplished.

Only a Beginning

We also rejoice as we see signs of a revival among God's people. In many places the Spirit of God seems to be at work as in the days of Haggai, the prophet,

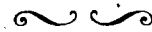
stirring up leaders, workers, and members, leading them into a fuller consecration, and a wider and more intensive service. Showers of blessings seem to be falling in divers places, and a marvelous ingathering of souls is being witnessed.

But this is only a beginning, as it were. Many are still asleep in Zion. Many are still doing little or nothing for the salvation of souls. All must be aroused from their slumbers. All must be enlisted in service. When this is done, the Lord will pour out copious showers of the latter rain upon His faithful, willing people, and wonderful will be the results. Multitudes will then be won for Christ. The scenes that followed the outpouring of the "former rain" on the apostolic church will "be repeated with greater power."

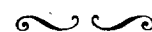
Mrs. White, in speaking of how the disciples, weighted with a burden for souls, claimed the endowment of the power that Christ had promised, says: "Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*"Testimonies,"* Vol. VIII, p. 21.

As the church moves forward in the power and glory of the Holy Spirit, and the proclamation of the threefold message swells into the loud cry of that "other angel" of Revelation 18, the wrath of Satan will be stirred up against the remnant church, and Satan will declare war against God's faithful commandment-keeping people. Through human agencies, he will seek to hinder and overthrow their work. Terrible as these efforts will be, they will not succeed. "Human power did not establish the work of God, neither can human power destroy it."—*Id.*, Vol. VII, p. 170. "The Lord is our helper. He will guide us in all matters, if we will trust in Him. One thing is certain: We must have faith in God,—faith that He will arrange matters in a way that will enable us to work successfully."—*Id.*, Vol. IX, p. 213.

Again, we have the assurance that "God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message."—*"Testimonies to Ministers,"* p. 410.



"THE Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Among His disciples Christ was in every sense a caretaker, a burden bearer. He shared their poverty, He practiced self-denial on their account, He went before them to smooth the more difficult places, and soon He would consummate His work on earth by laying down His life. The principle on which Christ acted is to actuate the members of the church which is His body. The plan and ground of salvation is love. In the kingdom of Christ those are greatest who follow the example He has given, and act as shepherds of His flock.—*"The Desire of Ages,"* p. 550.



"HE who gives men power to get wealth has with the gift bound up an obligation."

What Is the Sanctuary?

(Concluded)

BY MRS. E. G. WHITE

THE work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is The Branch." Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne; and the *counsel of peace* shall be between them both." Zech. 6:13.

"He shall build the temple of the Lord." By His sacrifice and mediation, Christ is both the foundation and the builder of the church of God. The apostle Paul points to Him as "the chief cornerstone; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also," he says, "are builded together for a habitation of God through the Spirit." Eph. 2:20-22.

"He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be, "Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion forever and ever." Rev. 1:5, 6.

He "shall sit and rule upon His throne; and He shall be a priest upon His throne." Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended, will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Rev. 3:21. Upon the throne with the eternal, Self-existent One, is He who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." Isa. 53:4; Heb. 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.

"And the counsel of peace shall be between them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples, before He went away, "I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." John 16:26, 27. God was "in Christ, reconciling the world unto Himself." 2 Cor. 5:19. And in the ministration in the sanctuary above, "the counsel of peace shall be between them both." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The question, What is the sanctuary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And

as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in heaven.

The Cleansing of the Sanctuary

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these" (Heb. 9:22, 23), even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission*. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served "unto the example and shadow of heavenly things." Heb. 8:5.

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." Lev. 17:11. The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Lev. 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on, day by day,

throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16: 16, 19.

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the Day of Atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." Lev. 16:8. The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat, and before the mercy seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 21, 22. The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead, but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

The Ministry of Christ

Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After His ascension, our Saviour began His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 6:19, 20; 9:12.

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Rev. 22:12.

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming.

It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the

sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.—“*The Great Controversy*,” pp. 415-422.

Righteousness—No. 3

Justified by Grace

BY E. K. SLADE

“BEING justified freely by His grace through the redemption that is in Christ Jesus.” Rom. 3:24.

We too little understand the large meaning of the little word “grace.” It appears many times, and is used to tell us that all gospel blessings are made possible to us because of a dispensing of grace. “By grace are ye saved” as well as “justified freely by His grace.” God’s gift, by which all gospel blessings are provided, is a gift dependent upon grace. Justification and righteousness are not to be earned or attained under the law, but they are made available to needy man as a gift through “abundance of grace.” This is wonderfully set forth in the following verses:

“But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Rom. 5:15-21.

There is altogether too much ignorance and indifference among Christians regarding this epoch of grace so soon to end. It is a precious period for sinners. Since the fall of man there has existed for this world, to meet the sinner’s need, a kingdom of grace and a throne of grace, which are no less real than the sinner and his sin. The supply of grace is not limited or localized. It is everywhere, the more abundant than sin. It is declared:

“In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus.”—“*Steps to Christ*,” p. 72.

Under the law, but without Christ, it is impossible for sinners to attain to the righteousness for which it stands. Paul declares:

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Gal. 5:4.

“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” Gal. 2:21.

Israel of old seemed not to know “that no man is justified by the law in the sight of God.” They placed themselves under the law by promising the required obedience. They failed. No one has ever succeeded in obtaining justification in that way. No one ever will accomplish it.

Under grace the law remains unchanged and unharmed. By grace it is magnified and greatly honored. Its place under grace is described thus:

“The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.” Isa. 42:21.

God’s counsel to the remnant church, given in the following brief statement, is to the point: “We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. . . . We must acknowledge that all we have is from the exceeding riches of divine grace. . . .

“God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord.”—“*Testimonies*,” Vol. V, pp. 219, 220.

This government of grace will soon be at an end. It will terminate at the standing up of Michael, when probation closes. Since the fall of Adam, sinners have enjoyed the provision in God’s government by which punishment for sin could be postponed or wholly escaped. This is made possible by Christ’s sacrifice on Calvary. Concerning the Saviour’s death, we read: “God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father.”—“*Testimonies to Ministers*,” p. 246.

No grace was extended to Christ the Sin Bearer. He took the punishment that belonged to the sinner, thus making this grace epoch possible. (See Rev. 13:8, last part.) Jesus met all that God’s law required of mankind in both obedience and punishment. He

made it possible for God to justly justify the ungodly. This epoch of grace has been provided at an infinite cost. It required the gift of the Son of God, the utmost that could possibly be given, to provide a throne of grace and a mercy seat for this fallen world, the history of which will be an eternal lesson book, revealing to all in God's vast kingdom the greatness of the grace by which we are justified.

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:7-10.

The Prayer Habit

BY D. H. KRESS, M.D.

It is possible to form the prayer habit, and when once it is formed, to pray will be as natural as to breathe. Prayer is the breath of the soul. The body without breath cannot long survive. Breathing has to be continuous. Life is dependent upon it. The life of the soul is dependent upon habitual and continuous communion with God. "Men ought always to pray" (Luke 18:1), and to pray, not spasmodically, but "without ceasing." 1 Thess. 5:17. "Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season."—Mrs. E. G. White, in *Review and Herald*, Nov. 8, 1887.

Like every other good habit, the prayer habit is not formed without persevering effort. "If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy."

The assurance is: "When it becomes the habit of the soul to converse with God, the power of the evil one is broken."—Mrs. E. G. White, in *Review and Herald*, Dec. 3, 1889.

Prayer will prevent us from going to questionable places. It will keep us from reading questionable literature. The one whose heart is continually ascending to God in prayer will hear the voice behind him saying, "This is the way, walk ye in it," when tempted to turn to the right hand or to the left.

The word of God is the bread of the soul. Man cannot live by bread only, "but by every word that proceedeth out of the mouth of God." Both the food and the air are essential. It is, however, possible to live for days without food, since the body is capable of storing up a supply of body fuel to be drawn upon in time of need. But not so with air. There is no possible way of storing up a supply of air. Breathing has to be continuous. Deprived of the word of God it is possible to live for months, for the word can be stored up in the mind; but no matter how much spiritual food may be stored up within the mind, without prayer, death inevitably results. Prayer alone makes it possible to appropriate the stored-up spiritual food.

As energy and life are the product of the union of air and food in the tissues of the body, so spiritual energy and spiritual life result from a combination of spiritual food and prayer within the soul. If we desire a brisk fire in our furnaces, we open the draft and admit an extra supply of air. If an extra supply of spiritual power is needed, an extra supply of spiritual air through the medium of prayer must be admitted.

Prayer is not the repetition of a certain number of words. We are admonished: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be

not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him." It is said of the Pharisees, "They love to pray;" but they felt no need. The motives which prompted their prayers were wrong. Prayer was a mere form. Some one has said:

"My prayers upward fly;
My thoughts remain below.
Prayers without thought
Seldom to heaven go."

Prayer is really the heart's desire, ever ascending to God. This, we are told, "is our only safety," for "in this manner Enoch walked with God."—Mrs. E. G. White, in *Review and Herald*, Nov. 8, 1887. In this manner we too will walk with God. "Enoch walked with God: and he was not; for God took him." Gen. 5:24. He was the representative of those living in the last days, who, like him, will be translated because they "walk with God," as did he.

Exercise regulates the draft and admits the needed supply of oxygen to the tissues. There oxidation and the production of heat and energy take place. Without exercise the drafts are closed and the supply of air is shut off. A hearty meal without exercise may be injurious. Fullness of bread and abundance of idleness make a dangerous combination.

Spiritual exercise creates the demand for prayer. It regulates the draft to the soul. He that leads a selfish life and refuses to labor for others' good can receive very little benefit from the spiritual food he may take. It is not the amount of spiritual food a man eats that benefits him, but the amount of spiritual food he utilizes. Spiritual food may prove a curse instead of a blessing. Doing for others opens the draft and creates a demand for prayer, enabling the soul to utilize the spiritual food stored up within it. To take an interest in helping others makes prayer a necessity.

"He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men . . . cease to work earnestly for the Master, . . . they lose the subject-matter of prayer. . . . Their prayers become personal and selfish."—"Steps to Christ," p. 106.

There is a danger of being so constantly engaged in active work that the study of the word of God, meditation, and prayer will be neglected.

"As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. . . . While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—"The Desire of Ages," p. 362.

As the eating of sweets and delicacies destroys the desire for wholesome food, so the desire to read the word of God is destroyed by the reading of fiction and sensational literature. With this the desire to pray also disappears.

"Prayer, oh, how is this precious privilege neglected! The reading of the word of God prepares the mind for prayer. One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful; the hour of prayer is forgotten. Prayer is the strength of the Christian."—*Testimonies*, Vol. I, p. 504.

"A worker cannot gain success while he hurries through his prayer and rushes away to look after something that he fears may be neglected or forgotten. . . . He does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. . . . He is not quickened by fresh life."—*Id.*, Vol. VII, p. 243.

The Holy Spirit comes and takes possession of the heart in answer to prayer. "Ask, and ye shall receive" is the promise.

"By earnest, persevering prayer they [the apostles] obtained the endowment of the Holy Spirit." "Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power?" "If you would have the rich treasures of heaven, you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain."—*Id.*, pp. 32, 251.

"When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance of conscience."—*Id.*, Vol. V, p. 120.

We are living in expectation of "the time of refreshing . . . from the presence of the Lord," for a spiritual reformation.

"The time has come for a thorough reformation to take place. When this reformation begins, the Spirit of prayer will actuate every believer."—*Id.*, Vol. VIII, p. 251.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. This is a blessed assurance. We are commanded to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Every prayer which is sent up in faith from an honest heart will be heard of God and answered, and the one who sent up the petition will have the blessing when he needs it most, and it will often exceed the expectations. Not one prayer of a true saint is lost, sent up in faith from an honest heart.

God supplies our needs, not always our wants.

"Man is erring, and although his petitions are sent up from an honest heart, he does not always ask for the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers and will answer, sometimes immediately, but He gives us the things that are for our best good and His own glory. God gives us blessings; if we could look into His plan, we would clearly see that He knows what is best for us, and that our prayers are answered. Nothing hurtful is given, but the blessing we need, in place of something we asked for that would not be good for us, but to our hurt."—*Id.*, Vol. I, pp. 120, 121.

"Ye have not, because ye ask not," may be said of many an impoverished soul. Of others whose prayers are selfish and seem unanswered, it may be said: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

The Purpose of Trials

BY I. A. FORD

"We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

Of all texts in the Bible, perhaps this is the most difficult one fully to believe when one is suffering from sickness or other trial. One is likely to say, "If God really loves me, why does He permit me to be thus tried and to suffer?" But let us study the matter before drawing our conclusions.

The three great attributes of God are love, wisdom, and power.

