

# The Advent and Sabbath Review Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 111, No. 24

Takoma Park, Washington, D. C., U. S. A., June 14, 1934

One Year, \$2.50

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

## The Backward Glance as We Advance

BY J. A. STEVENS

It is almost eighty-five years since Elder James White took one thousand copies of *Present Truth* from the printers at Middletown, Connecticut, to his home in Rocky Hill. The precious bundle of missionary literature was placed in the center of the room, while "a little group of interested ones were gathered in," and all bowed around the papers, asking the Lord "with humble hearts and many tears," to let His blessing rest upon the feeble efforts of His servants. The papers were then wrapped, addressed, and mailed to all who it was thought would read them. Such is the brief chronicle of the first home missionary effort put forth by the believers in the third angel's message.

In 1868 a small company of believers in the South Lancaster (Massachusetts) church became burdened with a determination to launch systematic missionary work by mailing papers and tracts. Only ten in number, the Vigilant Missionary Society met regularly Wednesday of each week at three in the afternoon, to report their personal missionary work, and to plan for future effort. The work broadened until literature was going to many parts of the world, and thus the message was pioneered in many lands. The growth of this church missionary activity led to the organization of the International Tract Society, with its organ, the *Home Missionary*. State tract societies were organized, and the work continued to prosper.

Recognizing the need of organization and leadership to develop more fully the latent talents of a fast-increasing membership, in the 1913 General Conference session the following action was voted:

"We recommend, That home mis-

sionary secretaries, for both the General Conference and the North American Division Conference, be appointed for the promotion of the church missionary work."

Thus the missionary work of the denomination was placed upon a strong departmental foundation, with a staff of experienced men and women to inspire and instruct the members of the churches in simple soul-winning work.

What marvelous results have come in the twenty-one years since that time! Our missionary organization has been perfected until every division conference in the world field has its home missionary department and secretary in all its organizations down to the local conferences and missions. Not only so, but in every church in all the world there is at least a church missionary secretary caring for the missionary work and securing missionary reports. A missionary army totaling more than 160,000 strong is constantly working for souls, with an

### BE ON GUARD

"BE ye also ready: for in such an hour as ye think not the Son of man cometh." People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there be a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.—"*Special Testimonies on Education*," p. 108.

average of almost forty additions to our churches every day that passes. What a wonderful library of missionary experiences could be compiled of the consecrated work of our members, the young as well as the older ones, for all are united in this earnest endeavor to hasten the finishing of the work of God. And every new believer is one more torch to lighten the darkness of these last days. "Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—"*Testimonies*," Vol. VIII, p. 47. Such is the divine purpose for the remnant church.

And we are told of the glorious climax that is to come through the ministry of the church: "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."—*Id.*, Vol. IX, p. 126.

We believe the church is hastening on to this mighty triumph. May God grant a blessed share in the last great soul-winning harvest to every member of every church.

## A Call to Laymen

BY W. H. BRANSON

SINCE the Autumn Council of 1930 passed a resolution calling upon our laymen in the churches to join forces with the ministry in public evangelistic work, many of our brethren have responded and have demonstrated their ability to do successful work in this line.

One brother in Canada, pastor of a city church, in three years has brought sixty people into the message, while at the same time earning his own living. One conference reports having thirty laymen engaged in public evangelistic efforts, and another, twenty-seven. A number of new churches have been raised up and scores have been added to established churches through the labors of consecrated laymen all over the field.

These men who are thus proclaiming the message represent almost every vocation. There are doctors, farmers, mechanics, shopkeepers, clerks, bookkeepers, etc. They are busy men. Most of them, no doubt, felt before they undertook this special work, that they had all they could possibly do. But as they have planned and prayed, God has enabled them to arrange their personal affairs so as to make it possible for them to devote one or more evenings each week to the holding of public lectures. Some have conducted meetings each evening for six or seven weeks at a time, others only on Sunday afternoons or evenings. This has meant hard, earnest work, but we feel sure that every one who has tried it has felt that his labors were amply repaid.

We are anxious that hundreds of our laymen should undertake this work during the present year. We know there are many who would be successful should they try. Of course,

no one should start out in independent work without close counsel with his conference officials, as this would only lead to confusion. The conference presidents, church pastors, and district superintendents will all be pleased, we are sure, to help consecrated, capable laymen plan for public efforts, and will give wise counsel as to how the work can best be carried on. Those contemplating this work should apply to their conference presidents for lay credentials and for help as to plans. This is very important, and no one should launch into public evangelism without proper conference recognition.

To the servant of the Lord was given the vision of thousands of voices proclaiming the message everywhere, and we believe that the laymen's evangelistic movement will go a long way toward fulfilling this vision and finishing the work.

### LAY PREACHER'S CERTIFICATE

This is to certify that the holder of this card, Mr. \_\_\_\_\_, is a member of the \_\_\_\_\_ Seventh-day Adventist church, and is recognized as a lay preacher by the \_\_\_\_\_ Conference of Seventh-day Adventists for the year 19\_\_\_\_\_.  
No. \_\_\_\_\_, Pres.  
Date \_\_\_\_\_, Sec.

#### Qualifications Necessary to the Granting of Credentials to Lay Preachers

1. The candidate for certificate must be sound in the faith and of good reputation in his community.
2. He must be in good and regular standing in his church, and represent the truth in his life.
3. He must possess a general knowledge of the doctrines of the church.
4. He must give evidence of an earnest purpose, and demonstrate ability in soul winning through public ministry.
5. He must be a faithful tithe payer.
6. He must evince a willingness to labor under the counsel of the conference.
7. He must understand that this recognition is granted on the basis of his being a self-supporting missionary, carrying on his work without remuneration or solicitation.
8. This certificate does not authorize the holder to perform the marriage ceremony or to officiate in the ordinances of the church.

funds for the upkeep of our church buildings and church school expenses and the relief of the needy in the churches. This in itself is a very essential phase of missionary endeavor, for we read that, "lacking the patient, prayerful, and persevering fidelity of Dorcas, the church cannot prosper."

But these good women are not content to confine their ministry to church needs alone, but are reaching out into the community and making their influence felt as an efficient and well-qualified band of Christian workers whose service is available for all cases of need to be provided for by public welfare organizations.

As examples of the soul-winning work done by our Dorcas workers, we refer to two recent experiences:

1. An isolated sister in the Michigan Conference has become commendably famous throughout the community as the proprietor of the "Dorcas Shop." She relates her experience as follows:

"While engaged in house-to-house work with literature, I came in contact with many needy families, and felt impressed that here was a field of opportunity which could not be overlooked, and yet I had no means of providing for the needs. As I thought over the matter, I felt impressed to call on certain members of the two churches in the town—the Methodist and the Evangelical—and ask them what their churches were doing for the poor. I did so, and these church members acknowledged that nothing was being done. So I decided that I would make a beginning.

"I visited the merchants and told them what I proposed to do, and I found them very willing to help. One man gave me the free use of a large storeroom in the center of town, another painted a large sign, 'Dorcas Shop,' to hang out over the door. A printer furnished a supply of circulars free of charge, a lumber company donated coal, and members of the Commercial Club gave donations of money, while others helped in various ways. Soon I had the room fitted up and ready for business, and then I placed a notice in the daily paper, asking the people to look through their closets and attics and bring in everything they could spare, which would be distributed to the needy in the community.

There was a remarkable response, and people began coming to the Dorcas Shop, bringing loads of clothing, bedding, furniture, food, etc., and at the same time those in need of help came for supplies. The shop was

## Dorcas Societies as Soul-Winning Agencies

BY MRS. GRACE D. MACE

*Office Secretary, Home Missionary Department*

IN this world-wide survey of the advancement and present standing of the organized missionary forces of the church, special interest centers around one flank of the laymen's army where decided gain in numbers and strength is apparent. Reference is made to that branch of church missionary work which was established in the days of the apostle Peter, about 37 A. D., involving the ministry of the women in the church in practical relief service, known as "Dorcas work."

During the last four years new interest and enthusiasm have taken possession of this group of auxiliary welfare workers in our churches, and today we see, standing shoulder to shoulder with all other leaders in missionary activity, over one thousand Dorcas leaders, each representing a united band of faithful workers ranging in number from six or ten to one hundred or more.

These earnest Christian women are rendering valued service in supplying

open at stated hours, and volunteer helpers assisted in caring for the needy.

"A very favorable impression was made throughout the community, and it was understood that the work was under the auspices of a member of the Seventh-day Adventist Church.

"In the spring we closed the shop for the summer, but the next fall it was again opened, and the business men and members of commercial clubs took a special interest in raising money to help out. I have given out hundreds of tracts and papers, and cannot begin to tell of the many good experiences I have had. I am planning to start a Bible study class very soon."

2. A retired Bible worker went to live in a small Indiana town, to make a home for her brother and nephew. She writes of her experience as follows:

"When I came to live in this small town of 1,200 inhabitants, with three churches and a number of clubs, I found that the Seventh-day Adventist church building of former years had been sold for a dwelling house, and that no work of any kind had been done by our people in that locality for nearly twenty years.

"A few Seventh-day Adventist sisters were scattered about in the country, but they did not even meet together for Sabbath school, and were discouraged and fearful about trying to do any missionary work because the people were prejudiced against Seventh-day Adventists.

"The first thing we did was to organize a Sabbath school, and soon we had fifteen members attending. I could think of nothing that would do more to remove prejudice and prepare the way for other work than to organize a Dorcas Society to assist in the community welfare work, and this

we did, and I was chosen to act as leader.

"We began by making small articles, such as sewing bags. These we sold as fast as we could make them, thus getting a start financially, and thereby making our purpose as a society known throughout the community. Several friends who were not Adventists became interested, attended our meetings, and worked with us.

Usually we have from one to five members of other churches attending our Dorcas meetings.

"We meet at 9:30 in the morning, and plan our noon lunch so that each brings food needed for a properly combined vegetarian meal. Then at 1:30 we put aside our sewing, and have a short Bible study, or read a chapter from some good book, and have prayer. One woman, who is a French Catholic, is usually present, coming for the Bible study and prayer when she cannot get in for the sewing.

"At one of our meetings the ladies of the W. C. T. U. asked to meet with us, and on this occasion the Methodist minister took charge of the devotional exercises. In fact, the Seventh-day Adventist Dorcas Society has become so well and favorably known that the 'Ladies' Aid' of one of the churches changed its name to 'Dorcas Circle,' because they were so favorably impressed by the work we were doing. We went, as a society, to sew for the Red Cross unit, and have helped a number of families during the year. We are distributing literature, and keep a well-filled reading rack in the station of the electric railway, and receive many good reports from people who are reading the literature. We have the promise that a minister will be sent by the conference to develop the interest which is apparent. I

know of nothing that a few women could do to prepare the way for a public effort that would be more successful than the work of a Dorcas Society."

May the ranks of this corps in the great army of church missionary workers be constantly enlarged, until in every church there is a live Dorcas Society with an energetic, resourceful leader. Such work is recognized by the Master as of the highest order, as is so clearly indicated in the familiar statements throughout the writings of the Spirit of prophecy. The following excerpt contains admonition of solemn import:

"People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life and conduct represent Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell in every town and city where the truth has entered. If all who know the truth will take hold of this work as opportunities are presented, day by day doing little acts of love in the neighborhood where they live, Christ will be manifest to their neighbors. The gospel will be revealed as a living power, and not as cunningly devised fables or idle speculations. It will be revealed as a reality, not the result of imagination or enthusiasm. This will be of more consequence than sermons or professions or creeds."

—*"Testimonies,"* Vol. VI, p. 264.

❧ ❧ ❧

### Lay Effort in Windsor, Ontario

BY D. GEAUVREAU

DURING the year 1931 the Windsor church had been promised a minister to hold an effort, but due to certain unforeseen circumstances, the plans for Windsor did not go through and we were left without one. Having looked forward for several years to the time when we could reach the public with the truth of the third angel's message, we were greatly disappointed. However, although disappointed, we were not discouraged, and decided to turn the midweek prayer meeting into Bible studies for the public. The results of these meetings were most gratifying. Through much prayer and hard work we had the pleasure of seeing fourteen baptized and received into the church in the latter part of July, 1932.

In leading out in this effort, I had the cooperation of our conference president, M. V. Campbell, whose heart and soul are in evangelistic work. On one occasion, notwithstanding his activities in other places, he came at my request and preached a forceful sermon on "The Time of Trouble and the Last Generation." Needless to say, we were all happy at the results of this effort, and not one



Two Upper and Lower Right: Three Busy Dorcas Societies in California. Lower Left: One of four Dorcas Societies in the Hawaiian Mission, all doing good work, and Pastor Webster states, "We feel that these Dorcas Societies have been a great help to our sisters in the churches."

of those who were baptized has fallen out. It has been wonderful to see the grace of God working in the hearts of these people, leading them to give up habits that had been in control for a lifetime.

In 1933 we were very fortunate in having as our pastor and evangelist Willard Dessain, who at present is in charge of the work in Montreal. Under Elder Dessain's efforts, twenty people took their stand and were baptized last summer. At the close of the year Elder Dessain was called to Montreal, leaving us again without a worker.

At the request of our president, I again began to hold Wednesday night meetings, and with a little newspaper

advertising we are having a very good attendance and the interest is rapidly growing. I am also holding Bible studies in the village of Tecumseh, situated about eleven miles east of Windsor, taking up this work at the request of two live members of our church, Sisters Clapp and Ogilvie. The meetings are held in the home of Sister Ogilvie.

Let me say to the lay members who have ability to teach, and especially to local elders, launch out in the faith of Jesus and rest upon God's promises to give you a rich harvest for your labors.

Pray for us, that we may continue in God's work, and may have much fruit for our labor.

Northern Vermont district to continue the meetings. Brother Bunker writes as follows concerning the interest there:

"I found a splendid interest, and it continued to grow. The middle of April, Mrs. Helen Armstrong joined us to assist in Biblework. The effort was held in the Universalist church, and many nights seats had to be placed in the aisles to care for the attendance. The Sabbath attendance averages more than 100, and a baptismal class of thirty has been organized. After the baptism early in June, we expect to have a church of sixty or more. Many others are studying, and will be baptized later. The church has given excellent support in every way, and to the faithfulness of the laity is to be credited the beginning and development of this accomplishment."



J. H. Roth

## Soul Winning in Vermont and New Hampshire

BY ANOL GRUNDSET

*Home Missionary Secretary, Atlantic Union Conference*

IN June, 1932, Mrs. Leon Thurber, who at one time had kept the Sabbath, felt that she should again live the truth and do what she could to carry it to others, as there were no Sabbath keepers in White River Junction where she lived. She with her sister, Mrs. Daisy Lee, of Lebanon, New Hampshire, studied and embraced the truth.

The second Sabbath in July they held their first Sabbath school, with four present. The few worked strenuously for friends, relatives, and neighbors, and the attendance increased quite rapidly. It was not long before Leon Thurber began keeping the Sabbath, and united his efforts with theirs.

Immediately Brother Thurber began to give Bible studies. The little company worked on, each feeling the responsibility of bringing others. Soon they had a large room filled with interested people.

The following spring D. H. Hanson, the district superintendent, met with them occasionally to encourage and help. Later on V. C. Townsend was appointed district superintendent, making his first visit to White River Junction the middle of May. At the prayer meeting he found forty-two present. He realized their need of help, but it was not until

September that he was able to give them the assistance needed. At that time he held services for one week, binding off the interest and baptizing nineteen. A church organization of twenty-nine members was perfected.

Realizing the need of further efforts to care for the interest, they began immediately to plan for another effort. This did not get under way until late in January, 1934. After holding only a few meetings Elder Townsend was taken ill and had to undergo an operation, being thus compelled to drop the work. C. M. Bunker was called from the



A. Grundset

YEARS ago the messenger of the Lord, who now rests from her labors, was shown in vision scenes which we now behold with our natural eyes. She wrote:

"In visions of the night representations passed before me of a great reformatory movement among God's people. . . . 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. I heard voices of thanksgiving and praise, and there

## A Vision Fulfilled

BY J. H. ROTH

*Home Missionary Secretary, Canadian Union Conference*

seemed to be a reformation such as we witnessed in 1844.—"Testimonies," Vol. IX, p. 127.

As I travel over the vast territory of the Canadian Union, I see exactly what is described:

- a. A reformatory movement among God's people.
- b. Hundreds and thousands visiting families and conducting studies from the word of God.
- c. Hearts under deep conviction by the power of the Holy Spirit.
- d. Genuine conversions apparent.
- e. Open doors on every hand for the proclamation of truth.
- f. A heavenly influence is recognized.
- g. Thanksgiving and praise is heard.
- h. The consecration of 1844 seems to be returning.

Not long ago I was visiting in the home of a devout sister, and I noticed a volume of "Testimonies for the

Church" lying open on the library table. The sister stepped out of the room, and I picked up the book and found on the margin of the open page a pointer to a heavily underscored paragraph, reading as follows:

"Wake up! wake up! You have work to do, and your sun is fast hastening to its setting. Your powers are becoming enfeebled; but all there is of you, every particle of your ability, belongs to God, and should be used earnestly and disinterestedly in His service. Work while the sun still lingers in the heavens."—*"Testimonies,"* Vol. V, p. 353.

This is only one of scores of similar incidents which clearly indicate that God is calling His people to wake up. A reformatory movement is at work, started and carried forward by the Holy Spirit. The theme of cherished conversation among our people everywhere today is the Bible and the fulfilled and fulfilling prophecies. Literally, "hundreds and thousands" of our people are day by day visiting families for the purpose of studying God's word.

While I was visiting one of our churches, a spirit of revival took possession of the congregation. Hearts were convicted by the Holy Spirit, and a spirit of genuine conversion was seen. The personal testimonies borne by the brethren and sisters on the Sabbath following the revival meeting, contained such expressions as, "I prayed all night last night;" "I called in my family and we gave our hearts to God last night at 12 P. M.;" "I was the chief of sinners, but now, thank God, I am free."

On all sides are the open doors. Look to the right and the left in your own neighborhood, look across the seas and behold the open doors. Our laymen are answering the numerous calls, but the working forces are far

too small for the needs. The material losses which have come to many of our people have brought a realizing sense of the insecurity of earthly treasures, and there is a desire to lay all upon the altar of God.

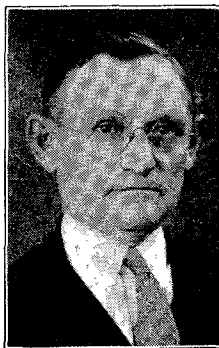
## *The Call of the Hour Answered by the Coming of the Man*

BY S. T. SHADEL

*Home Missionary Secretary, Central Union Conference*

"THE fruit of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11:30. There is one of three motives prompting each act in working for souls,—the hope of reward if we do, the fear of punishment if we do not, and love for souls who are perishing without Christ. Love makes the work easy, a pleasure, and brings certain success.

Before me are a number of letters giving experiences of our people in winning souls throughout our union. The Goldsberry (Missouri) church has doubled its membership within the last three years without pastoral help. Last year Brother Dennison, in cooperation with the church, won seventeen to the truth.



S. T. Shadel

Russell Babcock went to the capital city of South Dakota, and began to distribute literature and hold Bible readings. The interest was followed by a short evangelistic effort, and we now have a church of fifteen members at this place.

A group of talented young men in the Minneapolis First English church decided to hold an effort in the colored section of the city. They held hall meetings for some time, and the meetings were well attended. The effort attracted a great deal of attention, and Elder Allison, at the head of the colored work of the Central Union, went there to help bind off the interest that was created. A fine group of these colored people took their stand for the truth, and now Minnesota has a colored church of thirty members. They are a loyal group, and are continuing the work that was begun for their people.

In Owatonna, Minnesota, one of the lay members began holding Bible readings among her neighbors, and an effort is now in progress in that city which promises to crystallize into the organization of a church.

In June, 1933, Avalo Owen caught the vision of the possibility of saving souls in a missionary way. He ordered a series of *Present Truth*, and started in his car to a district some ten miles south of College View, Nebraska, in the vicinity of the small town of Roca. He continued with the systematic distribution of these papers until he had made thirty calls at each home. A hall had been secured, and Charles McWilliams, elder of the College View church, was called upon to assist in these meetings. Fourteen meetings have been held, and fifteen persons have responded to the message.

In another letter a lady tells how she followed the instruction to place a tract in the hand of every one who would receive it. The result is that she now has one soul to her credit, and this convert is becoming a diligent worker for souls. She also tells of a whisky dealer who was a terror to his loved ones, and drove people

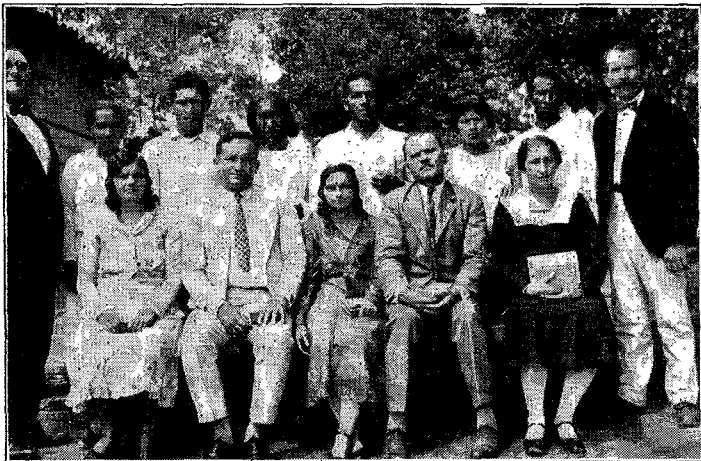


Company of new believers at Bracebridge, Ontario, won through the efforts of Brother and Sister Snook.



Baptismal class resulting from an effort conducted by the church at Rosebud, Alberta, Canada.





Company of believers at Pierre, S. Dak., as the result of missionary endeavor.

off his place when they talked to him about God. He was converted through reading two copies of *Present Truth*. The testimony of this man now is: "I do not work on the Sabbath, nor do I have any men under my direction on the county road work on the Sabbath." His transformed life has been a witness to

God's power to redeem from sin and give power for witnessing. God is greatly blessing the efforts of our laymen in the Central Union Conference, and one of the most encouraging features is that our people are responding to the call of God; for the call of the hour is answered by the coming of the workers.

## The Laymen's Movement in the Columbia Union

BY E. A. MANRY  
*Home Missionary Secretary, Columbia Union Conference*

THE most far-reaching and successful efforts conducted in 1933 within the confines of the Columbia Union were those carried on by laymen. No gifted musical director arranged for specials, neither were there pianists or Bible workers paid by the conference to insure success. Even the silver-tongued orator who could hold the multitude spellbound was lacking. Nevertheless, in spite of all these handicaps, the laymen's efforts brought into this truth 691 precious souls, scattered through the conferences as follows:

Chesapeake .....	22
E. Pennsylvania .....	47
New Jersey .....	89
Ohio .....	383
Potomac .....	86
W. Pennsylvania .....	21
West Virginia .....	43

Total ..... 691

The story of how these 691 people

were found is very interesting. A portion of the missionary report for the year will tell a little of the tale. There were 44,023 Bible readings given, 104,734 missionary visits made, 40,305 persons taken to services, 113,011 persons given help, 16,647 treatments given, 83,426 articles of clothing distributed to the needy, and 1,834,584 pieces of literature given out, together with 28,263 missionary letters written. All of these various activities entered into the success of the laymen's effort.