God is love. 1 John 4:8. Every act of God is an act of love. He has demonstrated His love by the gift of His Son. John 3:16. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Rom. 8:32. We must believe that the "all things" here spoken of are for our good.

God is wisdom. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." Rom. 11:33. "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3. This being true, certainly God knows just what is for our best good, both present and eternal.

God has all power. "The voice of the Lord is powerful." Ps. 29:4. Jesus said, "All power is given unto Me in heaven and in earth." Matt. 28:18. This power

was manifested in creation, "for He spake, and it was done; He commanded, and it stood fast." Ps. 33:9. "For with God nothing shall be impossible." Luke 1:37.

These statements of Scripture show us that—

First, God is all-wise, and hence knows what is for our best good, not alone for the present, but for the future, for He knows the end from the beginning. (See Isa. 46:10.)

Second, God loves us so much that He would not permit anything to come to us that would not be for our good.

Third, God, being all-powerful, is able to do for us that which in His wisdom and love He sees will be for our good, for He "is able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

Then should we not thank God for every experience that comes to us, even to the extent that we "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope"? Rom. 5:3-5. "When He hath tried me, I shall come forth as gold." Job 23:10. Perhaps it may be that we, like Jesus, the Captain of our salvation, are to be made "perfect through sufferings." Heb. 2:10. May God give us grace to endure, and faith to claim His promise that "God is faithful, who will not suffer you to be tempted [tried] above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.



Why I Would Become a Convert to the Advent Movement

In Three Parts—Part Three

5. My desire for certainty regarding the subjects of sin and salvation would prompt me to become a convert to the Seventh-day Adventist faith. Through all the centuries men have wrestled with these questions. Pagan cults, as well as Christian bodies, have sought a solution of the dark problem of sin. And those solutions have ranged all the way from the offering of one's own children in sacrifice, to the bleak program of denying the reality of sin and attempting to develop a right character by one's own individual efforts. But no one can go very far in serious religious thinking without being persuaded that there is something the matter with our innermost nature, call it by whatever name you will. We discover Paul's experience to be true to our own life, that what we would do, that we do not, and what we do not want to do, that we do. A sense of guilt and helplessness dominates the mind of a man who honestly examines his own soul. Certainly this is true if a man has gone far enough in his religious search for a church home, to be a prayerful reader of the Scriptures.

One of Our Strongest Appeals

It is in this very area that Seventh-day Adventism can make one of its strongest appeals. In the very heart of our teaching is found the doctrine of the sanctuary, which portrays the whole subject of sin and salvation in such vivid figures that I would at once feel as if I were indeed watching the whole drama by which God designs to purge us of guilt and cause us to stand justified in His sight. As I studied into the typical service of the ancient sanctuary, and then listened to the truth unfolded concerning the sanctuary in heaven above, where Christ now ministers in behalf of those who call upon Him, any possible questions and uncertainties regarding God's way of dealing with the tragedy of sin in my life, would disappear. I would discover in the subject of the sanctuary one of the most comforting truths that could ever be brought to the heart of a man.

Healthful Living

6. My desire to know how properly to care for my body, which the Bible describes as the temple of the Holy Ghost, would lead me to become a convert to Seventh-day Adventism. My examination of the Scriptures down to this point, in my search for a church home, would have presented to me, as discussed in a preceding section, the truth that man is one complete whole, that the spiritual is not insulated and isolated from the physical. Therefore I would realize that the care I give to my body has a vital relationship to healthy spiritual living. I would see new force to the scripture which declares that whether we eat or

drink or whatever we do, we should do it to the glory of God.

In view of my discovery of the nature of man, and the inspired command to care rightly for the body, I could not feel satisfied to join a church that gave no attention to healthful living, and, in fact, permitted its members, unrebuked, to engage in many habits and practices that are altogether injurious to the body. When I turned to examine the Seventh-day Adventist movement, I would find something new and unusual, a religious organization that concerned itself not simply with theology, but also with physiology, with right food for the body as well as for the spirit.

I would feel that here indeed is a church presenting a balanced program for successful living, according to the Bible pattern. I would feel that I had discovered an added reason for believing in the gift of the Spirit of prophecy as manifested in the Adventist movement, because the one who made claim to the gift, I would discover from my study, is the one who presented to the Adventist Church certain distinctive outlines of the doctrine of healthful living as a vital part of the program of successful Christian life.

The Second Advent Prophecies

7. Finally, my desire to know with certainty the meaning of the times in which we live, and what the future holds for us, would lead me to become a convert to Seventh-day Adventism. All about me in the world I see confusion, men's hearts failing them for fear, and for looking after those things that are coming on the earth. I read in my daily paper of the forebodings of statesmen, the dire prophecies of general calamity and destruction, throughout the earth. As a sincerely religious person seeking a church home, I naturally wish to ally myself with a religious body that will provide me with peace and assurance in my heart in these days of world unrest, and if possible, also with some answer concerning the questions in my mind as to the future. But as I looked about, I would find the religious bodies in general strangely troubled concerning affairs in our world.

And so far as their being able to provide an answer to the question as to what the future holds, is concerned, I would find them not only unable to give an answer, but somewhat amazed that I should even ask.

Yet having started out sincerely to lead the religious life, and thus having given some study to the Bible, I would be impressed that it should be possible to know something concerning conditions in the world about me, and something also about the future. My reading of the Bible would lead me repeatedly to prophetic descriptions that seem to fit our day, and then foretell events that are connected with the end

of earth's history. For example, when I read the statement of Christ in the twenty-fourth chapter of Matthew, I would find that it answers at length the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?"

Peace Fills My Heart

But when I examine the belief of Seventh-day Adventists, I would find what my heart was longing for, —an explanation of these troubled times, and a Thus saith the Lord concerning the future of our world.

Peace would fill my heart, despite the troublous conditions about me, for I would see that all these conditions were foretold in prophecy, that despite the apparent chaos, God is working out His own plans, and soon will come the day of the return of Jesus Christ, when all the evil of this world will come to an end. I would lift up my head and rejoice that my redemption draws nigh, and with enthusiasm would I become a convert to this Advent movement, dedicating my time and my all to the proclaiming of its truths to the world in these closing hours of earth's history.

F. D. N.

Benefits of a Worshipful Spirit

THERE is nothing more restful or soul satisfying than true devotion, and this should be especially true in this intense age. These words from the first verse of the 122d psalm tell what our feeling should be toward the public worship of God:

"I was glad when they said unto me, Let us go into the house of the Lord."

In order that one may be heartily glad when the hour comes to go to the house of the Lord, he should cultivate a devotional spirit and a lively personal interest in the service of the Lord's house. Men and women alike manifest an interest, yea, even pleasure, in their work, their business, their professions. They are happy in the activity afforded, and in the rewards in prospect. Should not the activities of the service of God, and the reward promised, give immeasurably greater pleasure than can possibly be found in any secular pursuit?

Then, too, there is the obligation to worship, and the joy that comes from a consciousness of duty cheerfully done. But the duty of divine worship can never be discharged unless the heart is enlisted in it. There must be a truly devotional frame of mind, a true realization of the indwelling love of God. Prayer and praise must well up from truly grateful hearts. There must be hungering and thirsting after righteousness before the worshiper can be filled with the heavenly manna—before the soul can drink of the life-giving fountain.

Sabbath churchgoing is a good habit, but it must be more than a custom to be a source of real spiritual strength. "I went with them to the house of God," says the psalmist, "with a voice of joy and praise, with a multitude that kept holyday." Ps. 42:4. "He satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107:9.

There is another strong reason why attendance upon the Lord's house ought to be highly prized, namely, that it affords opportunity to encourage others in the divine life. Even if the day could be otherwise spent just as profitably (which, however, is doubtful) with some good book, or in the woods or fields, beholding the beauties of nature, still there would be in it an element of personal ease and self-gratification that would be likely to disturb a tender conscience, and bring in a feeling that would not be quite satisfactory. Have we not an individual duty to maintain the public worship of God? Does not the exhortation of the apostle have a direct bearing upon this very question? "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is;

but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25.

We cannot absent ourselves from the weekly Sabbath meetings, or from the prayer meeting, without robbing our fellows of that to which they are justly entitled, namely, the encouragement of a right example. Again, we must consider that we, first of all, rob ourselves of the blessing we might have, and as a consequence, we rob others of the help we might give to them by our attendance upon public worship.

In spiritual matters, as in our temporal affairs, it is impossible to give that which we have never received. But while we receive great spiritual blessing through our attendance at the services of the church, we thereby make no one poorer. We deprive no one of spiritual blessing by obtaining for ourselves the greatest possible benefit from the public services of the church; but on the other hand, the greater our own blessing, the more power we have to help others into a higher, brighter experience in the things of God. In brief, the principle may be thus stated in few words: In the church of God the benefits are open to all, and he who receives most is so much the more a blessing to his fellows.

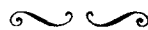
C. P. B.

The Value of Prayer

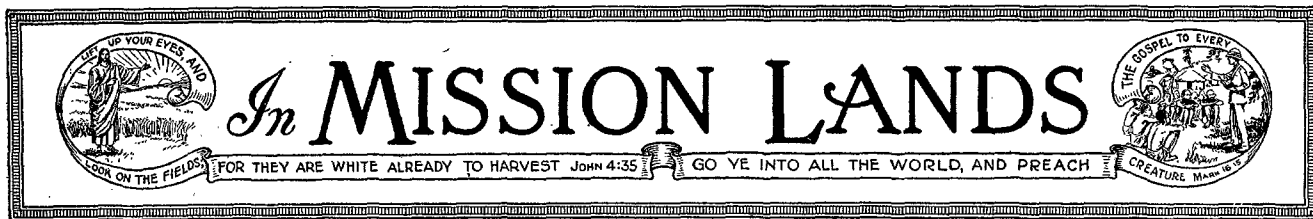
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did not always see all he desired. But that which kept him from fainting and discouragement was the faith that he would see that goodness in the end. And with this faith he continues: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

And so I would say to every discouraged soul who may read these words, If you do not yet see a fulfillment of your desires, if your earnest petition to God remains unanswered, "wait on the Lord: be of good courage." Pray on and believe on. God, in His own time, will answer your request, if in His great wisdom it be for your highest good.



LET your heart break for the longing it has for God, for the living God. The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised.—*"Christ's Object Lessons," p. 149.*



Our Colporteurs in Japan

BY F. R. MILLARD

OUR colporteurs have placed so many of our big books in Hokkaido that it is hard to find a prospective buyer who does not have at least one of the five books we have published. On some occasions the colporteur shows the man a picture of the five books, and after ascertaining which books he already has, the canvass is given for the remaining books. Twelve per cent of all our book sales have been made in Hokkaido, which has a population of less than four per cent of the total in Japan proper.

One of our colporteurs recently canvassed in a small town, and was able to place an order in only one house in the whole town. A short time before the date set for delivery, a fire destroyed the village, leaving but one house. In that house lived the man who had ordered the books.

This same colporteur tells the following experience: "I had passed a certain wineshop many times, but this time, with the words, 'Go out into the highways and hedges, and compel them to come in,' ringing in my ears, I suddenly entered, and approached the shopkeeper, who sat disinterestedly by his charcoal fire. Apparently annoyed, he inquired as to my business. When I had told him that I had something of a spiritual nature to show him, he motioned for me to sit down by the fire.

"I canvassed him for 'Patriarchs and Prophets' in the usual way, and he let me go through the entire canvass without saying a word or showing the slightest interest. Then I presented the *Signs of the Times*, trying to interest him in the pictures. When I had finished, he said, 'I can't read.' Well, I thought to myself, wine and Christianity have little in common, but I have done my best to present the truth to him, and so I prepared to leave.

"Are you leaving?" he asked.

"Yes," I replied, "I guess I have failed to make it clear, so I'll be leaving."

"What! after going to all the trouble to come here. Please talk to me some more."

"What about?"

"The same as you have been telling me."

"Well, talking is my business, but there is little pleasure in it when one gets no response. However, I sat down again and talked to him for an hour about religion. Although he finally subscribed to the *Signs of the Times*, in spite of the fact that he couldn't read, I felt that the whole experience had been rather strange, and a waste of time for only one subscription.

"A few days later I came back to this same town and called on the manager of an express company whom I had had difficulty in meeting. I finally met him, and there, to my surprise, was that same wine dealer visiting with him. With some misgivings as

to whether his presence there would help me or not, I introduced myself.

"We were just talking about you," said the wine dealer, "and were discussing religion." After I was seated and we had passed a few remarks, the wine dealer turned to me and said, "This may seem like a foolish question, but when you were talking with me the other day, why did you look up toward the ceiling so often? Were you observing how sooty it was?"