Of the seventy-seven churches in the Ohio Conference, thirty-six are carrying on Home Bible Study League work. Each week many thousands of families are visited with our literature; and as fast as an interest develops, it is followed up with an effort or with Bible studies. For two years Elder and Mrs. John Shultz, together with several of the

members of the Akron church, systematically distributed literature. Later Elder Evans held a tent effort in the city, and the result was a baptism of more than 100.

The members of the Worthington (Ohio) church carefully and systematically worked a section of the county of Delaware, in which no work had been done. Later on A. A. Cone, the district leader, followed up the interest, and now a new church of twenty members has been established. In fact, the laymen's movement has proved to be such an effective agency for spreading the message in Ohio, that at a recent camp meeting, when eleven new churches were added to the conference, it was found that five of them had been raised up by the laymen.

One of the most remarkable demonstrations of success by the combined efforts of church officers and laymen, is seen in the Vienna (Virginia) church of the Potomac Conference. In 1924, M. O. Bradford and his family settled in Vienna, where they found L. A. Fonda and his family, who had lived there about one year. The next year C. E. Wheeler also moved to this place. At this time there were thirty members in the little church and a church school with fifteen pupils.

The members were urged to visit their neighbors and lend them books, and also to begin systematic distribution of literature from door to door. Very soon openings for Bible studies were found. The church school teacher discovered a family who were seeking for truth, and this one lead alone resulted in eight souls' accepting the message. So many interests developed that special studies were given in order to prepare more of the members to participate in hold-



E. A. Manry



Members of new church in Delaware, Ohio, result of work of lay members in Worthington, Ohio.



Interested readers at Akron, Ohio. One hundred twelve were baptized during 1933.



Penn Township "Mission" conducted by Pittsburgh (Pa.) No. 2 church.

ing studies and cottage meetings, and it was not long until the church had to be enlarged to make room for the new members.

For several years the Takoma Park church, at the headquarters of the denomination, has been carrying on an extensive Home Bible Study League work. To date several hundred persons living in many parts of North America have written letters expressing heartfelt thanks for the literature received, and many are rejoicing in the new-found truths of the Bible.

Thirty-five churches are listed in East Pennsylvania as being members of the Home Bible Study League, and people are constantly coming into the truth. A rather unusual experience occurred a short time ago. A man living somewhere out on the Pacific Coast, who was known as a skeptic, was put in touch with a Seventh-day Adventist. He became interested in the Bible studies conducted, new hope sprang up in his heart, and soon he accepted the truth. His burden was for his people in East Pennsylvania, and he returned to his old home and began telling his Polish friends of his new-found faith. In a short time several were studying the message. One of our ministers was called, and now a church of twenty-five members is enthusiastically proclaiming the truth.

The Lebanon (Pennsylvania) church recently launched out on the Home Bible Study League method, ordering 20,000 tracts and arranging to visit 100 families a week. This company of believers decided to organize a Bible training class and a home nursing class, so as to prepare workers for doing a larger service for God.

In the western part of the Chesapeake Conference, known as the Hagerstown section, considerable interest was aroused by two laymen of Smithsburg. These brethren, A. S. Reynolds and W. J. Valentine, were out of work for a time, but instead of waiting for something to turn up they systematically distributed literature from town to town. Interests soon sprang up in various places, and Elder Lawrence, a retired minister, began to hold meetings. Five efforts have been conducted. In one place thirty-six are meeting for Sabbath school. The attendance in another place is sixty, and the interest is still growing. In Hagerstown itself much interest has been created through literature distribution. Some 40,000 tracts have been given out. At a near-by village the local elder of Hagerstown is speaking to a packed church three nights a week.

A very interesting story comes to us from West Pennsylvania. It has been well stated that "the light that shines the farthest shines the brightest nearest home." The precious light of the third angel's message is shining brightly in the Pittsburgh No. 2 church (colored), as is manifested in the activities of a number of its consecrated lay members who are diligently fostering what they have chosen to term their "missions," where buildings are secured and public meetings held. One of these missions is located in Penn Township,

Soul winners and souls won through Bible evangelism. The eight people in the rear are members of the Bible Training Class in the Jackson (Michigan) church who were instrumental in bringing the other eleven to a knowledge and acceptance of the truth.



about six miles from the church, and stands out prominently as a soul-winning station. Within this humble wooden structure, men and women, boys and girls, have heard the gospel message, and have yielded their hearts to the Saviour.

Faithfully, week by week, month by month, and year by year, Brother and Sister Seymour Brown and Sis-

ters Madge L. Harris and Jean Bowman, with others from the Pittsburgh No. 2 church, have conducted these meetings. Bible studies covering the doctrines peculiar to our faith are presented there each week following the Sabbath school session, and the results are more than gratifying.

Up to the present time, through efforts put forth at this mission, twenty-six have taken their stand for the truth and have been baptized. Charles Key, one of our loyal full-time colporteurs, who is doing a wonderful work, came to us through this

mission. Two other missions are doing a similar work and reaping a harvest of souls.

The work is going onward in the Columbia Union. A new life from the Source of all life is taking possession of our churches, and it is with profound thanks to the great Captain of our salvation that we rededicate our lives to His service.

## Lay Evangelism in the Lake Union

BY WILLIAM A. BUTLER

*Home Missionary Secretary, Lake Union Conference*

In the Lake Union there are 20,650 church members who, as individuals and by groups, are helping to advance Christ's kingdom. During the first quarter of 1934 a total of 17,300 Bible studies were given, 7,300 treatments administered to the sick, and books, magazines, and tracts were distributed to the amount of 293,000. Our people responded to the call to place our literature, such as "Steps to Christ," certain of the Crisis Series books, and the *Youth's Instructor*, in the CCC camps located within our territory, and we found



W. A. Butler

the literature was appreciated by both the officers and the men in the camps. On the many boats plying the Great Lakes and carrying passengers from Buffalo, Cleveland, Detroit, Chicago, Duluth, and other points, we have placed many of our books, large and small, also periodicals and magazines, which are available in the libraries for passengers and crew. We are also supplying colliers and merchant ships with our truth-filled literature, which is well received.

Michigan is our largest conference, with 9,500 believers. Forty-five lay preachers are at work in this conference, and are constantly bringing in souls. H. K. Halladay, the home missionary secretary for Michigan, is not only fostering the regular lines of departmental activities, but has also held some very helpful cooking schools in our churches, which have benefited the members and won the



L. E. Esteb

favor of those not of our faith; for the public are invited in, and take part in the cooking schools. This kind of work should be done more generally.

C. S. Joyce, home missionary secretary for Indiana,

also strongly promotes the medical missionary work. A class of seven have just finished the home hygiene course, and were awarded certificates from the General Conference Medical Department. Other such classes are being conducted in various parts of the union.

A lay evangelists' institute was conducted recently in Indianapolis, with thirty-five men present. These brethren came from all parts of the State, and are devoted to the task of publicly proclaiming the faith. It is interesting to note that eleven of these were church elders, eight were deacons, and other church officers were represented. They set as their goal for this year one hundred souls for Christ.

Illinois is planning for a laymen's council to be held in the near future. Representatives will be gathered from all parts of the State under the supervision of E. R. Potter, the conference home missionary secretary. For a number of years this field has been a strong promoter of lay evangelism. Our literature has had a prominent place in missionary endeavor. We have a large number of progressive foreign churches in Chicago, and every layman is a diligent worker for Christ.

J. O. Marsh, the secretary for Wisconsin, has held approximately six lay evangelist training and institute classes in various parts of the State this year. He reports thirty-one new converts for the first quarter of 1934, from lay workers' efforts.

We of the Lake Union in this great lay movement can see the moving hand of Providence as never before. A new experience and desire are stirring the ranks. We see a deeper consecration and devotion, and a lively forging ahead. As leaders we stand with this large band of faithful workers, praying for divine wisdom to know how to educate, train, lead, and direct them to the millions yet to be reached here, and hold their interest and support for the work abroad.

remove from their door the sign, "No agents wanted." One sister, who always made excuses for not engaging in missionary work because she couldn't get out, determined to make the agents her mission field. She equipped a tract rack near the door, and never let any one get away without receiving some literature. Her daily prayer was, "God, send some one to me today whom I can help to accept Thee."

One day a young salesman who was in a very discouraged state of mind, called at the house. He asked our sister, "What are things coming to anyway?" She immediately picked up one of the Crisis Series books, entitled, "What Is Coming?" and handing it to the young man, she said, "This book will tell you." Then the salesman said, "You are a Seventh-day Adventist, are you not?" and added, "My mother is a Seventh-day Adventist, too, and I used to be, but I left the church and went out into the world to make my fortune." Our sister invited the young man to come to church and reconsecrate his heart to God. He did, and a mother's prayers were answered, all because a shut-in sister did what she could for his salvation.

#### Praying Soul Winners

Successful soul winners must be praying people. One of our dear home missionary workers, in her sixties, believes in a prayer list. She has a list of ten or fifteen names and addresses, and as she carries the papers to them week by week, she prays for each one. One day she called at a place to leave her *Signs* as usual, but was met at the door by a man who began cursing her, and told her never to leave another paper there. Amid his abuse she silently prayed, and in leaving she assured him that she wouldn't leave the paper any more, if he did not want it, "but," she added, "when you see me going down the street, remember there goes the old lady that is praying for you each day." The man responded that he didn't want her to pray for him. But

## A United Laity in United Effort Will Quickly Finish the Work

BY L. E. ESTEB

Home Missionary Secretary, North Pacific Union Conference

God is indeed blessing the work of our laymen in the North Pacific Union Conference. Our conferences have strong missionary leadership, and our presidents, workers, church officers, and laymen are united in their endeavors to follow the simple instructions outlined in the Testimonies, for finishing the work. We believe a united laity in a united effort is God's solution for a quick work upon the earth.

We are seeing some very definite results of the work of our laymen. The Grandview (Washington) church adopted Sunnyside, a little town near by, as their mission field. They used seventy-five *Signs* each week. An interest grew that demanded attention, and now we have an organized church of sixty-five members. A stone church building has been erected, and a church school started.

St. Clair Diamond, the church elder at Hood River, Oregon; R. M. Copeland, elder of the church at Marshfield, Oregon; and Brother Hoyt, Sabbath school superintendent

at Kalispell, Montana, have held successful efforts in schoolhouses and halls.

We might mention others also. As a result of welfare work in a needy community, one entire family who had been too prejudiced to read our literature, were baptized and united with the church.

#### Working for Agents

Our shut-in believers will find a wide field of opportunity if they will

Partial group of believers at the Sunnyside (Washington) church. During 1933 fifty new members were added to this church in a "distinctly home missionary follow-up program."





as he watched her trudging down the street, his heart was touched, and he followed her and said, "If you are going to pray for me, you might as well leave your paper, too."

Some weeks after this, the wife of this man stopped our sister on the street and asked if she and the children might go to church with her, adding, "I want to thank you for what you have done for me." Our sister replied, "I haven't done anything for you." "Oh, yes, you have," said the woman. "You will remember

that day you talked to my husband when he was so angry. He used to lose his temper and beat the children and me with anything he had in his hand, but since that day he talked with you he is different. Now my husband reads his Bible and the papers you bring. You have changed my home from a hell on earth to a little bit of heaven."

Bible studies were held in this home, and the wife and children are now faithful members of the Seventh-day Adventist Church.

## *A Home Missionary and Canvassing Experience*

BY A. A. DIRKSEN

THE experience of a family of five being won to the truth by a lay brother is still fresh in my mind, although it occurred several years ago. It is a home missionary and canvassing experience, for Brother Parr, the layman, was engaged in both lines of work at that time, and it occurred in the city of St. Paul, Minnesota.