"No," I replied, "I was looking to God for leading in my work. I never noticed the soot." Then he asked me to tell the manager the same things I had talked about in his home a few days before. I gave him a canvass for a set of three of our large books, and he readily ordered them, remarking that he, too, would like to study with his friend's new teacher. Later, some one, upon seeing that this man ordered a set of books, was very much surprised that he should buy such books. It was not strange to me, though, for I knew God's hand was in it.

"That night after supper, as I sat by the table in a little inn, the maid announced a visitor. It was the wine dealer.

"You will pardon me," he said, "but I have come to get you to help me with some personal problems." Then he told me how for thirty years, ever since his marriage, he had experienced nothing but unhappiness and misery. Now his plea was, "Can't you, through the help of God, do something to solve my family troubles? The day you called on me I was very rude to you. For a long time things had gone so bad in my family that I had filled up on wine that morning, in order to forget my unhappy condition. When you talked to me, I was impressed, but could not talk to you then about my family affairs. Please come and talk to my family as you did to me, and see if you can't help them, too."

"Then there is the matter of those books," he continued. "I advised my friend to buy them, but I feel mean for having urged them on some one else, since I have not bought them myself. I can't read them, but I'd like to have them as a memorial of my seeking salvation. So please bring me the full set of five" ("The Great Controversy," in two volumes, "Patriarchs and Prophets," "Daniel," and "Revelation").

"I visited the home several times, and now things have greatly changed. There is little in common between a wineshop and Christianity, but I am praying that the silent messengers of truth left in that home will lead some one to the Lord.

"And I had thought those two hours for only one subscription to be a poor investment! 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' It is my determination to go forward with this thought ever in my mind."

Open Doors in the Southeast African Union Mission

BY H. M. SPARROW

NEVER before in the history of our work in this union have we had so many "open doors" waiting for the gospel. The African mind is awakening. The native is seeking for knowledge and broadening his views. For many years the Bible has been circulated, and it is definitely bearing fruit in the lives of this primitive people.

When an important chief dies today, invariably he is succeeded by a young man who is educated. Consequently, the minds of his followers are influenced toward education. How thankful we are that God has given us the principles of Christian education. Our mission schools are full to overflowing, and still they come. We have raised our fees to a high figure for non-Adventists, but we are still faced with more applications than we can handle. We have been led

to ask the question, "Why do you come to our schools?" The answer is, "You have something you are teaching which we cannot get elsewhere." What is that "something"? It is the truth of God's word.

This gives us an opportunity to teach many young men and women to know the gospel message, and then they return to these educated homes to give others the light they have.

In many parts of Nyasaland we find this awakening desire for

meetings were finished, they had built their school-house, and they were ready for their teacher.

One of our greatest problems in this country, is to supply the leadership to develop and establish these people. When we send an evangelist to hold an effort, he raises up a company. He cannot leave those people before he places a worker there to follow the interest and teach them the message in its fullness. We can supply the men, but we are unable to find the means.

May God bless our people who are so faithful and loyal in sending us men and means to answer these pressing calls.



The Herdboy's Song

BY R. J. BORROWDALE

"*Serma puri khon dular Jesu*—" The sweet boyish voice rang out clear on the still evening air. We were sitting at the door of our tent, enjoying the Sabbath sunset before going over to the village for the herdboy's Friday evening Sabbath school. We had been wondering just what sort of Sabbath school there could be with only the worker himself a Christian, and as yet no very great interest among the village people near by. The word "*Jesu*" brought us at once out of our reverie, and we listened carefully as with the tinkling of the cowbells, the Christian hymn came to our ears,

"Dear Jesus calls us from heaven; awake! watch! He will give us the kingdom of life.

Oh! why do you worship the spirits? There is no salvation there. You will miss heaven and life.

In the kingdom of life we shall live forever, with the holy ones as friends, praising God for His love.

Dear Jesus calls us from heaven; awake! watch! He will give us the kingdom of life."

Perhaps it was just because I have worked for these people for so many years, but it thrilled my heart to hear this little herdboy's song. Just to think of



Chief Zaya and His Wife, Who Have Joined the Bible Class at Luwazi Mission, Nyasaland

knowledge. With it comes the opportunity to preach this message as never before. So many chiefs have been sending in their calls. How we wish we could answer them all. But it takes money to send workers into these areas.

Right around Luwazi, W. L. Davy and Pastor Simon have felt impressed to answer one or two of the very urgent calls. They held a number of evangelistic efforts in different localities, and have been greatly blessed with the souls who have taken their stand. In one evangelistic effort nearly one hundred adults took their stand for the truth. They have joined the Bible classes and are preparing for baptism.

Chief Zaya and his wife are shown in the accompanying picture. He has learned to read his Bible, and is studying it. The adult members of the baptismal class, with the children, from one of Chief Zaya's villages where these brethren held their meetings, are seen in the other picture. Before the



Natives From One of Chief Zaya's Villages, Who Have Joined the Bible Class and Are Preparing for Baptism

the generations of devil worship and degradation that lie back of him, and the glorious future possible before him. Out of darkness into light. From dark despair to brightest hope, from trembling fear to trusting love. Out from abject thralldom to the evil one, into the glorious freedom and joy of communion with God, who "so loved the world."

So with hearts a little cheered, we walked over to the little mud schoolhouse where the herdboys, who must be with the cattle all day long, meet on Friday evening for their Sabbath school.

What a surprise was in store for us. They first sang a number of hymns in a way that warmed our hearts. Then the lesson recitation followed. Not one at a time, but the whole class, all together, answered every question. Many of them could not yet read properly, but nevertheless they had the lesson. And how they had it! I think there was one tiny little chap who could not remember the memory verse, but he was the only one.

It would perhaps have been amusing to you at home to have seen boys come forward, at the time of the offering, with a little corn tied up in the corner of their cloth. This they poured out on the ground in front of the teacher. A little rice, a few copper coins, and some promises for next week on the part of a few whose parents had not let them have anything this time, completed the offering.

A song followed the offering, and when that was over, came the request, "Teacher, let's sing more songs, lots more." And they did, and at that our

smiles were growing broader moment by moment.

Some of the older folks drifted in to hear "our boys" sing, and so we talked to them all for a while. They have the story of the flood among their tribal legends; so we mentioned that, and how Noah preached to the people for so many years about God's coming judgment and the way of escape. One of the lads, in his enthusiasm, interrupted to say, "Yes, and they said he was crazy; and teacher read from 'the Book' that it would be the same now when Jesus is coming, and these old folks say our teacher is crazy, just as he read it would be, but the flood came, and Jesus is coming sure."

Another broke in and added, "Yes, and when we sing about Jesus' coming, while we are out in the fields with the cattle, the devil's man, over in the other *tola* [street], the one who goes into a trance and talks with the spirits, he chases us away and forbids us to sing; but we run away fast and keep right on singing."

Thank God they do. The devil's men will chase them, surely, as they grow up,—chase them in many ways,—but by God's grace may they keep right on singing of Jesus, till at last, with that great company out of every nation, kindred, tongue, and people, among whom may we, too, be found, they shall stand, "over there" in the kingdom of life, to which dear Jesus called them, the harps of heaven in their hands, the holy ones for their friends, still singing of Jesus, singing the song of victory, the song of Moses and of the Lamb.

The Holy Spirit at Work in India

BY N. C. WILSON

WHILE it is true that things move slowly in Southern Asia, it is also true that "the last movements will be rapid ones" in this field, as well as in less conservative places. God can and does change people's lives and hearts in India, Burma, and Ceylon just as definitely as in other fields. A recent story from the Telugu Mission field, in Southern Asia, brings cheer to our hearts, and we feel to share it with the advent family elsewhere. D. W. Hunter writes as follows:

"Some years ago there came to our school at Narsapur a young, caste Hindu boy. He had heard of the truth, and wished to be admitted into the boarding school. There was some question as to whether it was wise to admit him, but because of his entreaties, he was allowed to stay. Within a short time his father came, demanding that he return home. He was very angry, and said that he would kill his son before he would let him become a Christian. As the young man was under age, there was nothing for us to do but to let him return to his own home.

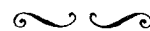
"About two years later Doctor Nelson rented a building in the town of Narsapur, for a dispensary. The contractor who was putting the house in shape was none other than the father of the young man who had been removed from our school. The father came in contact with us daily for several weeks. Later he asked if he might not attend a Bible class I conducted on Sunday afternoons. As long as we lived in Narsapur, he was a regular attendant. Soon he began to keep the Sabbath and to call himself an

Adventist. He comes to church every Sabbath, and takes an active interest in our work.

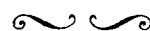
"Last summer he was very anxious that we hold a series of meetings in the town of Narsapur, so that others might hear the message. He was instrumental in providing a large pandal (temporary shelter) on a main corner of the town. He also arranged for advertising and for music. He himself never missed a meeting, and he brought many of his friends.

"Wishing to have his family taught the truth, he asked us to start a family Sabbath school in his home. We took some of the students from the school and have organized a Sabbath school right in the center of the caste section of the town. This has grown to a membership of nearly sixty."

There is much to encourage us in our work in India. The Holy Spirit is at work, and the hearts of many are being turned to God and to His message for this hour.



O LORD! teach me by Thy wisdom to weigh all my words like gold. Let my heart and lips be governed by the Holy Spirit, that both my silence and talking may be according to Thy will and direction. May all Christians take heed to their tongues!—*Bogatsky*.



"CHARACTER does not put all of its goods in its shop-window."

THE SERMON

Our First Work

(Concluded)

BY C. LESTER BOND

OUR boys and girls have the right to expect in us the right example in our recreational pursuits, and in our search for amusement. In some way we must help them to appreciate the words of the psalmist, "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11. There is danger that by our practices, many of us, as their elders, may be leaving the wrong example in this respect.

The grand jury of Brooklyn, New York, made a very thorough investigation into the cause of juvenile delinquency, and as a part of their report they gave this suggested remedy to meet the situation:

"What are the remedies? We are convinced that the most essential is a revaluation of religious influence in the home. The perfect home is that which trains its sons and daughters not only in body and mind, but also in the spirit. We believe the people must set for themselves a new standard of fealty and devotion to church and synagogue. Let us not send our children to them, but go with them, and show them that we believe the things we want them to learn are worth while. Let us see to it that our children shall have learned the golden rule rather than the rule of greed. Let us see to it that they have a square deal. Join the children in their amusement seeking, and insist that their conception of life shall not be corrupted by vicious movies and filthy books."

We could well spend an hour discussing these suggestions, but let us notice only one thing that they have offered: "Join the children in their amusement seeking, and insist that their conception of life shall not be corrupted by vicious movies and filthy books." Why do they make such a recommendation as this? Because they found in their investigation that from fifty to seventy-five per cent of all the crimes committed by juveniles are directly traceable to the motion-picture theater, and cheap literature.

Judge Phillips, of Colorado, one of the outstanding police judges of the United States, recently made this statement: "The movies are doing more today to ruin the lives of the children and youth of America than the liquor traffic ever did." Through my observation, I am convinced that Judge Phillips is correct in his conclusion.

The Roger W. Babson Institute has left these striking comments for us: Dr. Frederick L. Hoffman, of the Babson Institute, the leading authority on homicides, has just completed a study of the number of murders committed in some of the principal cities of the United States in 1928. The results show: Detroit, 228, or 16 per 100,000; Chicago, 498, or 15 per 100,000; Philadelphia, 182, or 8.8 per 100,000; New York, 401, or 6.7 per 100,000. The figures for the Southern cities are much higher in proportion, showing in some cases percentages of over 50 for every 100,000. Mr. Babson says that he is convinced that the cinema (motion-

picture theater) is the basic cause of the crime waves of today.

"Twenty million people (largely young people) in the United States attend the cinema every week; psychologists state the impressions coming through the eye are much more powerful than those made through the ear; it is therefore evident that the cinema is the greatest force today in molding character for good or evil. In reply to a questionnaire sent to the principals of schools in New England, asking which had the greatest influence in forming the character of young people,—the school, the church, or the home,—70 per cent of those answering scratched off all three words and wrote: 'The cinema.'—*Missionary Review of the World*, October, 1929.

And the pity of it all is that the education our boys and girls receive through the motion-picture theater is the wrong kind. It is dragging them down to perdition, rather than instilling in them principles that are right and true.

The superior judges of Brooklyn, New York, have published this warning:

"Most of the motion pictures glorify crime or depict the rotten trail of sensuality. It is sought to justify their exhibition by the explanation that they point a moral. As sensible would it be to drag a child through flames so that later he might feel the soothing effect of salve. Sear the mind of a child with rottenness, and no moral will ever produce relief, much less a cure. At the movies, the young see things they should never be allowed even to hear or think about."

And yet some of the members of Seventh-day Adventist churches, by their own example, encourage their own sons and daughters, and the children of others, to go. Such will be held responsible in God's sight for the wrong example they have set.