Brother Parr had felt a burden to do something in the cause of God, and so he took a prospectus ("Bible Readings," I believe) and started to call on his neighbors. One day he came to the home of Mr. and Mrs. Schornstein, where he explained his work, took an order for the book, and at the same time arranged to hold Bible studies in the home, as in giving the exposition of the book he noticed that these people were especially interested in the Bible. Over a number of weeks Brother Parr returned to the home at the appointed hour to study the Bible with this family. The Holy Spirit was present to

illuminate the word, and the truth brought conviction to hearts. All five members of this family were baptized and united with the church, and are today faithful members. One of the sons has spent two years in Maple-



A united family brought in by a layman. wood Academy, and the daughter has been engaged in colporteur work.

Personal soul-winning endeavor is the life of the church, and every church member who is willing to follow where God opens the way will reap a rich harvest of souls.

## *"The Sound of a Going"*

BY T. L. OSWALD

*Home Missionary Secretary, Pacific Union Conference*

"LET it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee." 2 Sam. 5:24.

The last sixteen months have been eventful months in the Pacific Union Conference. God's Spirit has been working mightily with and for His people. Understanding the meaning of the "sound of a going," they have bestirred themselves in the gathering of souls. Throughout the entire field our people sense as never before that God has commissioned the angels to hold the winds of strife a little longer, until the honest in heart may be searched out.

It is remarkable, the success that has accompanied the consecrated efforts of our people. During 1933 and the first quarter of 1934, 1,489 souls were won to the truth, as reported by the lay members of the union, an average of over three souls for every day of the sixteen months. Many of our lay members have been very successful in bringing people into the message.

At Helper, Utah, we have just a few members. Through their faithfulness in the distribution of literature and the giving of Bible studies, a great interest has been created. One of our colporteurs went to the little town, sold a number of books,

and helped foster the interest. Then the conference sent Brother Eckman, a young ministerial interne, to the town to bind off the interest. As a result of this work of our lay members, Brother Eckman is preparing a goodly number for church membership, fifteen of whom were baptized a few weeks ago. Others are preparing to be baptized.

At the beginning of this year we held two lay preachers' institutes, one in the Northern California Conference and the other in Southern California. Already these are bearing fruit. Two of the men who attended the institute in the Southern California Conference are holding cottage meetings in Glendale. Brother Jewell, connected with the Glendale Sanitarium, holds a cottage meeting every Friday night, and those attending show a deep interest. Dr. John Rogers has just held an effort, from which he has seen some fruit.

About two years ago one of our doctors established a practice in Barstow, California. He is not only interested in the physical well-being of his patients, but also in their spiritual welfare. When he went to Barstow, he and his wife started at once to do missionary work. As a result of their faithfulness they have organized a Sabbath school of twenty members. Some of these have begun to keep the Sabbath. The Southeastern California-Arizona Conference is now sending a worker to Barstow to bind off the work and baptize those who are ready.

Brother Canman, a member of the Oakland church, who is a very busy man, has begun to conduct cottage meetings in his neighborhood, with very good results. From twelve to twenty-five attend each meeting.

In connection with our Penny-a-Dish Café, located in the heart of the city of Oakland, a series of meetings is being conducted. The attendance is good, and already some souls have been baptized, with others deeply interested and studying the truth.

At a church officers' meeting held at La Sierra the first part of March, Brethren Butka and Steele, from the Hemet church, told of their experiences. In the Harvest In-gathering work last year they found a number of interested people, and arranged for cottage meetings two or three nights a week. At the time of



T. L. Oswald



V. G. Anderson

the church officers' meeting three converts had already been baptized. The brethren have begun to hold cottage meetings in different parts of that community, and many of the neighbors and friends of

these new believers are attending the meetings. The brethren have more requests than they can fill.

At Fresno, some of our church members have been holding Bible studies on the courthouse grounds. The attendance has been good, and those present give good attention. Without doubt there will be some who will give their hearts to God.

Some of our colored young men of the Market Street church of Oakland, under the direction of their pastor, Elder Johnson, held a tent effort. The young men took turns in speaking. At the close of the meetings three were baptized and there were others to be baptized at a later date.

Our colored church at San Bernardino has been holding meetings with the boys of one of the CCC camps near by. A deep interest has been awakened, and one young man has begun to keep the Sabbath.

From all over the field we are receiving reports concerning the good work accomplished by our lay members. The following experiences are gleaned from most recent reports:

Two sisters, who have only recently been baptized, are living at a small desert railway station in Nevada. Their new-found faith called for service, and they have begun by organizing a Sabbath school. The attendance the first Sabbath was thirteen, and on the second Sabbath there were fourteen. They hold the service in the schoolhouse on Sabbath afternoon, and are seeking to reach every family in the community.

In the little town of Patagonia, Arizona, we have a faithful lay member, Mrs. Anna Fortune. She is a public school teacher, and a very busy person; but in spite of all her duties, she has taken several children into her home to care for, sometimes having as many as eight children in her care. Her life and good deeds awakened an interest in her religion, and Sister Fortune began conducting a Sabbath school. The interest and attendance increased until thirty-five were present, and it became necessary for the conference to send help. A. M. Tillman went down to bind off the

interest, and after a short series of meetings, six were baptized and a church organized.

Our people in the Hawaiian Mission field have caught a vision of service. A group of young people from the mission academy secured the Japanese Social Hall in a plantation town near Honolulu for a series of meetings. Then they went from house to house to inform the neighborhood that a meeting would be held, and as they gave out the invitations they sold papers and books. The hall was crowded with people on the first night of the meeting, and the young people were very happy and very busy. One led the singing and offered prayer, one played the organ, two distributed song sheets and free literature, and another operated the stereopticon while Elder Webster gave a talk on the life of Christ. It was a happy occasion, and similar meetings are planned for the near future.

Some months ago a spirit of energetic endeavor took possession of our believers at Manteca, California. Literature was distributed, Bible studies were given, and a live interest was

developed. William Jensen was sent to hold a short series of meetings to complete the work begun by the lay members. As a result of this combined endeavor, thirty-one people were baptized.

Some time ago the elder of the Watsonville (California) church began Bible studies with a family of five. The mother soon began to observe the Sabbath, but the father at first was opposed. In a short time, however, he too surrendered to God. A minister was sent for, and after a series of studies, the father, mother, and daughter were baptized. Two grown sons are now convinced of the truth, and it is hoped that they, too, may soon unite with us.

Brother Clint, of the San Fernando church in Southern California, recently led that church in a laymen's effort that paid. A club of *Signs* was ordered, and largely through Brother Clint's efforts, were regularly distributed each week. Soon an interest was aroused, Bible studies were called for, and presently a number began keeping the Sabbath and accepted the whole truth. Altogether thirty-two were baptized.

## A Great Awakening in the Southland

BY V. G. ANDERSON

Home Missionary Secretary, Southern Union Conference

SEVENTH-DAY ADVENTIST believers in the Southern Union are a missionary people, and are eager to enter into more evangelistic work. We stand not only on the verge of a great awakening of God's people, but we have entered into it, and see all about us the fulfillment of the scenes portrayed by the inspired leader of the remnant church as to what the lay members will do in the closing hours of this world's history. Hundreds were baptized last year as a result of the public efforts held by our lay brethren.

In Jacksonville, Florida, B. C. Peterson, a printer by trade, has con-

ducted two successful public efforts, with the help of two other laymen closely associated with him. A number of people have been baptized, and others are keeping the Sabbath, as the result of the Bible institutes which these workers have held in a public hall. The accompanying picture will introduce Brother Peterson and his coworkers, standing in front of the hall.

Another lay brother, A. M. Patrick, has carried on a number of successful efforts in the city of Daytona, Florida, the most recent resulting in the baptism of twenty people, and three others uniting with the church

Lay preachers of Jacksonville, Florida.



on profession of faith. One of our ministers held a ten-day effort to perfect the interest which had been developed through Brother Patrick's meetings.

O. C. Mosby, of Bunnell, Florida, has conducted four public efforts, resulting in the baptism of sixteen people, and many others are studying the truth with intense interest. At the present time another lay brother, Culmer Lammey, is holding meetings near Bunnell, and good results are in prospect. Joe Dobbs, a church school teacher, is holding Sunday night meetings in another Florida city. This brother makes it a practice to combine evangelism with his teaching, and as the result of two public efforts held last year eighteen people were won to the truth. L. G. Nyman is in the midst of an effort in Miami, assisted by the laymen of the church, who are organized as the Men's Seminar.

Not only is the State of Florida honeycombed by lay evangelistic efforts, but turning to Alabama we find the same good work in progress. E. W. Wolfe reports that he has just baptized ten converts as the result of the work done by the laity at Sand Mountain, and that fifteen others are expecting to be baptized in the near future. In another part of the State laymen are conducting Sabbath schools at outposts, following much the same plan as our missionaries in establishing what are known as "out-schools" in the mission fields. A rich harvest is being reaped from these efforts. A young colored brother in Birmingham, Alabama, is conducting cottage meetings, giving illustrated studies with the use of the projectoscope, and the people are much interested in the message.

At Florence, Mississippi, a new church is under construction at the present time, due to the work of a lay brother, Lamar Cooper, whose proclamation of the message resulted in a company of thirteen baptized believers and three more awaiting baptism. A. D. McKee, a church school teacher, and also acting as pastor and lay preacher, reports eight baptisms at Hattiesburg, Mississippi, and a live interest in progress at Talowah, Mississippi, where fifteen have already taken their stand for the truth. William Mills, a colored lay brother, is holding meetings at Columbus, Mississippi, and reports a good interest.

The missionary leader in the Covington (Kentucky) church, C. W. Brooks, has been conducting a series of meetings in a schoolhouse in the suburbs of the city, and six persons have begun keeping the Sabbath.

B. F. Kneeland, the pastor of the Covington church, has organized a Men's Seminar as a means of instructing and helping the brethren in the church to gain an experience in holding public efforts. Verne Kelsey moved to Lawrenceburg, Kentucky, with the one purpose in view of doing self-supporting missionary work and helping to build up the new church established there. He has conducted a series of public meetings. One new member has been baptized, and two others are keeping the Sabbath and calling for baptism.

R. G. Strickland, home missionary secretary of the Georgia-Cumberland Conference, sends the following report:

"Brother J. R. Wilbur, a farmer in western North Carolina, conducted one series of meetings at a place called Boiling Springs, near Murphy, North Carolina, and as a result of these meetings five were baptized, and another class of twelve was organized. Brother Wilbur later held a tent effort at another place in North Carolina. There was an excellent attendance, and as a result one family is keeping the Sabbath and will doubtless unite with the church. J. W. Franklin conducted a tent effort at Jamestown, Tennessee. These meetings stirred the countryside, and a company of believers has been established in that section. W. T. Hammond, of Atlanta, has conducted a series of meetings at Norcross, Georgia, where Brother and Sister Summerour are engaged in intensive missionary work over a wide area. Two are keeping the Sabbath there, and others may take their stand. J. A. Sudduth, of Boston, Georgia, has held public meetings, cottage meetings, Sabbath school services, and carried on extensive literature ministry around his home. As a result a number of persons have accepted the truth, and serious consideration is being given to the need of a second church in that section."

R. F. Woods, the home missionary secretary of the Carolina Conference, reports that a Men's Seminar is being



Stony Point schoolhouse and congregation, near Wakeeney, Kansas.

organized in the conference headquarters church, and adds:

"We are having increasing numbers of openings for lay evangelism. One brother, O. R. Ellmaker, reports ten keeping the Sabbath. G. M. Baughman was in the office last week, and brought in tithes and offerings from a little group with whom he is working in Union, South Carolina. He reports about thirty attending Sabbath school, with twelve or fifteen adults about ready for baptism. L. W. Nations, of Salem, South Carolina, raised up a church of twenty-four members last year, and now reports ten or fifteen more ready for baptism."