The Newsreel Theater

Sometimes I fear that even the newsreel theater is being used by the devil as a bait to lead God's children to become familiar with an environment that is wrong and harmful. There is the danger that those who attend the news theater soon will not look upon the common motion-picture theater as a dangerous place. Furthermore, when one goes, by his example he encourages his sons and daughters and other children to go, and they may not long differentiate between the newsreel theater and common motion-picture houses. We do well to take that into account.

A true Christian would not pay hard-earned money to sit at the ringside, and see two men in pugilistic combat; but the one who goes to the newsreel theater pays his hard-earned cash to see a picture of that contest thrown on the screen before him; and a royalty from the picture he witnesses goes to the pugilists. One might as well sit at the ringside, and get it firsthand. One of these popular amusements is just as correct

and proper as the other. From a Christian standpoint, they are both harmful.

The New York *American*, in its editorial columns of March 29, 1932, made this comment:

"The theater in New York has reached such a pass that its cleansing is no longer a matter of eliminating a vulgar line here or there, or excising specific obscenities. The frank purpose of too many productions is to pander to the lowest tastes of the lowest elements in the community. It is no longer a question of spicing a production by a daring line or a piquant situation of the risqué order. Filth is the objective. Filth is the medium. Filth is the technique. The result is that countless men—not girls or callow youths, but men, not of the squeamish or ultrasensitive type, but self-respecting and mature—are ashamed to be seen as a part of the audience at many of our theaters."

This editor continues further in his editorial:

"The theater claims to be in a 'bad way.' This is true from more standpoints than that of patronage and financial returns. It is in a 'bad way' because it is a bad theater, because it is a source of defilement, because it is a libel on American taste, because it is a libel against the clean art . . . which it has debauched and well-nigh destroyed."

How true this frank statement is! Brother, sister, friend, as Christians we do well to take a positive stand in our lives and in our conduct, not to indulge in any practice that would tend to separate us from God, but instead to find our recreational pursuits, and our amusement satisfactions, in those things which are edifying, which are uplifting, which will implant in our hearts, and in the hearts of our children, a greater desire for God's truth.

Christian Education

As was suggested in the Roger Babson report to which we have referred, it has always been considered that there are three great institutions which, through their cooperation, have to do with the building of character in the lives of our boys and girls. These are the home, the church, and the school. These three, in order to be a success, must always cooperate with each other. In our organization, we have our church schools, and the success of the church school in any community will depend very largely upon the cooperation of the church and the home. Space will not permit us to discuss the subject of Christian education. Suffice it to say, it is unsafe today for boys and girls who would be educated as Christians, to receive their education in the schools of the world. For true education must embody more than literary instruction. Plato makes this striking comment: "The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable." And the great English author and philosopher, Ruskin, has said, "The entire object of true education is to make people not merely do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice." And for this very purpose we have established our church schools, and we have appointed over these schools Christian teachers. But in order for these schools to be a success, in order for the tutelage of these teachers to be a success, every parent must cooperate with the teacher.

Sometimes we do not appreciate the value and the need of that cooperation. When Betty, or Jane, or Jimmy, or Frank comes home from school with some distorted report of punishment that has been inflicted upon her or him, because of infractions of school

rules and regulations, we often sympathize with the child instead of upholding the rules of the school. We may even go so far as to visit the school and rebuke the teacher in the presence of the pupil who has been disciplined. But let us think of it in the light of the following instruction:

"The teacher should not be left to carry the burden of his work alone. He needs the sympathy, the kindness, the cooperation, and the love of every church member. The parents should encourage the teacher by showing that they appreciate his efforts. Never should they say or do anything that will encourage insubordination in their children. But I know that many parents do not cooperate with the teacher. They do not foster in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint.

"And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been dealt with. The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. And often those parents who themselves rule in anger, are the most unreasonable when their children are restrained and disciplined in school."—"Counsels to Teachers," pp. 153, 154.

And may I add, when such a course is pursued by the parent, he is doing his boy or girl the greatest injustice, and he will awaken one day to find that the course he has pursued will react upon himself in disobedience in the life of that boy or girl.

Use of the Radio

Our boys and girls have the right to look to us as their elders for the right example in the use of the radio in our homes. What do they find you listening to? Or what do they find you approving? The following lines of verse from the pen of Berton Braley well present the lesson and some of the dangers. There is a little slang in the poem, which we do not approve, but it is the slang which is heard in the programs that are referred to.

"The Children's Hour

"Between the dark and the daylight,
There comes from each radio tower
A series of gentle broadcasts
That are known as the Children's Hour.

"And the girls and the boys are gathered
To listen with bated breath
To educational programs
Of murder and sudden death.

"Then the air is athrob with sirens,
As the ears of the little ones
Tune in to the soothing echoes
Of gats and of Tommy guns.

"And the eyes of the lads are popping
As they listen and wait perplexed
By the educational problem
Of who will be rubbed out next.

"Grave Alice and laughing Allegra
And Harry and Dick and Tom
Hear music of sawed-off shotguns,
Accompanied by a bomb;

"And quiver and shake and shiver
At the tender and pleasant quirks
Of a gang of affable yeggmen
Giving some punk the works.

"And they listen in awesome silence
To the talk of some mobster group,
As they're opening up a bank vault
With nitroglycerin 'soup.'

"Oh, sweet is the noise of battle
To children's listening ears,
As the guns of detectives answer
The guns of the racketeers;

"And these educational programs
Will make the youngsters cower,
And the night will be filled with nightmares
Induced by the Children's Hour!"

How true it is. Through these two mediums, the motion picture and the radio, hundreds, yes, thousands, of boys and girls today are being educated in crime.

According to Judge Frank Jenkins of the Georgia Court of Appeals, there were more arrests in the county of Fulton, Georgia, among juveniles in one year than the entire number of young people attending all the high schools in the county. There were 5,000 arrests of juveniles in that one year, and it was mainly attributed to the motion-picture theater, the radio, and the automobile.

I am sure that you fathers and mothers and older members of the church are just as anxious as I am that our boys and girls should be saved to the cause of God. But if they are saved, it will be very largely because we do all that we can to lead them in paths of righteousness. May God help us to set the right example. May He help us ever to live lives that will be a blessing to our boys and girls. May He help us to be exemplary Christians in our homes, in our neighborhoods, in the church, so that by precept and example we may encourage our boys and girls to yield themselves to God and to become loyal workers in His cause.

What our boys and girls in earlier years see us do and hear us say, they, too, will do and say. I thought of it one day as I sat in the guest room of a home, studying for a commencement address I was to give at the near-by college that evening. The father came to the door and said: "Mr. Bond, may we leave Betty with you for a little time, while her mother and her sister and I go to town?"

I said, "Surely. I shall be pleased to have her with me." She was a beautiful little girl of five, and an intelligent conversationalist for one of her age. She was in and out of the room, and after about an hour and a half, we heard footsteps, and she ran out. I overheard her say to her father, "Mr. Bond and I have been having a good time visiting."

"Have you?" her father said. "What have you been visiting about?" And in a harsh voice she said, "It is none of your business."

Her father said, "What do you mean, talking to me like that? You have never spoken to me in that way before." And then she began to weep, and in a very subdued voice, she said, "Oh, daddy, that is what mother says to me, when she doesn't want me to know what she has been talking about."

What we do, our children will do, and we need to keep that in mind every day of our lives as we associate with them, that we may by the right example win and hold their confidence, and through this medium be instrumental in leading them to the Lord Jesus Christ. He said, "Feed My lambs." This is our first work. To this end may the following poem become the prayer of our hearts:

"Father, our children keep!

We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,

Oh, keep them, keep them, Thou who gav'st them birth.

"Father, draw nearer us!

Draw firmer round us Thy protecting arm;

Oh, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

"Them in Thy chambers hide!

Oh, hide them and preserve them calm and safe,

When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

"Oh, keep them undefiled!

Unspotted from a tempting world of sin;

That, clothed in white, through the bright city gates,
They may with us in triumph enter in."

Looking Back

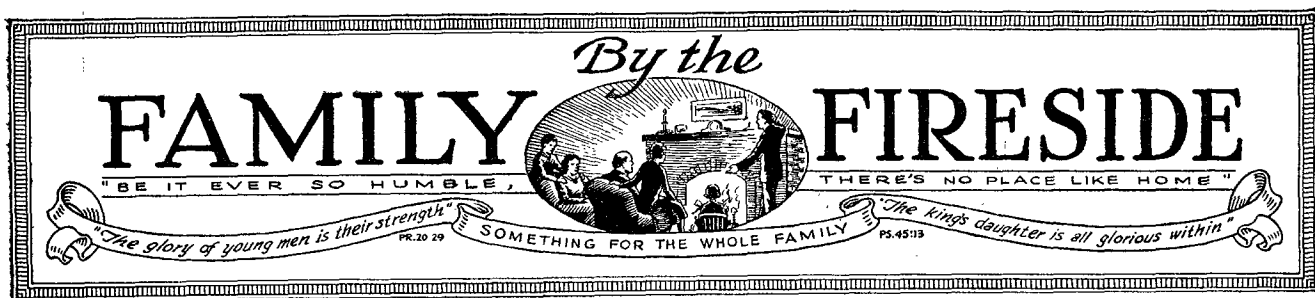
BY C. M. FRENCH

WHEN I was a boy at home on the farm, my father sent me into the field with a pair of horses and a plow to turn over a certain plot of ground. When I had squared my team and plow with the world, I chose an object on the opposite side of the field, toward which I should drive in order to make a straight furrow. While I was driving my team through the field, I occasionally looked back behind me; and as I did so, my team veered from the line on which I had started. When I had reached the other side of the field, an unsightly furrow presented itself to my view; for wherever I had looked behind, there was a noticeable crook in the furrow.

Now there is a sense in which we may properly and very profitably look back and take an inventory of the past; in other words, examine ourselves whether we be in the faith. 2 Cor. 13:5. Paul reviewed his past experiences many times, not with boasting, but to show us that a man or a woman, with the help of God, can run the gantlet of trouble, perplexity, tribulation, and persecution, and come off more than conqueror through Him who loved us and gave Himself for us.

But there is another sense in which we may not look back. Jesus used the plowman and the plow to illustrate this sense of "looking back." He said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. These words demand a definite purpose in starting the Christian warfare, and a definite continuity of effort in the struggle to overcome the forces of evil. An uncertain, vacillating, doubtful character is not in a position to resist the fiery darts of the evil one, who goes about seeking whom he may devour.

The Lord says, "If any man draw back, My soul shall have no pleasure in him;" and Paul says, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38, 39. Christ admonished us to "remember Lot's wife." Luke 17:32. The apostle's example to us is stated in Philippians 3:13, 14; namely, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us make this our purpose.



A Mother's Day Letter

DEAR MOTHER:

Before you begin reading my letter, mother dear, I want you to sit down in a comfortable chair and just relax. I know that you are usually in such a hurry that you will probably stand in the kitchen, with a dish towel in one hand and my letter in the other. But this time I want you to be sitting in an easy chair. Yes, your old wedding chair that stands by the piano. You see, mother, this is your Mother's Day letter, and when I write a Mother's Day letter, you and I live our days together all over again, don't we? All right! Are you ready?

It's a long, long time now since I was a little girl at your knee,—yes, your baby girl. I must have been a funny-looking sight, with my little pigtail hanging down my back, and that turned-up nose of mine. But you loved me just the same. Didn't you? Sometimes I wondered, though, when you punished me, whether you really did love me. But now I see that it was love, yes, real love, that prompted that, too. I was a stubborn youngster, I'll have to admit, but you bore with me through it all.

As you sit there in that dear, old chair, I can almost picture myself sitting on your lap, as I used to do. And I can hear you sing an evening lullaby. And then I hear you pray,—pray that God will help me to be kind and loving, and to grow up to be of some use in the Master's vineyard.

You were always so busy! You couldn't stay home and tend to the many household duties, as most mothers can, because father is a minister, and you felt it your duty to assist him in his labors all you could. But you didn't forget me! In spite of all your work, you found time to do little things for my happiness. How happy I was, when I came home from school, to find the little surprise which you had left for me. It sort of took the emptiness away. Perhaps there was something good to eat on the table, or a little package containing the pretty pocketbook I had seen in the window, and had expressed the wish that someday I could have one. I remember one little surprise in particular, mother. I should have said *big* surprise, for truly it was a big surprise. One night when I came home from school, I spied a package on the dining-room table. Eagerly I opened it, and found therein a beautiful, little Bible, and it was to be my very own. And I have tried, mother, to let that Book be my guide.

Then, too, I always found your little note,—my work instructions. Usually the message read: "Bring in the wood; straighten up your room; put the potatoes on to boil at five-thirty." And then

on Friday, if you had gone out before I came home from school, there was the usual note, plus more work. But that was good for me. How I disliked to bring out all the shoes and give them a good shine, or to pile up just so a big load of wood that had come, or to wash the car, when it fell my lot to do so. But you wanted me to learn to do a little bit of everything, didn't you? I am sorry now that I didn't always do those tasks as willingly as I should have done them, but you have forgiven me for all that long ago. How well I remember the many times I would come to you with tears trickling down my cheeks, asking you to forgive me. And you did!