Due recognition should be given to the soul-winning endeavors put forth by the workers in our self-supporting institutions of the Southland. We greatly appreciate the efforts made for the unconverted in the territory where our rural schools are situated. It has been my privilege to hold three short efforts in connection with these schools, and as a result three baptismal classes were organized. A total of over twenty-five were baptized. Some of these were people in the community who had received Bible studies, others were young people who had come to the schools knowing practically nothing of Seventh-day Adventists, and were converted at the schools, while the remainder were young people from our own churches who took a definite stand while in these schools. In many places new churches have been raised up in the vicinity where the rural work has been started. We believe that every isolated Seventh-day Adventist should be a beacon light to the world in this dark hour.

## Meetings Held in Schoolhouses

F. R. PARKER, elder of the Hill City (Kansas) church, has for some time been conducting Sunday night meetings in country schoolhouses within a range of twenty and twenty-five miles from his home. The church members have faithfully cooperated in these efforts, and souls have been won. Six persons have been baptized and united in church fellowship thus far, and the interest and attendance at the meetings are increasing. In

connection with the Sunday night services, Sabbath schools have been organized for Bible study on Sabbath afternoons. Brother Parker states that the joy of seeing souls won to the truth fully warrants all the personal sacrifice which has been made.

\*\*\*

"KINDNESS is a language that the deaf can hear and the dumb understand."

## Echoes From the Great Southwest

BY HENRY F. BROWN

*Home Missionary Secretary, Southwestern Union Conference*

FROM all corners of the vast territory within the boundary of the Southwestern Union come encouraging echoes from the field of lay evangelism, and we are glad to cite a few of the many experiences which are taking place in soul-winning activities.

First of all, I wish to refer to the experience of a sister who left the headquarters church in Takoma Park, D. C., and settled in the wilds of New Mexico, where, as an isolated Sabbath keeper, she has kept the light of truth burning brightly and souls have been attracted by its beams. This sister writes as follows:

"I moved from a neighborhood of Adventist believers, with a fine, wide-awake church close by, and came into a territory where there was no one of our faith. By diligent search I found another lone sister, twenty miles distant, and with my three small girls I drove to visit this sister, and arranged to start a Sabbath school. This was five years ago, and I have never allowed wind, or storm, or my own inclination to keep me from driving the twenty miles to be present at the Sabbath school.

"Slowly, but steadily, the interest grew, and neighbors came in to attend the service. A youth's class was organized to care for the younger members, and our program has become somewhat more complete. We now have a membership of twelve, with several others who will doubtless come in now and then.



H. F. Brown

"Four members of the little group have been buried with their Lord in baptism and are happy in the faith. Two others have gone to their final rest with a change of heart, not having had the privilege of being baptized. One other person has taken a new stand, and is steadily gaining in her Christian experience. We have drawn closer to our Saviour as we have gathered together week by week to study His word, and the presence of the Lord is very real to us.

"A short time ago we were favored by a visit from W. H. Hanhardt, the home missionary secretary of our conference. Much preparation for his coming was made, and at the ap-

pointed time of meeting, twenty-five people were present. It was a blessed occasion.

"In the Harvest Ingathering of last year, the Lord blessed my feeble efforts by permitting me to gather \$103 from this isolated district, where no ministerial work has ever been done in connection with the message.

"The Lord, by His Spirit, is working upon the hearts of men and women today. Let us enter into the plan of simple labor which lies nearest to us. God has a work for each to do, and He expects us to begin just where we are."

The busy wife of a farmer in Oklahoma felt impressed that their little church ought to do a greater work in

### The Layman

I DARE not idle stand,  
While upon every hand  
The whitening fields proclaim the harvest near;  
A gleaner I would be,  
Gathering, dear Lord, for Thee,  
Lest I with empty hand at last appear.

I dare not idle stand,  
While on the shifting sand  
The ocean casts bright treasures at my feet;  
Beneath some shell's rough side  
The tinted pearl may hide,  
And I with precious gift my Lord may meet.

I dare not idle stand,  
While over all the land  
Poor, wandering souls need humble help like mine;  
Brighter than the brightest gem  
In monarch's diadem,  
Each soul a star in Jesus' crown may shine.

I dare not idle stand,  
But at my Lord's command,  
Labor for Him throughout my life's short day;  
Evening will come at last,  
Day's labor all be past,  
And rest eternal my brief toil repay.

—Author Unknown.

scattering free literature, but the insurmountable price seemed to stand in the way. But this sister caught the inspiration of a plan whereby it might be done, and she made a proposition to the church that they sell 130 copies of the *Watchman Magazine* each month, which would give a profit sufficient to pay for 4,000 copies of the monthly missionary paper entitled "Good News," which would be sufficient to scatter over the town. The plan met with approval, and although busy with her chickens and butter making, this sister takes time

to call regularly at 220 homes with the literature. Results are sure to follow.

In a recent home missionary convention a brother in attendance stated that a little over two years ago he was in a hopeless spiritual condition, discouraged, and his wife bedridden. One day he heard a knock at the door, and on opening it he found two little boys holding in their hands a paper bearing the title *Present Truth*, and showing a picture of an enormous beast with many heads and horns. He took the paper from the boys and began to read it to his wife.

Each week the boys returned with other papers of similar nature, and gradually the message of truth did its work. The man and his wife are now Seventh-day Adventists, and he is the elder of the church. Lay evangelism includes the children.



A rural mail carrier and his wife, won to the truth through literature.

L. F. Frye was a rural mail carrier in northern Texas. He noticed that certain papers came weekly to a man on his route, and being curious to know what kind of papers they were, he one day slipped a paper from the wrapper and read it. He became so much interested that he read the papers week by week over a period of time. Noticing the advertisement of the book, "Daniel and the Revelation," he sent to the publishers for a copy, and under the deep movings of the Holy Spirit he became convinced of the truth and sought out a Seventh-day Adventist church in a nearby city and asked to be baptized. This man and his wife are now rejoicing in the message.

In Texas we have Sister McCoy, of Corpus Christi, visiting the Protestant churches in and around her city, giving lectures on the truth. Brother Burton of Oklahoma is giving health and temperance lectures in churches, community halls, and school buildings.

In the Arkansas-Louisiana Conference one of our colporteurs, during the summer while he was carrying on his work, raised up a church which is well established and flourishing at the present time. In Texico four laymen's efforts are being held, one of which has already resulted in the organization of a church. Texico is the second conference in North America in percentage of gain in membership. Seventy-five of its members



have each gained another member.

The Southwestern Union is very extensive, and portions are sparsely populated. To reach these, we are planning on a radio broadcast under the auspices of the Associated Home Bible Study Leagues of the Southwest. In order to secure the names of interested people, the churches are

to scatter thousands of handbills calling attention to the broadcast, and literature is to be offered to those who write in for it. We trust that thus many of the 215 counties in this union which haven't a single Seventh-day Adventist church or member, will receive the message for this day and generation.

This particular brother is not stamped in his outward appearance with such outstanding qualifications for soul winning, but fulfills the counsel given by Sister White when she says: "The common people are to take their place as workers."—*"Gospel Workers,"* p. 38. "God can and will use those who have not had a thorough education in the schools of men."—*Id.*, p. 488.

There are hundreds of our members who can follow the instruction given by the servant of the Lord when she says, "Among the members of our churches there should be more house-to-house labor, in giving Bible readings."—*"Testimonies,"* Vol. IX, p. 127. "Let the workers go from house to house, opening the Bible to the people."—*Id.*, p. 123.

We are living in the time when there are multitudes in the valley of decision. It is for God's people in these days to influence many to make their decision for the Lord and for His truth. May the Lord help us to discharge faithfully our responsibility.

## New Jersey Institute for Lay Preachers

BY W. A. NELSON  
President New Jersey Conference

THE responsibility of warning the multitudes in our thickly populated sections of the East is a tremendous task well-nigh impossible to fulfill if it were to be confined alone to pastors and conference workers. All the talent within our churches is needed in cooperation with the labors of conference workers to faithfully warn the unheeding millions about us.

The need of laymen to carry on some form of self-supporting evangelism has given rise to the laymen's movement. Men and women of ability in our churches are responding to the call for lay evangelists. This is in harmony with the counsel given to us in the Spirit of prophecy, for we read: "In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power."—*"Testimonies,"* Vol. IX, p. 96.

Today many of our laymen are giving themselves to some form of evangelism. To meet the need of giving some training to these laymen, an institute was held in the English church at Newark, New Jersey. Fifty laymen from all sections of the conference were present as delegates. Many others attended from near-by churches. The institute began on Friday night and continued until Sunday afternoon. J. A. Stevens, of the General Conference, led out in giving the instruction. E. A. Manry, of the Columbia Union Conference, cooperated. An intensive program covering every form of evangelism was given, and proved to be a great inspiration to all present. We believe that this institute marks a definite forward movement in evangelism in this conference. A similar institute will form a part of our yearly program.

Many of our laymen are burdened for souls, and need only the leadership and direction of the conference. Some of our laymen have had marked

success in their efforts. One brother has been holding a series of Bible readings in Jersey City, giving three each week.

About the first of this year a man and his wife were baptized as a result of this layman's efforts. This newly converted couple have since paid over \$800 in tithe. Another man and his wife were baptized at this same time, and altogether there are eleven adults and fifteen children who are today members of our churches as a result of the faithful labors of this layman.

## The Growth of a Sabbath School Home Department

BY MABEL H. SNOOK

WE live in the town of Bracebridge, Ontario, which is situated 116 miles north of Toronto and has a population of 2,400. Being isolated members, we joined the home department of the nearest Sabbath school, and for some time my husband and I carried out our Sabbath school program alone. But we began to visit our neighbors every Sunday, and to distribute tracts each week.

As people became interested, we arranged to hold Bible studies with them, and these studies later developed into cottage meetings. There have not been any public meetings held, or any ministerial help rendered in this place, but our Sabbath school now numbers twenty instead of two.

We live in a two-room apartment, and on Sabbath we move out the fur-

niture to make room for the people who come to the service. A visitor attended our Sabbath service not long ago, and said she was very much surprised to see so many people present. She remarked that all seemed so interested they did not want to go home when the service was over. We are very grateful to the Lord for the privilege of being of service to Him.

\*\*\*

THERE is missionary work to be done in many unpromising places. The missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working.—*"Testimonies,"* Vol. IX, p. 130.



Lay Preachers' Institute Held in Newark, New Jersey



## *The Testimony of the "Two Witnesses"*

GRANDLY the light of the Holy Scriptures is streaming into the remotest and darkest corners of earth. The two witnesses of Revelation 11—the Old and New Testaments—are bearing their messages in 936 languages, says the *British Bible Society Record*. But that was last year. This year it would be more. It is true that in many tongues only portions are printed. But there is life in every word of God. Dr. North, one of the Bible Society secretaries, says:

"The Bible is the book of mankind. No other book speaks so directly and universally to men of every race and civilization. In this it reaches beyond the Hebrew and Greek world in which it came into being, and speaks to all. Men of Africa, of Asia, of the high Andes, and the remote islands, men civilized and uncivilized, have read or heard its pages and have said, 'How does this book know what I am like, what my thoughts and feelings are?'"

"It is the book of mankind. But it is more than this. It is the book of God for mankind. As men read its pages, as they think of what they find it saying to their hearts, they find that it is more to them than a record of human experiences, vividly and deeply told. It is a record of human experiences with God, and through its pages they find God speaking to them. From it statesmen, heroes, martyrs, saints, and humble, ordinary folk, set about with all the perplexities and hardships of life, have heard God's voice in counsel, in comfort, in rebuke, in command, in encouragement, in hope. The Bible has been translated again and again, because it is the book of God for mankind."—*Bible Society Record*.

How wonderfully God has dealt with the Holy Book! In the long period of papal supremacy He cared for it according to the prophecy:

"I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days [the 1260 years of papal dominion], clothed in sackcloth." Rev. 11:3.

In sackcloth though they were, forbidden to the people in the mother tongues, yet the Scriptures did speak to keep life and hope in the hearts of many in that period of persecution.

Later there came another effort of the evil one to put out the light. The atheistical movement in the French Revolution thought to silence the witnessing of these two books—the Old Testament and the New.

Rev. 11:7. But again the prophecy was fulfilled:

"The spirit of life from God entered into them, and they stood upon their feet. . . . And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. 11:11, 12.

At the very time when unbelief thought to end the testimony of the two witnesses, they were exalted to the heavens. The time of the atheistical outburst against the Holy Scriptures was the time when Provi-

dence was preparing the agents for the great work of Bible translation and distribution. The largest of these enterprises, the British and Foreign Bible Society, was launched in 1804, just following the revolutionary and rationalistic times when it was thought by the enemies of faith that they had destroyed faith in the Book. From those very times the Scriptures began their flight to all peoples. The world's Bible Societies are agents of Providence for this last time. Everything is shaping for the finishing of the gospel work.

W. A. S.

## *Seven Points of Separation From the World*

### *In Three Parts—Part II*

#### *Diet—Social Relations and Pleasures*

##### *Diet*

WE are to be separate from the world in the matter of diet. Of the Christians newly converted from paganism Paul asked the solemn question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. He followed this with the sweeping declaration: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. This was in keeping with his statement to the Roman church: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

How sharply must such instruction have been in contrast with pagan standards, where gratification of the physical senses was dominant, and where the proverb was current, "Let us eat and drink, for tomorrow we die." Of some pagans Paul went so far as to declare that their "god is their belly." Phil. 3:19.

We are to be separate from all the gross practices that benumb the senses of men and separate them from God. We cannot hope to know anything of real fellowship with God if the higher faculties of the mind are dulled by our physical practices. What we eat and how we eat it have a very direct

bearing on this question of a clear mind capable of appraising spiritual things. Because various practices in the realm of diet reduce our capacity for grasping spiritual thoughts and weaken our bodies that should be whole-heartedly consecrated to God, the question of healthful living is interlocked with that of holy living. And it is in the light of this interlocking that we may safely decide the question of the sinfulness of unhealthful living.

##### *Our Glory and Our Shame*

It perhaps may be said that the doctrine of health reform is at once our glory and our shame—our glory in that it has opened before us such elevated standards in an important area of living; our shame in that it has served, on various occasions, to bring the truth into a certain disrepute because of the extremes of fanatics. But the folly of fanatics on this doctrine is no more justification for discounting or evading it than with any other distinctive truth that God has revealed.

There is something far worse than any shame that fanatics may have created by their actions; and that is the shame that rests upon those in the church who, despite their clear knowledge of divinely revealed healthful principles, continue on in practices that rob them of physical health and spiritual perception. It is the shame of failing to live up to a privilege, an opportunity. And no reference to the folly of fanatics can take

away this shame. The blunders of misguided zealots—and their numbers and blunders have been exaggerated in the retelling—can never alter the fact that our bodies are the temples of the Holy Ghost, and that if we defile these bodies, God will destroy us; nor do those blunders take any of the force from the already quoted command: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

#### *Social Relationships and Pleasures*

The principle of separation from the world confronts many of our believers in a very real way when they are called upon to decide what social affairs are proper to attend, and what pleasures are spiritually lawful to engage in. Generally speaking, our people are not isolated in little communities where an independent, self-contained social life may be carried on. Instead, they are spread thinly over wide areas, placed here and there in neighborhoods and communities. The whole-hearted, sweeping way in which converts generally break with their former social connections is a gratifying evidence of the power of the gospel. There is no better proof that the social relationships of the world, by and large, are foreign to the principles we should maintain, than that those in their first love, who can most sharply see the contrast between worldly and Christian standards, should so definitely sense the need of breaking away from the former social relationships and pleasures.

This is not to say that there are no social gatherings of those not of our faith which it would be right to attend. There are such gatherings. There are high-minded men and women who are living up to all the principles of righteousness that they know, who meet for various cultural reasons. There are also, without doubt, various neighborhood and community gatherings which have some very proper civic or social objective, where nothing enters that would dull our moral or spiritual sensibilities.

We are thinking rather of that wide range of social gatherings whose primary if not sole objective is pleasure, and whose forms of pleasure include a subtle mixture of good and bad. Oftentimes, for example, an informal dance may be the feature of the evening's pleasure for those who wish to participate, or card tables may be present at still others.

#### *An Unsatisfactory Answer*

It is not sufficient that a believer should answer that he does not personally engage in any feature of the evening's pleasure that is contrary to his standards. The facts are that by

attending such gatherings we place ourselves in an atmosphere that is not conducive to holy living. We are putting ourselves to a greater or less degree under the influence of men and women who would draw us away from the true standards. It is scarcely possible for any one to spend hours in a social gathering in the more or less care-free attitude of mind to which such gatherings conduce, without being definitely affected by these adverse influences and associations. No man liveth unto himself; we are all affected by our associations.

There is, too, this very real fact that must not be forgotten; others are watching us. The good name and the standards of the advent movement are on trial in our lives. While others may seek to have us join them in their social activities, they may at the same time be perplexed at our accepting their invitations.

No hard and fast rule, of course, can be set down as to when it is right or wrong to attend a social gathering. There will be bewilderment at times as to what course should be taken. In such situations this rule is worth remembering: When in doubt, don't. We shall never suffer irreparable loss by failing to attend some social function; we may be saved from great spiritual damage.

There is a very distressing feature to this subject. In many instances there are divided homes. A wife has found the faith and new standards of living, but the husband has not. He pleads, or perhaps harshly insists, that his wife attend social gatherings and places of amusement with him as before, threatening perhaps that if she refuses to attend, he will find other friends.

#### *Believing Wives and Unbelieving Husbands*

This is no minor nor imaginary problem. Confronted with this test, some wives have compromised by attending gatherings or amusement places, trusting that in time they can win their companion away from such associations, but all the while troubled in their conscience because of compromising their standards. Surely this is not the way to meet this trying issue. Compromise is never the way out of perplexity, when conscience must be stifled in the bargain. If ever there is need of maintaining spiritual peace and calm and an active faith that God will solve the

problem, it is in a situation like this.

It is a happy fact, demonstrated in the lives of many of our devout sisters, that a quiet but resolute refusal by the wife to participate in activities that formerly engaged the attention, has been definitely used of God to bring conviction to the husband. In many other instances, where conviction and conversion have not resulted, there has at least been created a profound respect for the newly acquired religion of the wife that has put an end to friction over the matter of amusements, and has resulted in the husband's staying at home evenings rather than going out. Invariably, where the wife's courageous stand has brought these cheering results, it has been accompanied in the home by the fruits of righteousness, peace, and long-suffering, goodness, patience,—virtues that are more eloquent than words, that are indeed an end to all argument.

But no matter whether the outcome be happy or not, this fact undeniably stands out plain and clear, that there cannot be compromise with principle. Only recently we were reading of a woman in the early history of the Christian church who had accepted Christ, and who therefore refused to attend places of pagan amusement with her husband. With fiendish hatred he turned upon her, haled her before the magistrate, and had her condemned to death. For what was the life of a Christian worth in those days? It was out of such heroic material as this that the Christian church was built. Hard, then, as the problem of any of our sisters today may be, it is not so hard as that which confronted those who lived centuries before us. "Ye have not yet resisted unto blood, striving against sin." Heb. 12:4.

F. D. N.

✽ ✽ ✽

#### *"Out of Weakness"*

"SHE is a wonderful worker for God," said Pastor Harker to me, in Australia, as we sat at the edge of a great congregation at the Concord Park camp meeting in Sydney some years ago.

I could not at first see the sister who was speaking. Then my eyes caught a woman bearing her testimony from a wheel chair.

"She goes out into the thick of the Harvest Ingathering work, getting some one to push her chair," said my informant. "And she gathers pounds for the missions."

I thought of the unnamed ones in Hebrews 11, women among them, who "out of weakness were made strong."

W. A. S.

THE entire Bible has been translated into 175 languages, and parts of it have been translated into 765 languages or dialects, making a grand total of 940 languages and dialects.



Conducted by Promise Kloss

## A Radiant Memory

I HAVE no theories of fatherhood to present, only a radiant memory. I remember a tall man with a full black beard, clear, light-blue eyes, a high, white forehead with a flourish of dark hair above it. . . . I can see him now, walking to his mill with a quick, long stride, or standing before a turning lathe with a snowstorm of shavings powdering him from head to foot.

This was the man whom mother was always glad to see. This was the man who never came into the house without stopping to put his arm about her and kiss her and whisper something in her ear. This was the man who drew me between his knees before breakfast, and called me "Little Sonny." He rode me upon his shoulder, set me upon his knee, and practiced me on the sounds of the alphabet until I never mispronounced, and took me upon the front seat by his side whenever he drove anywhere. . . .

I was afraid of him, just a little; because he was so tall and strong, and because everybody and all the animals I knew, minded whatever he said. I used to think mother was afraid of him, too, because she used to blush when he came near her. And then once when I was busy playing, and said, "Wait a minute," twice, when mother asked me to put away my things and go to bed, he looked at me and said, "Henry!" in such a way that I never forgot it.

I imagine it was the memory of such a look that made my brother Fred once ask mother to punish him for some disobedience rather than tell father about it; or perhaps it might have been Fred's recollection of a punishment which I had received for lying.

"Is it possible that my first boy will tell a lie to his mother?" my father had asked, with a piercing look straight through me. He talked with me calmly, kindly, but to his sorrow I persisted in my lies, defying him and everybody else to make me say anything I did not please to say. "Then I shall have to punish you," he said, and reached for a stick which I had been using upon my wooden

horse. I have never forgotten that whipping—the thrill of it which took away my breath, the pain of it which surprised me beyond measure, the wonder that father's face could be so calm through it all. He shut himself into his bedroom afterward, and prayed to God, with tears, that his boy might never tell a lie again. I discovered that day the heinousness of sin.

Not long after, when father was away, I was throwing stones near a shop in the village, and broke a pane of glass. Somebody told mother. She

called me in and said, "You know what your father told you about throwing stones in the street?" Yes, I knew. "When he comes home, tell him at once what you have done, that you are sorry, and that you will never do so again."

Oh, the agony of that afternoon! What would father say? What wouldn't he do! He would kill me. Ah, how little I knew him! When at last he came, and I had managed to sob out my poor story, his keen eyes softened with tears, he wrapped his strong arms about my shrinking little body, and lifted me tenderly into his lap. He told me that he would forgive me, that he was happy to know that I had told the truth, that he would pay a man to set the glass; and then his voice failed him, and he kissed me upon the forehead. The memory of that kiss will go with me as a benediction forever. I knew that day the joy of a pardoned sinner.

How I admired that man! When I awoke of a spring morning, I could hear him whistling while he spaded the garden. He hived bees, and managed horses; he could mow and milk, and run the machinery in the mill. He could make the most wonderful things with a jackknife—toads that could hop, jumping jacks, willow whistles, darts, bows and arrows, windmills. When the new church was built in the village, he sawed the shingles, turned the rosettes, carved the ornaments with his own hand, made the great clock dials, and set up the clock.

Then came illness. The dust of the mill was too much for his lungs. The puffing engine, the humming planer, the great crying and singing saw which ate its way through oak logs, the buzzing lathe, and the clucking shingle jointer were all sold and carried away. Father built a boot shop, and set up new machinery. He was often away, and had wondrous stories to tell of locomotives and steamboats and elevators, of which we boys never tired.

When I was about seven years old, father took me to Boston. It was just after a great fire. I remember the heaps of red-hot ashes, the queer, distorted shapes of iron, the weird ruins

## A Father's Message

BY E. L. GROUT

DEAR little lad, a-looking forth  
Upon the way of life;  
The road that seems so pleasant now  
Will soon be marred by strife.  
For foes there'll be, and friends who fail;  
Temptations old and new:  
Here's dad's one message through it all,  
"O son of mine, be true."