Then came the day when you wanted me to learn even more,—learn how to work for others. It was during the summer months, when I could have wasted my days playing, that you got a place for me, not far from home, where I was to help take care of children, and to assist with the housework. And I was only eleven then. No, you weren't trying to get rid of me, and you didn't want me to stay away from home, either. You had me come home every evening. And, oh, how happy I was when I had dried the last dish, and could wend my way homeward. My wages? They weren't much. Three dollars a week, but that was big money for me. And it was in those early days that the importance of paying tithe was impressed on my mind.

And so, little by little, I earned money so that I could help pay my tuition in church school, and help to buy some clothing. I thought it was very hard at first, to have to work all summer when my little friends were playing with their dolls all day long. But summer after summer you helped me to find a place until I had finished the academy. And mother, I thought some of those women were very hard on me. I had to scrub floors, scrub walls, help with the cooking, and do the washing and ironing. But it was all good for me.

There is one habit of yours that comes to my mind so often. I can still see you as you entered the living room or the dining room, after you had told me to clean it, and carefully ran your finger along the window sill, or the top of a picture, or the baseboards, to see how much dust you could find, and I have to admit that you were usually successful in finding some. To have you do that was bad enough, but the thought of having to do the work all over again, was even worse. But, mother, even though I wished in those days that I didn't have to do all that housework, I'm glad now that you required me to do that as a part of my education. And so if I should lose the



position that I have now, I could always do house-work, couldn't I? You'll recommend me, won't you?

And, mother, I can't help but think of how you always sacrificed, that I might have the best. You did your uttermost to see that I had all that I needed, although I'll admit we didn't have a lot of money floating in our house, did we? But you always seemed to be able to make something out of nothing. Why, I remember those cute little aprons we used to make from flour sacks, stamping a pretty flower or some other design on each one, and then embroidering it. And they really were pretty.

And you always managed to make over sister's

dresses, so that they would fit me, and look like new, too. How many times you would sit up until the early morn, sewing and mending. And you were always sure that I had what was necessary, before you even thought of getting anything for yourself. If there wasn't enough money left for you to buy yourself a new dress, you said, "I can wait," when you really *couldn't* wait.

And you are still sacrificing. When I was home-visiting you just a short time ago, I heard you say that you had laid aside some money for a dress, but you thought you'd get a new spring for my bed instead, so that I would have a comfortable bed to sleep in when I come home to visit. Oh, such sac-

DAUGHTER O' MINE

(A Mother's Confession to Her Sleeping Child)

Little Girl! Mother wants to be alone with you—all alone with you for just a few minutes, and talk to you as you lie asleep. I was sitting sewing on your little dress, and thinking, as mothers sometimes do, thinking, daughter, and wondering if I just couldn't be a better mother.



H. A. ROBERTS

dear, and if you could, you would not understand; but from now on you are going to have a real mother just as you have a real daddy. Up till now I have always been too busy. I have thrown away the greatest good fortune that can come to any man or woman,—the privilege of growing up with a child, holding her love and confidence, and becoming a friend and playmate.

Forgive me, dear. Mother will not complain any more, and as I look at you once more before I go out of the room, and see how helpless you are, and with the moon peeping through the pepper trees, you look so tired, but with that sweet innocence on your face. You are such a little girl. Mother's baby! God strengthen and keep me tender and patient.—Broadcast from "Shell Ship of Joy," May 14, 1930.

This has been an awful day—an upside-down day! Everything has gone wrong. I scolded you first thing this morning because you put your little shoes on the wrong feet, then again at breakfast when you spilled your milk on the clean cloth. When your only little playmate came, I punished you because you made mud pies and got your dress all soiled. Then you splashed the dirty water all over the clean bath, and left your wee-finger marks on the towel. Just because you and your little pal wanted to watch me make the biscuits for lunch, I sent her home and you outside, and you were without a playmate all afternoon. Later on, when we were sitting in the patio, I complained again because your doll clothes were scattered all over the floor.

I shall never forget the sparkle in those black eyes when you saw daddy coming down the street. You jumped on your tricycle and paddled as fast as you could to meet him. You and daddy looked so happy together, and he was so proud of his little girl.

As I watched you both, a hot wave of remorse swept over me. I became sick at heart, and I believe a little jealous, too. For the first time, I saw myself as I really was.

Then when bedtime came, after the good-night kiss and little prayer, it was daddy who lingered by the bed to tell the good-night story—daddy who had worked in a hot, stuffy office all day long! Never too tired to play with his little girl, never too tired to take her for a walk, never too tired to take the doll carriage and all the dolls, never too tired to make his little girl happy.

I have been complaining all day long,—no wonder daddy was such a treat,—always finding fault with you, when really the fault was with me, for I expected too much from my little four-year-old girl, measuring you by the yardstick of my own years!

Mother is ashamed. You cannot hear me,

rifice. I sometimes wonder whether all mothers have been as sacrificial as you.

How well I remember my academy days,—that dear, little school on the hill. I recall how you used to say, when you came to visit me, "Oh, I feel as if I'm coming to heaven, when I come here." And I think, Wouldn't it be wonderful if every one of our schools could be a little heaven on earth? You came often to see me, and tried to do everything to help me make my room look attractive. Oh, no, I didn't have any elegant draperies, but we had it fixed real cozy, didn't we?

And then when I had finished academy, and went to college, you still had that same sacrificing spirit. I know you didn't have a large sum of money in the bank when I finished school, for you had banked it in me. But you have told me that you never will be sorry for having done this.

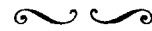
Well, mother dear, I have enjoyed my little chat with you. I feel as though I have been sitting in my little rocker, close by your side. But I am wondering whether you are still relaxing in your chair. I suppose you have had to get up two or three times to do something for some one else, while reading my Mother's

Day letter to you, but then, it wouldn't be you if you didn't stop to perform some task for some one else. You always did put yourself last, and you still do.

And now after all this reminiscing, I want to thank you for all your kindness to me, for all your sacrifice, for your unselfishness, for the lessons of love, of courage, of helpfulness, which you tried to mold into my character. I pray that God will help me to ever keep before me the high ideals which you so nobly held up for me, and that my life may be an answer to your prayers for me. Truly, you have been a faithful mother, one who is worthy of every honor, yes, the best mother in all the world. May God bless you. And I hope that He will spare you for me for many more Mother's Days to come.

Lovingly, your daughter,

RUTH NERLUND.



Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world.—*Kate Douglas Wiggin.*



Olive's Gift for Mother

BY MARJORY LUSK

OLIVE was a little girl in a large family. She had three sisters, and two older brothers. She was the youngest in the family. Olive's father worked very hard, but often there was not much money in daddy's purse with which to buy things. It was seldom that Olive had any real money of her own to spend. She was such a little girl that she could not earn money, as did brother Robert or sister Grace.

And now it was almost time for Mother's Day. Olive loved her dear mother very much, and she did want to give her a present to show her love. She had heard the other children, at kindergarten, tell of the lovely presents they were to buy for their mothers, on Mother's Day. This made little Olive feel very sad, for she did not have money to spend upon a present, even one that did not cost very much. She did love her mother dearly, and she wanted to give her something nice on Mother's Day. But there did not seem to be any hope of finding a present.

The days flew by swiftly; it was only two days before Mother's Day. The older children had little gifts, wrapped up in tissue paper, ready to be placed at mother's plate on Mother's Day, but still Olive had nothing. That day mother was feeling very tired. There was a great deal of ironing to be done, too, and mother had just got the ironing board ready to start ironing, when the telephone rang. "Please come over right away, and help me till the doctor comes. My little Mary has fallen and hurt herself," said the neighbor.

"Of course I will come, right away," Olive's mother

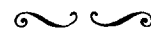
answered. She kissed Olive good-by. "Be my big girl, and take care of everything until I come back, dear," she said.

Olive went into the kitchen after mother left, and saw the big basket of clothes. "I know what I will do," she said to herself. "I will fold all the washcloths, and all the handkerchiefs, and all the towels, just the way that mother does, and then I will iron them."

So Olive folded all the washcloths, and all the towels, and all the handkerchiefs very carefully. Then she put a stool in front of the ironing board, and climbed up on it. When the iron was hot, she started in and ironed all the pieces, oh, so carefully, so that there were no wrinkles in any of them. It took a long time. Just as she finished, mother came home from the neighbor's. "Why, who has done all this ironing for me?" mother asked, as she saw the neat piles of clothes, all ironed nice and smooth, lying on the table.

"This is my Mother's Day present for you," said Olive, with shining eyes. "I didn't have any money to buy you a present; so I did this for you."

Mother gathered Olive into her arms, and hugged her very hard. "I think that this is the very nicest Mother's Day present that you could ever give me, Olive dear," she said.—*Our Little Friend.*



Taking the Children

A LITTLE boy was deeply interested in reading Bunyan's "Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day, while his grandma was busy with her needlework, he took his slate and pencil and seated himself by her side; and, thinking of what he had been reading, he said: "Grandma, which of all the people in 'Pilgrim's Progress' do you like the best?"

"I like Christian," was the reply, giving the little boy her reasons. "Which do you like the best?"

Slowly but thoughtfully the little fellow replied, "I like Christiana."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma."

—*Signs of the Times, 1889.*

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

New England Sanitarium

THE New England Sanitarium and Hospital, at Melrose, Massachusetts, has had a very encouraging first three months of 1938. The year started out with a bit of depression, but this has seemingly passed away, and our patronage has been running quite satisfactorily during February and March. We have had as high as 114 patients, and usually between 100 and 110. This gives us quite full patronage for our capacity.

We are undergoing some change in our faculty. Early this year, W. H. Andress came from the Boulder Sanitarium to act as chaplain. We are most fortunate in securing the services of Elder Andress. We greatly appreciate the services and friendly association of Elder and Mrs. Andress in this institution.

We are just losing Dr. C. J. Larsen from the institution. The Florida Sanitarium, for a year or more, has been in need of a medical director. They have made overtures to us several times, but it did not seem possible for us to release Doctor Larsen. However, the recent great need there has caused us to view the situation more sympathetically, and we have released Doctor Larsen for the superintendency of that institution. We are very sorry to lose him and his wife from our sanitarium family.

Dr. C. A. Haysmer has just returned from a six months' course in postgraduate work in Edinburgh, where he secured the fellowship in surgery, giving him fellowship in the Royal College of Surgeons, with the initials F.R.C.S. Edinburgh. He and his wife returned from Europe on the "Queen Mary" not long ago. We are exceedingly glad to welcome them back again.

W. A. RUBLE, M.D.

Wyoming

THE year 1937 has been a good one for the work in Wyoming. In some respects it has been the best year in the history of the work in this State. At one time the State of Wyoming formed a part of an organized conference. In 1925 the rest of the territory was absorbed by neighbor conferences and the State of Wyoming resumed the status of a mission field. For about eight or nine years after this change the membership of the mission remained about stationary. Since that time, however, the membership has doubled.

The working force of the Wyoming Mission is small, for in an undeveloped field the funds available for evangelistic work are very limited. As a whole, the believers in

Wyoming are very loyal to the cause, and give liberally to help foreign missions. In fact, of all the funds raised in Wyoming for a number of years, including tithes and offerings, more than 50 per cent has been sent outside of the State to aid the work in general.

In 1937 there was a marked gain in Harvest Ingathering, in literature sales, and in baptisms. One big tabernacle effort was conducted, besides four other church and hall efforts. At the end of the year the membership showed a net increase of 13 per cent over that of the previous year. Four new church buildings are at present in the making—two being purchased and two being built. There is hope that soon we shall be able to organize three new churches in the Wyoming Mission.

A shortage of funds for 1938 is curtailing evangelistic efforts, but our loyal workers are endeavoring, by God's help, to duplicate during this year the accomplishments of the past year in soul winning. Wyoming hopes soon to grow to be the youngest sister conference—perhaps the last to grow up as a conference within the borders of the United States proper.

E. H. MEYERS.

Why Georgia?