The life I've lived can't be recalled,  
It's failures be undone;  
In you, I fight the battle o'er,  
And vict'ry must be won.  
Would that I could bear ev'ry blow  
That at you will be aimed;  
I'd count it naught, if, in your stead,  
I were forever maimed.

As I look back on tears I've shed,  
When hope ebb'd very low;  
And count the scars of wounds that bled  
Through weary months of woe;  
Oh, how I yearn to fight your fight,  
And spare you from the fray;  
But men who prove true to the end  
Are never made that way.

For joys and blessings I know new  
Were given to me when,  
From blows which laid me prone and still,  
I rose—in Christ—again.  
Yes, there's our strength, my little lad.  
The victory is won  
For him who leans upon his Lord  
And says, "Thy will be done."

Oh, take my love, my hopes, my prayers,  
'Tis all that I can give;  
In God seek strength, seek courage bold,  
For ev'ry day to live.  
And when the Master comes to earth,  
We two will live anew;  
If He can say to dad and son,  
"My lads, you both were true."

FATHERS' DAY, JUNE 17



of granite walls, and the soldiers with tall hats and glittering regalia standing guard. It was a gala day for me, but a day of thick darkness for him. The fire had ruined his business. The creditors came to the factory in the country, examined the machinery, looked through our house, walked over the little homestead, and went away.

Again everything was sold. With hired money, father built a little cottage from plans which he drew himself, and into it we went. There were four of us boys then, all as vigorous and as hungry as healthy country boys alone can be. We must be fed. He opened a repair shop in the village. It was our delight. There were a buzz saw, a jig saw, a carpenter's bench, a hand forge with a rotary blower, a turning lathe, together with all sorts of big tools for repairing machinery, and all sorts of little tools for repairing clocks and watches.

But business was slack. It was a hard winter. Day after day no work came to the shop. But what good times we had at home! Father played horse with us. We rode upon his back as he crawled about the floor on his hands and knees. He told funny stories. He taught us how to make little trellises for house plants, and how to saw wall brackets from thin wood, which, later, we sold from door to door in a neighboring village, and so earned our first money. We had enough to eat, such as it was—the simplest and often coarsest of fare; but mealtimes were always jolly. Father was the light and joy of the house.

But every day there was a time when we missed him. I wondered about it at first; but once or twice I found him in a room alone with a Bible before him, and once I found him upon his knees. I love that Bible now, and when I turn to the twenty-third psalm, and find the pages soiled and worn, or to the last chapters in John's Gospel and to his epistles, and find the leaves loose and brown and spotted as with tears, I know the secret of those silent hours, and I know also the secret of that perpetual joy which like a fountain of living water overflowed upon us all in prosperity or adversity, morning, noon, and night, every day of his life.

He never made us boys a promise which he did not keep; he never deceived us; when he wished us to obey him, he never spoke more than once, and never required the formation of an intellectual or moral habit which he did not himself exemplify. And yet he was not harsh or unkind, or even inconsiderate in dealing with us. We were taught by example a rever-

ence for sacred things, a respect for age, and courtesy to women.

On Sabbath afternoons he read aloud from the Bible stories until we knew the book almost by heart. When we began to read for ourselves, he knew what we read. Because of his thoughtfulness in those days I have never read a useless or vicious book.

Another invaluable lesson taught by example was industry. We were to do with our might whatever our hands could find to do, simply because it was right to work that way.

Moreover we were to be generous in our living. We were to help—to help one another, and to help God save

the world. Therefore we must give of our time, our talents, our money, to assist in every good work. In the darkest days, one tenth of the scanty earnings were set aside as consecrated money, and given away as occasion served. No one ever pleaded a worthy cause in vain.

From my earliest recollection of him to the sad day of his death I never heard a cross or unkind word or saw an angry or impatient look pass between him and the woman he loved, the sweet mother of the seven children who now rise up and call him blessed.—*Henry Turner Bailey, in the Kindergarten Review.*

## Father

"FATHER." No language is perfect without the word, no home complete without the relation, no nation safe without its defense. Father! the hope of the race, the safeguard of society, the defense of all things good and pure.

Father is a synonym for love, courage, hope, and helpfulness; for strength, intellect, and victory. No

word formed by human tongue means so much to the world, and none has been so woven into all its history. From the time when savage men fashioned crude weapons with which to protect their homes from others more savage, to the present, when a father's wisdom safeguards his loved ones and his foresight provides against a time of need, the place he has held has been unique.

Without attempting to usurp the place that motherhood occupies,—a place bought by love, sacrifice, purity, and gentleness, and made sacred by devotion and saintliness,—even a more exalted place must be accorded to fatherhood, which has supplied the incentive and prompted the ambition for the epoch makers for all time to come.

In prosperity a father's equipoise shields from many unwise and harmful things, and in adversity it is a father's wisdom and courage that save from despair and dissolution. In times of peace, when problems are to be solved, fathers are chosen for the task; and when the clamor of war demands the service of men, they are first to respond.

When God called Abraham from obscurity to become the progenitor of a people whom He might call His own, He promised that Abraham should be "the father of many nations." When the psalmist gave expression to his conception of God's love for mankind, he likened it to the pity of a father.

When Christ attempted to portray the deepest and most abiding love of humankind, He spoke the incomparable parable of a prodigal son's forgiveness by his father; and when He gave the world an ideal prayer which was to be repeated to the end of time, He prefaced it with the words, "Our Father."—*Orman C. Emery.*



### Is Daddy Home?

I HEAR Bob shout a block away,  
"Is daddy home?"  
When mother calls them in from play,  
"Is daddy home?"  
While Bower, who is older grown,  
Employs convention's milder tone,  
And yet his eagerness is shown,  
"Is daddy home?"

Then Dick and Phil take up the call,  
"Is daddy home?"  
When mother tells them in the hall,  
"Yes, daddy's home!"  
I hear the four begin to tear  
Like little wild men up the stair,  
While lustily they all declare  
That daddy's home!

Oh, what a blessed thing to hear,  
"Is daddy home?"  
From voices so intent and dear,  
"Is daddy home?"  
I hope that in the years to be  
My boys will know such love for me  
That often they will call to see  
If dad is home.

—O. Lawrence Hawthorne.



## Writing for the Press---No. 4

BY MABLE A. HINKHOUSE

### References

WHEN quoting to any length, be sure to give the source of your reference. This not only gives weight to your quotation, but also saves the editors and proof readers much searching for the source. Some papers will not print uncredited matter. They eliminate it from the manuscript if they cannot find the source.

In quoting, be careful to put in both the beginning and the closing quotation marks. Verify and compare the words closely. Make it exactly like the original, even to punctuation.

### Carbon Copies

Keeping a carbon copy of all manuscripts is indeed worth while. Should the manuscript become lost, you have your valuable carbon copy. Also, when the story or article is printed, you can compare it with your carbon copy, word for word. This is done, not to find fault with the editor for any small changes that might have been made, but to see wherein you might have improved your own work.

Never submit a carbon copy to an editor. He may infer that you sent the original to some other place. He and the proof reader and the typesetter are entitled to the first copy to work with.

A little bookkeeping may be necessary if you would save time and embarrassment. I find it handy to use the top, right-hand corner of my carbon copy for the following information:

Submitted, (name of magazine) (date)  
Returned, or accepted (date)

And so on. This gives me a record to which magazines the manuscript has been submitted, and I need not duplicate. On the back of the last carbon copy sheet, I jot down possible prospective places where the manuscripts might be submitted, crossing out each name as used. A systematic record of some kind should be used. Perhaps a card index would be handier for some.

### "When Filing Dreams Come True"

Every writer should have a file of some sort in which to keep his notations and observations, clippings, il-

lustrations, quotations, references, and miscellaneous matter which he feels may come in handy sometime. This should be classified and cross indexed, otherwise much of the material is unusable. A thought that cannot be found is like some article we have misplaced—it may be around the house or office, but if we have lost it we cannot use it.

As we read, we often find a choice thought that crystallizes our own convictions, and we feel like saying, "That was just meant for me. I ought to save that or get a copy." Such passages should be marked, and the pages jotted down in a notebook or on the blank sheets of the book or back page of the magazine. If the magazine belongs to you, you may want to cut out the part that you wish to save. If it is a magazine or book belonging to the library or some one else, you may want to copy a certain portion.

That which is copied should be copied on standard-size typewriter paper, unless you want to make a card index. The subject can be typed in the upper right-hand corner, perhaps in red to make it show up. A proper classification is very important. Different people will be interested in collecting material on different subjects. I find that most of my material is on abstract subjects, such as Reading, Friendship, Happiness, Health, Personality, etc.

If the writer has no file, he should visit an office equipment company and look at the various types of files, and select one suitable to his needs and pocketbook. I found one that has served me well for the sum of only one dollar. It is called, "The Improved Favorite Expanding File," letter size, No. 917-A. I use it over and over again, and have no trouble in finding something to write about or talk about, with it well filled.

An index should be made to the file, on a separate sheet or card. This should list the subjects in order, and allied subjects should be referred to, as "See —." Thus you will have a handy index, and a cross index. Such a file and index will prove indispensable, not only in writing, but

in other lines as well—in preparing talks or sermons, preserving material on one's favorite subject or hobby, etc.

### Scrapbooks

As one part of your clipping collection, keep several copies of all the things you ever wrote that appeared in print. Most editors send copies of magazines containing the writer's contribution. A few do not. Watch for your material to appear, and secure several copies. You may want to cut up one copy of your article or poem or story and paste it in a scrapbook dedicated to that purpose. Such a scrapbook would be of much interest to you and possibly others.

Then you will want to keep whole copies of magazines or books that your work appeared in. You will watch the pile grow with unabated interest. As an index to this collection and a source of inspiration, keep a list on a sheet of paper of all the things you wrote that appeared in print. Take one line for each item and on that line give the date when it appeared, the name of the contribution, and the name of the publication using it.

### The Writer's Tools

Every workman should be provided with proper instruments with which to pursue his art. The writer employs, in the main, for the accomplishment of this purpose, the instrumentality of words. It is therefore essential that he be provided with a copious supply in order properly to clothe his thoughts and depict his feelings.

Needless to say, a writer should possess a good dictionary and use it freely. A thesaurus is also an invaluable aid when one is in search of the right word to convey an exact shade of meaning. Seventh-day Adventist writers will make frequent reference to the Bible, a concordance, and the writings of Mrs. E. G. White. A grammar or rhetoric and an encyclopedia come in handy occasionally.

There are a number of magazines and books devoted to the subject of writing that are useful to the writer. I have seen and subscribed to eight different magazines for writers, and have found many helpful hints in them. One of them, the *Author and Journalist*, 1839 Champa Street, Denver, Colorado, contains a very handy quarterly market list. This market

list, which comes out four times a year in connection with the magazine, is the best and least expensive report I have ever seen. Here are classified, up-to-date lists of markets needing material. Some of the classifications are Juvenile, Scientific, Educational, Religious Journals, etc.

It is always well to write with a definite magazine or type of magazine in mind, such as adult religious, young people's, children's, trade journals, etc. Study the tone and character of each magazine to which you submit material. Each issue is a textbook. Procure one or more sample copies and study them carefully, otherwise your brain child may become an unwanted stepchild. Undoubtedly an editor will not accept material that is not adapted to his magazine and his readers.

#### Rejection Slips

Don't become discouraged if your manuscripts do not always secure successful interviews with the editors. Ninety-five per cent of submissions to markets open to free lance writers are returned. Many tons of manuscript paper are carried around by postmen with profit to them and no one else. Many of the 200,000 American writers provide birdseed for the post office in the form of stamps. Having one's material come back with sickening monotony is an experience to which few writers are immune.