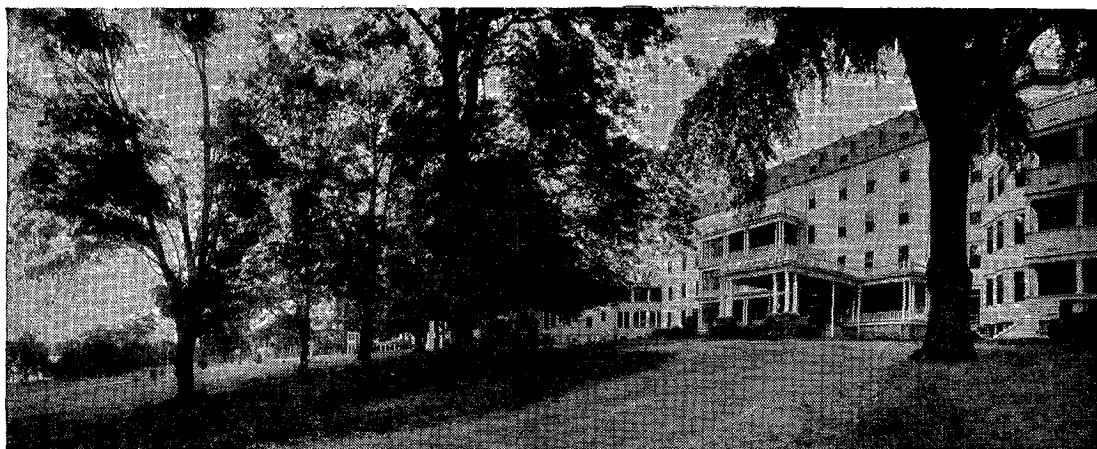
A FEATURE article in the March 13 edition of the *Atlanta Journal* contained a paragraph that should bring encouragement to all who are interested in the scattering of the printed page. Frederic J. Haskin, of Washington, D.C., who runs an information bureau for more than 200 newspapers, was interviewed concerning his work by a *Journal* correspondent. Among other things he said:

"Very often we detect some change in the pulse of the nation before governmental agencies do. What America is thinking is reflected by the questions the people ask. For instance, just now, in these uncertain and troubled times, people are turning back to the faith of their childhood and are seeking consolation and guidance in their Bibles. Georgia, particularly, leads in inquiries on what the Bible says about this or that—what it says, for example, about capital and labor, about the duties of the citizen to his government, about wars and rumors of wars."

Why should Georgia lead in queries of this type? The specific questions propounded are those you would naturally expect to hear where Adventists are actively at work. Has there been any special activity?

During 1936 and 1937, nearly 500,000 copies of Good News were delivered to 110,000 homes in a systematic way in the Georgia-Cumberland Conference. Nearly 400,000 copies of *Present Truth* were delivered systematically to

New England Sanitarium and Hospital, Melrose, Massachusetts





MR. AND MRS. JOSEPH HSING SU

Brother Su was principal of Nanking high school for two years. From 1928 to 1930 he was professor of the Chinese literature department in the China Training Institute. The following year Brother and Sister Su came to America, and he became a student in Pacific Union College. Later he completed a course in the San Francisco State College and in the University of California. Both were students of the Theological Seminary during the winter quarter. Brother Su returns to Hong Kong, China, to be the associate editor of the *Signs of the Times*, and a teacher in the China Training Institute. His wife will assist him in his work.

50,000 homes. More than a million tracts were distributed by the Missionary Volunteers. A group of colporteurs sold and delivered, from 1935 to 1937, books and periodicals to the value of \$54,079.04. All persons who bought books were followed up with still other literature and correspondence. During the campaign, contact has been established with more than one fourth of all the families in the field.

More than 17,000 persons have written direct to the conference office, requesting more literature. All such were supplied with a short-term subscription to *Present Truth*. Nearly 3,000 of these answered a questionnaire, and of these, fully 75 per cent professed a belief in the Sabbath, and requested still further literature. The questions asked by these persons kept one clerk almost fully occupied for the better part of one year. Almost every church has new members directly or indirectly as a result of the effort. These, in turn, are working for others. Then back of all the foregoing we have the efforts of other years, the total of which is tremendous.

The radio has also played a part. One of our evangelists was on the air seven times a week for six months. Another has been broadcasting once a week for a longer period.

Sixty-three Bible training classes in sixty churches finished a twenty weeks' course in how to give Bible studies. There were more than 1,150 in these classes. More than half of these actively engaged in giving Bible studies. One institutional church gave studies to more than 600 persons each week.

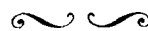
In view of the above facts, is it any wonder that Mr. Haskin noticed an unusually large number of questions on the Bible from Georgia, where literature to the extent of 15,000,000 pages was scattered?

The program continues in Georgia. There is every reason to expect that "increasing success" will crown each effort put forth to lighten the territory with the glory of the third angel's message.

"The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril

of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God."—*The Great Controversy*, p. 609.

R. E. CRAWFORD, Home Missionary Secretary,
Georgia-Cumberland Conference.



Atlantic Union College

It is an interesting coincidence that the first college home missionary institute ever conducted by this denomination should have been held in the place where, seventy years before, the first missionary society in the denomination was organized. This organization, known as the Vigilant Missionary Society, was founded by Elder S. N. Haskell, in the village of South Lancaster, Massachusetts, in November, 1868. In March, 1938, by special arrangement of the faculty at the Atlantic Union College, the way was opened for this rather unusual institute, the first of its kind dedicated to the task of bringing before the entire student body the objectives of the layman's missionary movement as sponsored by the Home Missionary Department of the General Conference.

At the chapel period, during an entire week, and also at the joint evening vesper services, the objectives and plans for the enrollment of the entire lay forces of this denomination for the finishing of the work of God on earth were presented by various speakers, under the direction of R. G. Strickland, the home missionary secretary for the Atlantic Union. We were fortunate in having with us the president of the union, W. H. Heckman, and the presidents of two local conferences—W. H. Howard, of the New York Conference, and F. D. Wells, of Southern New England. The president of the college, G. E. Jones, and the dean of theology, L. H. Hartin, with other members of the faculty, also assisted in making the institute a success. An indication of the interest on the part of the student body was shown by the large attendance at the meeting held on Saturday night, when the chapel was filled to overflowing, as the rapid development and spread of the lay preaching movement was graphically brought to the attention of the students, and a call was made for their cooperation.

Although the Atlantic Union College has the honor of being the first of our senior colleges to open its doors to an institute of this kind, we are glad to report that a number of other colleges, and also academies, have definite plans for conducting similar institutes in the near future. We believe it is becoming more and more apparent among us as a people that if the latent power in our churches is ever to be called forth as an organized unit to engage in soul-winning service and carry the gospel to the ends of the earth, we must look to the young men and women now in training in our schools to do it. Here we find the leadership of tomorrow, which must be sent forth with a vision of what God and all His people, working together, can accomplish. We rejoice to see so many of our schools



Atlantic Union College, South Lancaster,
Massachusetts

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QUESTIONS ANSWERED

HAVE YOU

ever been asked questions about
some verse in the Bible that you
could not answer?

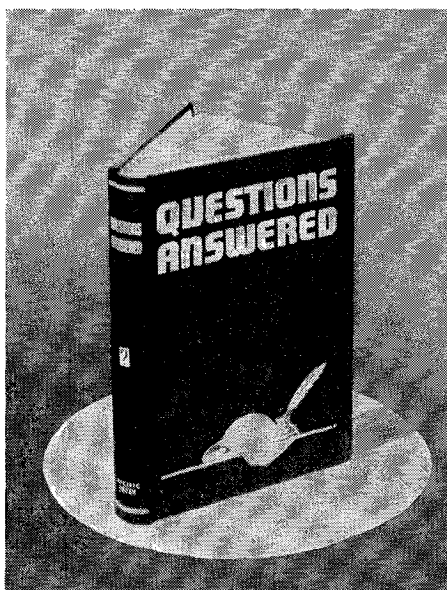
Do You Remember

how you wished you had some
dependable book to turn to for
the correct answer, with proof?
Here is just the book you have
wanted.

QUESTIONS ANSWERED

is a compilation of selected questions and answers that have appeared in past issues of the *Signs of the Times*. The book has sixteen sections dealing with the following subjects:

The Bible. Deity; Father, Son, and Holy Spirit. Nature of Man. Prophecy and Second Advent. The Moral Law. Sabbath and Sunday. The Ceremonial Law. The Covenants. Unpardonable Sin. Marriage and Divorce. Astronomy. Satan. Religious Liberty. Christian Experience. The Church; Its Ordinances. Miscellaneous.



A FEW SAMPLE QUESTIONS

*Is any part of the Bible obsolete?
Do not the many translations
cast doubt on the authenticity
of the Bible?*

*Is the Holy Spirit a person, a
personality, or a power?*

Could Christ have sinned?

Have we eternal life now?

*What did Christ mean by the
statement: "Whosoever liveth
and believeth in Me shall
never die"?*

*What do "eternal" and "ever-
lasting" mean?*

What day is the Lord's day?

*Do we have a right to keep
Sunday?*

ANSWERS

to questions are supported by
Bible texts which are frequently
cited, references always being
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200 Questions Are Answered

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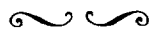
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anxious to bring this important work to the attention of the students.

Members of the faculty at the Atlantic Union College expressed the hope that such an institute might become a part of their school program each year. These educators realize that to fit the youth for missionary service is the object of all true education.

In behalf of the Home Missionary Department of the General Conference we wish to express sincere appreciation to Professor Jones and his associates for the cooperation given. We believe that the inspiration of this meeting will do much toward sending forth a strong army of youth prepared to exert faithful leadership for the finishing of God's work in the earth. W. H. BERGHERM.



The Work in Minnesota

THE Lord has blessed His work in the State of Minnesota these many years. It has been the birthplace of many ordained ministers and foreign missionaries.

A strong evangelistic program has been carried through the years, and at the close of 1937 we had seventy-two organized churches and eighteen companies and Sabbath schools.

During the past year our evangelists baptized 329 candidates and took into our churches on profession of faith, 26. Our entire membership at the close of the year was 4,317.

The tithe income during 1937 was \$95,915.76, which was a gain of \$6,180.24 over the tithe received during the preceding year. The mission offerings for the year amounted to \$49,667.81, which was a gain of \$5,630.37 over the mission offerings of 1936.

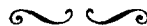
At a recent workers' meeting our evangelists and Bible workers voted to set a conference goal this year of 400 new members. At present, nine evangelistic efforts are being held, and others will be started soon.

The Lord is blessing the literature ministry in the conference. During the past year our faithful colporteur evangelists have delivered \$13,473.95 worth of books and magazines. This is a gain of \$4,129.02 over the total sales for 1936. Our lay members have systematically distributed over 200,000 tracts and papers.

A spirit of revival is coming in among our churches, and our laymen are consecrating themselves for service. The "Win One" movement seems to be taking hold of our people generally. Many Bible workers' classes are being conducted, and many feel the need of a better preparation for the service of God.

Many cottage meetings are being held by both our older members and the youth. The small picture machine is being used quite extensively in creating an interest in homes. The conference keeps a library of the small Bible study films, and the churches or individuals furnish their own projectors. In this way a large interest is being created. More than two hundred people not of our faith attended the cottage meetings held last week by members of our Minneapolis English church. Many of those who weekly attend these meetings are already looking forward to baptism. Surely, God has a far-reaching work for our laymen to do.

A spirit of courage and consecration prevails throughout the conference. We are expecting great things from God during 1938, and we are determined to attempt great things for Him. V. E. PEUGH.



I WANT to tell you how very attractive I consider the design on the front page of the REVIEW of March 24. When I unwrapped the paper, I just exclaimed in admiration, and hastened to show it to my husband. And it has the most appropriate scripture with the floral design, also. I couldn't refrain from writing to tell you of the good cheer it brought to me. I always look forward eagerly for each new copy. MRS. J. F. SMALL.

SPRIT of the TEACHER

by Mrs. L. Flora Plummer

No other book has come from the press that so fully meets the needs of our Sabbath school teachers as does this new book by Mrs. Plummer. It presents in an appealing manner the qualities of character possessed by the successful teacher,—love, faithfulness, courage, patience, enthusiasm, sympathy, reverence, prayer, and discernment.

"I can heartily recommend this book as an invaluable aid to our Sabbath school teachers."
—F. M. Wilcox.

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CHRISTIAN SERVICE

by Mrs. E. G. White

It is the hope of the Home Missionary Department that this compact volume containing selections from the writings of Mrs. E. G. White bearing specifically upon the need, importance, methods, and reward of earnest, consecrated Christian endeavor, will be found invaluable to ministers and leaders in all phases of church work. This book will be appreciated by all those whose hearts have been touched by the spirit of the Great Missionary. Printed on thin Bible paper, 288 pages, pocket edition, for ready reference.

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Takoma Park, Washington, D.C.

An Editor's Enthusiasm

YEARS ago, E. W. Thomann, then editor of *Las Señales de los Tiempos* (Signs of the Times), was presented in one of the South American union meetings. One of the workers referred to him as "the editor who sells his own paper."

While this periodical was printed in Iquique, north Chile, Elder Thomann often went to the different saltpeter mines, and usually secured about fifty subscriptions in a short time.

On one occasion, when he worked in a small port named Caldera, he met the editor of the paper of another denomination. This minister he had known before he became an Adventist. When this friend learned that Elder Thomann was selling his own paper, he exclaimed: "Are you not the editor?" Brother Thomann replied in the affirmative, and added that the very work of helping to sell the paper himself, aided him in improving his editorials, and making the paper more interesting.

In the same port he went to the office of the railroad shops, and after presenting the paper to the clerks there, asked if he could go into the shops to present the paper to the workmen. He was told that pay day would not come again until a week later. "However," said one of the principal men, "you may go in and work, and whoever subscribes can give you an order, and we will pay you here in the office." The result was surprising. Brother Thomann reported that sometimes he could not write down the names fast enough. That morning's work resulted in the largest list of subscribers he had ever taken in any half day, or forty-six in number.

On August 16, 1906, occurred the terrible Valparaiso earthquake. At that time Elder Thomann was at La Serena, several hundred miles farther north, but even there the terrific quake was felt. Stopping his subscription campaign there, he took the first boat back to Valparaiso, and with the help of Mrs. Steele, the wife of the secretary and treasurer of the Chile Conference, got material ready for a special earthquake number. Our *Señales de los Tiempos* was one of the first papers that came out after the earthquake. Elder Thomann enthusiastically took armfuls of papers, and went out into the streets, shouting, "The Earthquake Special!" He sold them so readily that in some instances he hardly could hand them out fast enough. We have often heard of trains running a mile a minute, but did you ever hear of an editor selling his own papers at a paper a minute? Read on!

Upon Elder Thomann's arrival at the center of the city, a prosperous-looking gentleman stopped him, and said: "I forbid you to keep on shouting that way, and selling that paper!" Brother Thomann, surmising that the man was opposed to Protestantism, replied, "I am doing a good work; you cannot stop me from selling my own paper," and bidding him an *adios*, went on his way. The next customer, having overheard the conversation, asked: "Do you know who that man is?" "No," was the reply. "Well, he is the mayor of this city." "I am sorry," said Brother Thomann, "but I must continue my work." He kept on selling until evening, having been out between eight and nine hours. His final check on sales and cash showed that he had sold, that day, 740 copies, the largest day's sales he ever had made. It was his banner day, an average of more than a sale per minute through an entire day.

In relating this incident, Elder Thomann, who is still an enthusiastic missionary, said: "I believe that other editors would get a good experience, and perhaps improve their papers, causing greater acceptance, if they could get out to receive the buyer's viewpoint."

Yes, to be an enthusiastic editor who writes what he believes, and believes what he writes, and sells the result to a needy world, is a wonderful privilege. May every Seventh-day Adventist editor be so enthusiastic about his work that thousands upon thousands may be reached by his inspired messages.

J. L. BROWN.

I do not want to do without the REVIEW. I have taken it for several years, and perhaps this will be my last year, as I am eighty-five years old and am not very well. I do not want to miss a number.

MRS. LILLIAN POWELL.

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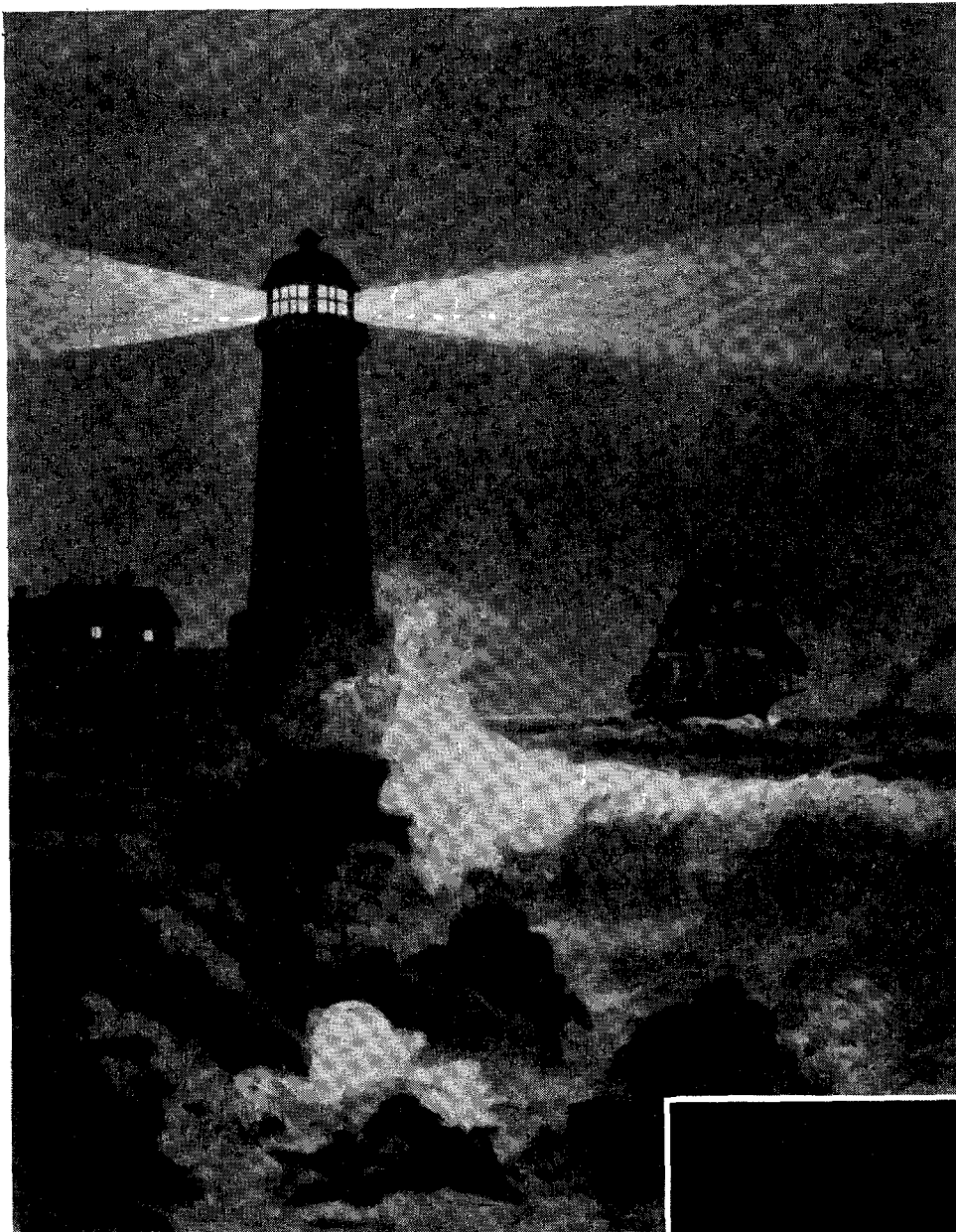
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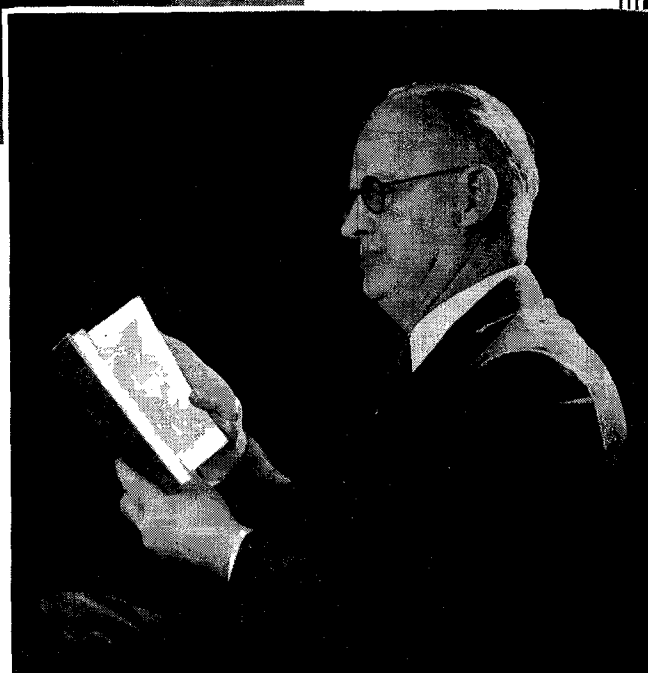
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**"AS A BEACON
IS TO A SHIP,
SO IS A BOOK
TO A MAN."**

"Books are boats loaded with a cargo of ideas, the most valuable goods and vital wealth of the world. They come floating down the stream of time, it may be from distant days and far lands and various climes, and bring us freight infinitely more precious than the silks of India, or the spices of Araby, or all the ivory and diamonds and gold of Africa. Yet are they so plentiful and cheap that no one is so poor but he may be rich in this treasure. Books are the throbbing brains of thinkers. They are the vital arteries through which the thoughts and deeds, the visions and victories, of men of genius pour into us and throb in our pulses. They crowd the glorious consciousness of these gifted souls into our minds, so that we see through their eyes and think with their thoughts and are strong with their strength and rise on the wings of their spirits. Books resurrect the past and create the future. With all your getting get good books. Read them, meditate upon them until they soak into your souls and make you wise and rich and strong."



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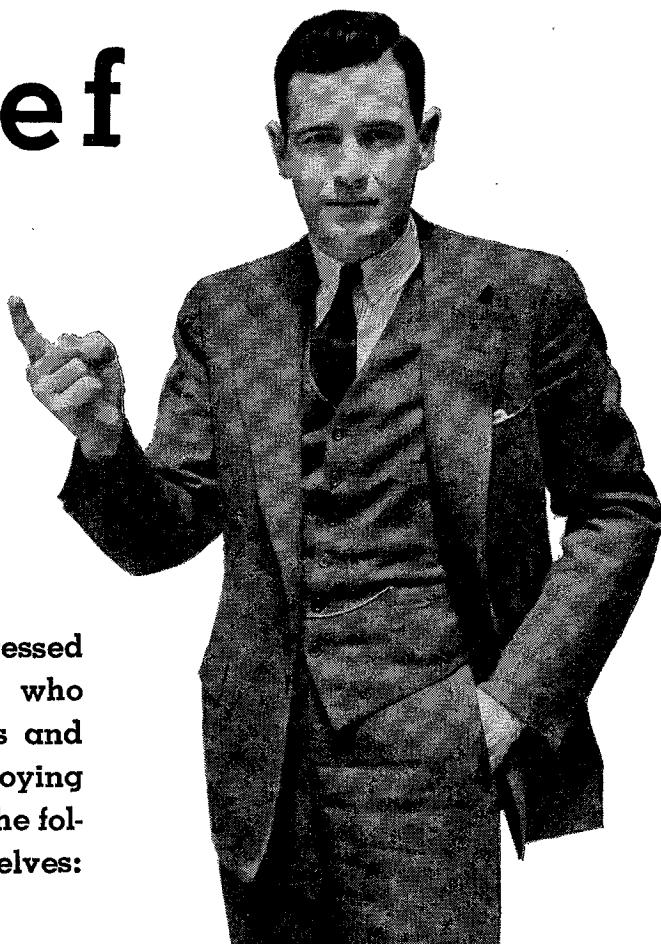
...relief

for addicts of

ALCOHOL

and

TOBACCO



The message on this page is addressed to all Seventh-day Adventists who would like to see their relatives and friends free from the health-destroying habits of alcohol and tobacco. The following letters speak for themselves:

They quit using

ALCOHOL and TOBACCO

"I delivered the LIFE AND HEALTH magazine to a customer at Indian Lake. She said, 'Last month when you came, I was not at home. My husband was at home with a very heavy cold. He had asked me to get him some whisky. I consented, and that explains my absence when you called. I bought a whole quart of whisky, and then hurried back home. When I came into the house, my husband told me that he did not want it, that while I was gone a woman came with the LIFE AND HEALTH journal. In the journal he had read a very interesting item. It told of the harmful effect whisky has upon the body, and of the many people who take whisky to break up a cold.'"

"She continued, 'All whisky bottles have a seal placed over the cork in the bottle. As far as my husband and I are concerned, the seal will remain unbroken.'"

--A Magazine Colporteur in New Jersey.

"'You'll never know how our home has been benefited by the magazine you sold me last month,' said a woman to another magazine worker as she covered her territory one more time. She then told the story of how her only daughter, who attended high school, had started smoking cigarettes. The parents had reasoned with her, but all in vain. The copy of LIFE AND HEALTH the mother had purchased contained an article on the evil effects of cigarettes. The journal was placed in the daughter's room and was read. On learning the harmful effects the cigarette has on one's system, she discontinued her smoking, which brought joy to the hearts of the parents."

--A Magazine Colporteur in the Columbia Union.

These actual experiences, and many others like them that might be printed, are far more powerful than any argument we could offer as to how you may have success in turning relatives and friends from the use of liquor and tobacco.

LIFE AND HEALTH will continue the strong temperance campaign that has brought about such experiences as these. The June issue, now ready for mailing, contains an impressive article on alcohol.

Every member of the family will enjoy LIFE AND HEALTH, with its general articles on health, and the regular monthly features,—the Mother's Counselor, Page for Boys and Girls, Famous Recipes of Sanitarium Chefs, Housewife's Corner, and Questions Answered by the Family Physician. Order for yourself and friends now, taking advantage of this special half-price offer.

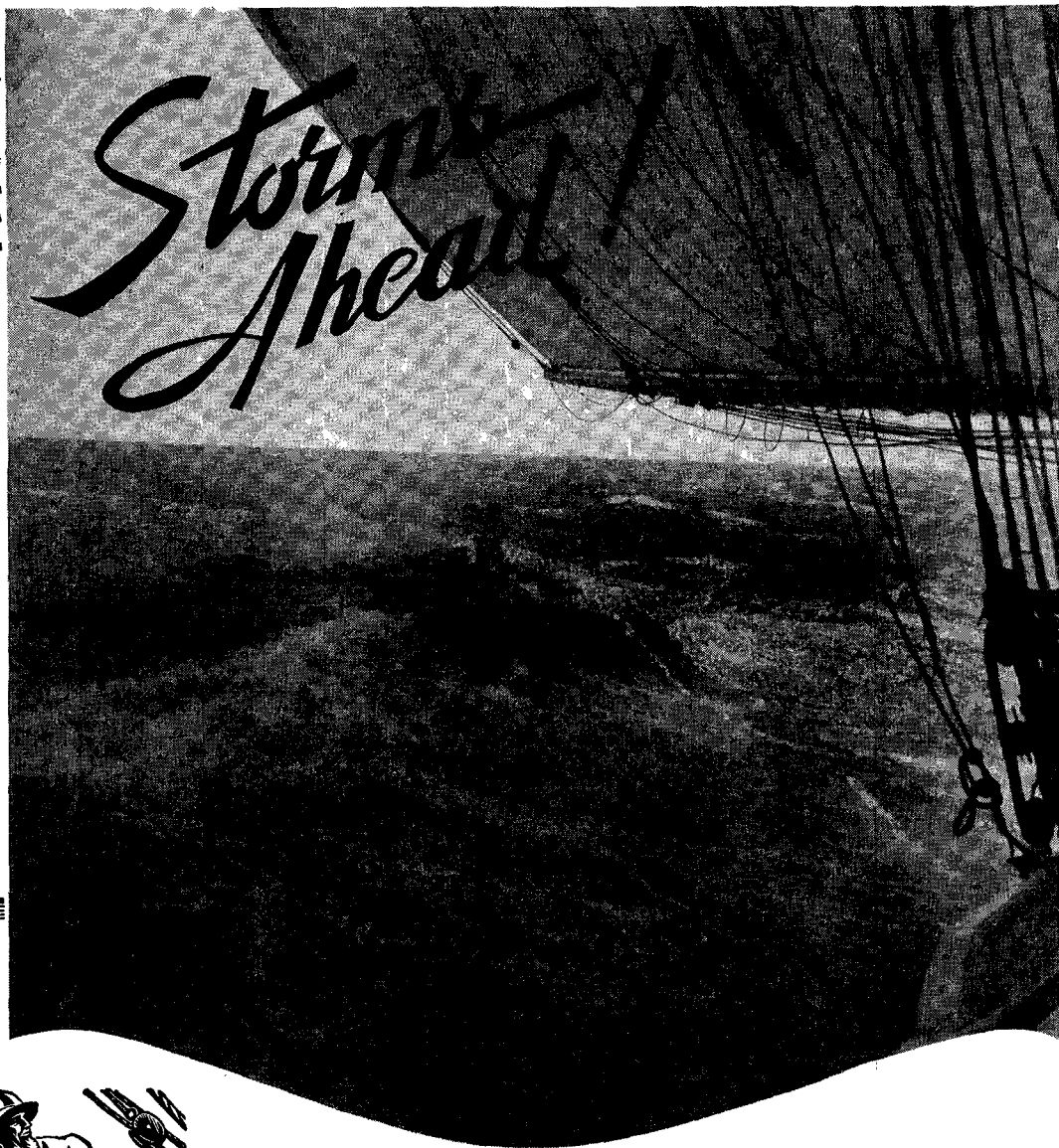
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The writings of the Spirit of prophecy, once purchased, remain an unfailing source of counsel in all the details of Christian living and service.

The *Review*, unlike the other two, once purchased, does not remain a permanent fixture in the home, but must be renewed from time to time. Its presence or absence is therefore a barometer indicating a growing or a waning love for the third angel's message, and concern for its proclamation to every nation, kindred, tongue, and people.

What is the barometer reading in your home? Will you have the inspiration of the messages of hope and comfort in the *Review* during the coming year, or will the expiration of your subscription in a little while leave you at the mercy of storms that are descending with increasing violence and frequency in these troublous times?

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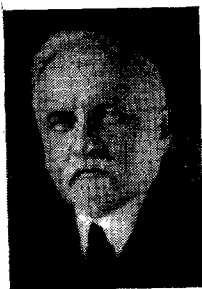
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W. A. Spicer

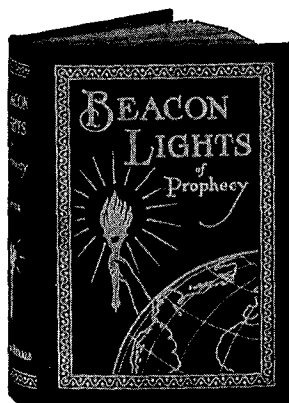
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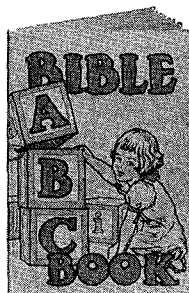
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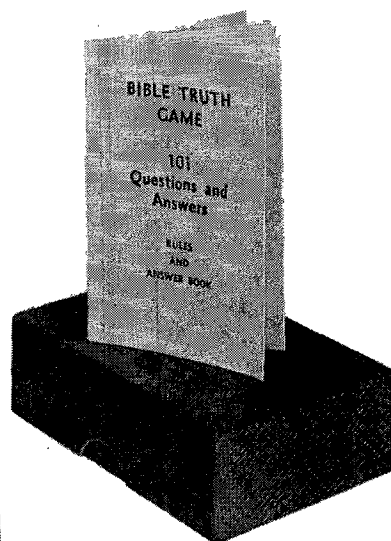
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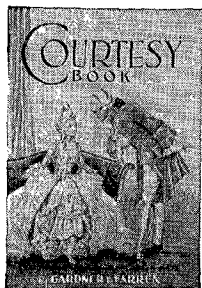
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Here is a fine little book that will be appreciated by our Missionary Volunteers in arranging for social gatherings. Besides listing appropriate games for all occasions, it contains excellent advice on what to outlaw, border-line amusements, the Missionary Volunteer's code, the proper kind of gatherings, where to hold them, who shall attend, how to get acquainted, outdoor games, proper clothes for outdoor recreation. Prepared by the Young People's Missionary Volunteer Department of the General Conference of Seventh-day Adventists for the direction of our young people in their social activities.

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OF SPECIAL INTEREST

Missionary Sailings

ELDER and Mrs. W. L. Hyatt and their two daughters, returning to South Africa from furlough, sailed from New York on the S.S. "Bremen," April 2.

Mrs. C. Paul Bringle and her three children, returning to Africa, sailed from New York on the S.S. "Hamburg," April 6.

Elder and Mrs. M. B. Butterfield, of Oklahoma, sailed from New Orleans for Trinidad, on the S.S. "Dalvangen," April 12. Elder Butterfield has accepted a call to evangelistic work in the South Caribbean Conference.

A. W. CORMACK.

Hsiu Ling

DURING a recent Harvest Ingathering campaign we endeavored to visit the well-to-do class as well as others in less-favored circumstances. At many of the homes of the higher classes at which we called, not a few refused to see us, and others were not at home. "The master is worshipping his ancestral spirits at the family tombs;" "He is attending a wine party;" "On a business trip;" "At a friend's home gambling;" "Away in the country inspecting his rice fields," were the various reasons given by the servants for the absence of their employers.

"He has gone to *hsiu ling* with some friends of mutual desires," we were told at two or three places. The Chinese word *hsiu* means "to repair, restore, and to cultivate." *Ling* means "spirit," and "spiritual." Spiritually-minded men frequently retire for a day or more to read the ancient classics which treat of moral training and ethical behavior, and of the cultivation and practice of virtue, benevolence, justice, and right doing.

In these intense and uncertain days, there are many whose spirit is almost broken, and whose moral courage is well-nigh gone. The minds of many are bewildered, and their hearts are filled with sorrow. To many, life is a burden. Even Christians feel the strain and wear and tear of these awful times. Some have become careless in their religious experience, some are embittered, and others have allowed world pleasures and sinful desires to make inroads upon their spiritual life.

Frequently we all need to *hsiu ling*; and when we sincerely seek God's help and blessing, He does not leave our souls hopelessly impaired. Praise His name, He renews our minds and restores our souls, and though the outward man perish, yet the inward man is renewed day by day. (See Titus 3:5; Rom. 12:2; Ps. 23:3; 2 Cor. 4:16.)

A portion of each day should be set aside for prayer, Bible study, and self-examination. (See "Gospel Workers," p. 100.)

O. B. KUHN.

Protecting Providence

BECAUSE of war conditions, communications with most of our outstations in the Kiangsu Mission, of which Shanghai is a part, have been cut off for several months. Only a few of our workers have been able to receive their salary regularly, and many of them have had no pay for several months, they being unable to send their report to us, and we being unable to send their money to them.

For several days now they have been gradually able, in some cases, to send letters through to us, and in a few cases to call at the Shanghai office in person.

One brother, Hsin Ti Ren, had a most remarkable report to bring us of God's protecting care. Brother Hsin has a wife and several children. They have been located at Pinghu, which was formerly quite a military center. A few days before the outbreak of hostilities, I visited the place and baptized a number of candidates, most of whom lived in the country. Since most of our members live in rural sections, Brother Hsin moved into a small village.

Less than a month after that, Pinghu was destroyed by air raids, and the old chapel site was leveled to the ground. In fact, all the villages in that district were hard hit, except

the small village to which our brother had moved with his family. Twice the bandits have visited this village and looted quite thoroughly. The business shops immediately adjoining the new chapel quarters, both on the right side and on the left side, were completely looted, but the bandits did not enter our chapel. In this connection, we could give many other items of interest, but these items are sufficient to show how marvelously God protects His own.

A letter received yesterday from Chen Lai Fang, who is still at his station in Chekiang Province, tells of God's goodness to our people there. Postal officials and employees moved away from that section, men of means and influence all departed for a time, but our brother stayed at his post, and more than that, he informs us that he is conducting a series of evangelistic meetings.

The way that our Father has cared for His children is no less than miraculous, but we still need your prayers that He may fulfill His promise to be with us, even unto the end of the world. The danger hour is not yet past. Remember these faithful native workers in your prayers.

R. H. HARTWELL.

March 4.

Camp Meetings for 1938

ATLANTIC UNION

Northern New England	June 16-19
Greater New York	June 21-23
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	June 3-5
Kansas City (Colored)	Aug. 25-28
Nebraska, Hemingford	July 13-16
Missouri	Aug. 19-28

COLUMBIA UNION

Potomac	
Takoma Park, Md.	June 2-12
Washington, D.C. (Colored)	June 16-26
Chesapeake	June 16-26
New Jersey	June 30-July 10
E. Pennsylvania	July 7-17
West Virginia	Aug. 4-14
W. Pennsylvania	Aug. 12-21
Ohio	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, Caldwell	June 21-25
Montana, Bozeman	June 28-July 3
Oregon, Gladstone	July 21-31
Washington, Auburn	July 28-Aug. 7

PACIFIC UNION

Arizona, Phoenix	May 20-28
Central California, Fresno	May 27-June 5
Southeastern California, S.C.J.C., Arlington	June 2-12
Northern California	
Lodi	June 3-11
Santa Cruz	July 29-Aug. 7
Southern California	
Lynwood	Aug. 4-14
Arroyo Grande	Aug. 29-Sept. 7
Nevada-Utah	

SOUTHERN UNION

Alabama-Mississippi, Meridian, Mississippi	May 20-28
Carolina, Lake Kanuga, North Carolina	May 27-June 4
Florida	
Forest Lake Academy, Maitland	May 27-June 5
Orlando (Colored)	May 26-June 5
Georgia-Cumberland, Collegedale, Tennessee	June 3-11
Kentucky-Tennessee	
Kavanaugh Campground, Crestwood, Kentucky	June 7-12
Nashville (Colored)	June 7-12

SOUTHWESTERN UNION

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