The familiar green mailbox on the corner receives your precious papers. The packet goes on its way. It's just another piece of mail to the postman, but it means so much to you! Will it come back with a dull thud bearing a rejection slip, or will it make its way past the editor and get on the contents page of some magazine?

If it does keep coming back, read it over again carefully after the sixth or seventh trip out. Try to find the flaws. They will be easier seen after a few weeks have elapsed. Revise and rewrite and it may have a happier landing on the next trip.

Just a caution about those manuscripts that come back: Look at each page on each return trip. Some editor may have made notations in the margins, some sheets may have been torn or soiled, or something else may have happened that would necessitate retyping certain pages.

#### Braving the Editorial Den

Are all editors callous, unsympathetic, mystical monsters who guard the sacred portals of authorship? Here is an amusing letter a lady once wrote an editor who she thought did not read his manuscripts:

"SIR: You sent back, last week, a story of mine. I know that you did not read it, for as a test I had pasted

pages 18, 19, and 20 together, and the story came back with these pages still pasted. So I know that you are a fraud, and turn down stories without reading the same."

Mr. Page, the editor, wrote back: "MADAM: At breakfast when I open an egg, I don't need to eat the whole egg to discover it's bad."

"Do editors read their manuscripts?" asks Edward Weeks, editor-in-chief of the Atlantic Monthly Press. "With an optimism that is rewarded once in a hundred times, a publisher steadfastly examines the chance manuscripts that come his way. A publisher is an explorer by instinct. I give you my word that all manuscripts that come to a publishing house are examined."

To find, develop, and bring out new talent is the favorite indoor sport of editors. But editors have to buy what they believe will please their readers and build up their circulation. They are also restricted by the policies of their separate publications.

An editor must be a judge of people as well as of writing. The magazine's readers are really the final judges, and the editor realizes it. That's the reason why a writer must visualize the great sea of readers out beyond as if he were addressing them personally from the pulpit or platform.

The first essential of a magazine ought to be that every manuscript submitted be judged fairly and entirely on its own merits, rather than on the name of the person who wrote it. According to the best authorities, an editor would turn down an article submitted by his twin sister if it did not come up to standard. It's the quality, rather than the name, that counts.

Beginning writers are often hard put to it to secure impartial and experienced advice. The courteous interest and gracious encouragement of a kind editor or some other adviser often does more to transform a person from an amateur into a writer than a substantial check.

This series of articles will be obtainable in booklet form about August 1. Special price to Review readers, 10 cents, postpaid, if ordered before July 10. After that, the price will be 15 cents each. Stamps or coin accepted. For your copy, address the author, Miss Mabel Hinkhouse, Southern Publishing Association, Nashville, Tenn.

## ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

### WHY SHOULD WE WEEP?

By Eva Miller Hankins

Tenderly, lovingly, laid to thy rest,  
Servant of God, in death doubly blest,  
Lowly thy pillow, but peaceful thy sleep,  
Safe in God's keeping—oh, why should we weep?

Tenderly, lovingly, rise thoughts of thee;  
Friends who have loved thee, o'er land and the sea,  
Kindred and neighbors—all mourners today—  
Oh, how we shall miss thee along life's dark way!

Faithfully, lovingly, thy work all done,  
Loved of thy God, as His own chosen one,  
True to thy duty, and true to thy trust;  
God grant thee treasure in realms of the just.

Undismayed, hopefully, we who remain  
Onward must press if the goal we would gain;  
Jordan before us is soon to be crossed,  
Then in fair Canaan we'll greet Thee at last.

**Deacon.**—Thomas Robert Deacon was born in 1860; and died at Palermo, Calif., May 11, 1934.

**Atkinson.**—Mary P. Atkinson was born in Ohio, May 11, 1853; and died at Arlington, Calif., May 2, 1934.

**Baylor.**—Mrs. Effie Baylor was born at Paso Robles, Calif., March 5, 1900; and died at Salinas, Calif., May 5, 1934.

**Neiman.**—George Andrew Neiman was born in Conewago, Pa., July 31, 1854; and died at York, Pa., May 11, 1934.

**Grange.**—Hinton Scott Grange was born at Eldredsville, Pa., Jan. 4, 1861; and died at Spokane, Wash., Dec. 23, 1933.

**Green.**—Mrs. Elizabeth Ellen Green was born at Eugene, Oreg., July 12, 1858; and died at Spokane, Wash., May 4, 1934.

**Tunison.**—Mary L. Tunison died at Trenton, N. J., May 1, 1934, at the age of sixty-nine years, as the result of an accident.

**Day.**—Mrs. Josephine H. Day was born at Manitowoc, Wis., May 10, 1858; and died at Bellingham, Wash., April 15, 1934.

**Weidman.**—Paul Uby Weidman was born at Yakima, Wash., Aug. 8, 1932; and was drowned near Wapato, Wash., April 13, 1934.

**Velhagen.**—Millie Holbrook Velhagen was born at Alamosa, Colo., Sept. 22, 1887; and died at the same place May 2, 1934.

**Ryan.**—Mrs. Elizabeth Ryan was born in Henderson County, Illinois, Aug. 12, 1861; and died at Spokane, Wash., April 15, 1934.

**Haughwout.**—Abraham B. Haughwout was born on Staten Island, N. Y., July 8, 1853; and died at Elizabeth, N. J., March 5, 1934.

**Eldridge.**—May C. Eldridge, née Craver, was born at Lake Geneva, Wis., May 10, 1858; and died at Lisbon, N. Dak., April 15, 1934.

**Evans.**—Mrs. Louise Evans, née Spencer, was born at Jacksonville, Ill., July 12, 1860; and died at Santa Cruz, Calif., April 10, 1934.

**Kehrein.**—Mrs. Eva Kathrein Kehrein, née Webber, was born in Germany, Sept. 21, 1876; and died at Otsego, Mich., April 27, 1934.

**Roberson.**—Mrs. Parrie Lee Hicks-Roberson was born near Rutherford, Calif., June 7, 1863; and died at Sanitarium, Calif., May 6, 1934.

**Mericle.**—William Walter Mericle was born near Oconomowoc, Wis., Jan. 14, 1849; and died at National City, Calif., April 24, 1934.

**Alkire.**—Mrs. Elizabeth Alkire, née Appleton, was born at Columbia City, Ind., June 29, 1860; and died near Bear Lake, Mich., May 13, 1934.

**Isaacson.**—Mrs. Myrtle Isaacson, née McDonald, was born at Kettle Falls, Wash., Oct. 17, 1891; and died at Pocatello, Idaho, April 23, 1934.

**Dymott.**—John B. Dymott was born at Newport, Isle of Wight, England, Nov. 18, 1849; and died at Fresno, Calif., April 12, 1934.  
London papers please copy.

**Sanders.**—James Christopher Sanders was born in Wisconsin, Oct. 2, 1853; and died at Corralitos, Calif., April 25, 1934. For a time Brother Sanders worked as a colporteur.

**Barkhurst.**—Jesse L. Barkhurst was born at Boone, Iowa, April 13, 1861; and died at Spokane, Wash., Aug. 24, 1933. He was a faithful lay member, raising up a church of 125 in Colorado.

**Haughey.**—James Rosco Haughey was born at Bowersville, Ohio, June 25, 1859; and died at Battle Creek, Mich., April 26, 1934. Among the surviving relatives is his brother, Prof. Joseph H. Haughey.

**Painter.**—Albert W. Painter was born Sept. 21, 1866; and died near Stanley, Va., April 15, 1934. Brother Painter was the oldest member of the Stanley church, having been a member for more than fifty years.

**Beckner.**—John Joseph Beckner was born in Eureka, Ill., April 8, 1867; and died at El Dorado, Kans., April 9, 1934. He was a canvasser when he was young, and an only brother of Elder J. B. Beckner, deceased.

**Fisher.**—Eugene Alvin Fisher was born at Dallas, Tex., Dec. 19, 1912; and died at Baroda, Mich., May 12, 1934. Evan Kenneth Fisher was born in Berrien Springs, Mich., June 18, 1928; and died at Baroda, Mich., May 17, 1934. They were sons of Mr. and Mrs. Elmer Fisher.

**Tucker.**—William Thorpe Tucker was born at Tupelo, Miss., May 4, 1854; and died at El Campo, Texas, May 3, 1934. Nearly twenty-five years of his life were given to the colporteur work. Three sons and one daughter mourn his death, among whom is Elder J. A. Tucker, of the Texas Conference.

**Murphy.**—Mrs. Evangeline Aurora Murphy, née Lockwood, was born at Battle Creek, Mich., Jan. 15, 1866; and died at Glendale, Calif., April 26, 1934. She was a granddaughter of R. G. and Aurora Lockwood, pioneers in the advent movement, and sister of Herbert C. and Wilton Lockwood. Funeral services were held at Glendale, Calif., April 28, 1934.

**Dunn.**—Frank J. Dunn was born at Coldwater, Mich., June 29, 1857; and died at Campion, Colo., April 2, 1934. He was elder of the Sidney (Iowa) church for twenty years or more, and a member of the Iowa Conference committee. He served other churches where he lived in various official capacities until his death. Three daughters are left to mourn.

**Gibson.**—Olaf Jeppsson Gibson was born in Sweden in 1865; and died near Kent, Wash., April 21, 1934. Brother Gibson was often found ready to assist the cause of God, even before he identified himself with the church. Gibson Hall, the boys' home at Auburn Academy, was named after him because of the financial help he rendered in the erection of this building.

**Leland.**—Mrs. J. Eva Leland, wife of the late Elder Eugene Leland, was born at Hamburg, Mich., July 28, 1861; and died at Takoma Park, D. C., March 12, 1934. Sister Leland labored with her husband in the evangelistic and educational work of the denomination in several conferences in the United States, also in Canada and Bermuda. She was laid to rest by her husband in the cemetery at Millington, Mich.  
B. F. Williams.

**Boynton.**—Mrs. Amy Isabelle Boynton was born Jan. 6, 1858; and died at Chattanooga, Tenn., April 26, 1934. Fifty-five years ago she with her husband accepted the message, and for many years she labored faithfully with her husband, W. C. Boynton, who pioneered and promoted the colporteur work as a conference laborer in Nebraska, Iowa, California, and Tennessee. Her husband and ten children are left to mourn.  
V. G. Anderson.

**Davis.**—John W. Davis was born at Bloomsburg, Pa., Nov. 23, 1872; and died at Williamsport, Pa., April 6, 1934. He accepted the advent message when a young man, and earned money to pay his expenses through college by selling gospel literature. After he was graduated from South Lancaster Academy, he was employed by the Review and Herald Publishing Association in Battle Creek, Mich., as accountant. He was superintendent there when the buildings were destroyed by fire.  
J. C. Holland.

**Edwards.**—Mrs. Zeluma Edwards, née Hall, was born at Richmond, Maine, Dec. 15, 1854; and died at Ontario, Calif., March 6, 1934. She was the widow of Elder C. H. Edwards, who died three years ago.

**Russell.**—William D. Russell was born at Covington, N. Y., July 28, 1842; and died at Allegan, Mich., April 2, 1934. In 1866 he was united in marriage with Emma G. Randall, who died in 1904. To this union was born one son, Prof. Clifford A. Russell, of Washington, D. C. For seventy-five years he was a faithful member of the Seventh-day Adventist Church till the time of his death. He was married in 1906 to Mary Cummins, who survives him at the advanced age of eighty-six years. His son and three grandchildren survive him. A long and useful life has ended.  
C. N. Sanders.

**Patterson.**—Mrs. Oda B. Patterson, née Martin, was born in Darlington, Pa., April 10, 1866; and died at Cleveland, Ohio, March 25, 1934. In 1884 she was united in marriage to Robert G. Patterson, who later labored as a minister in the old Atlantic Conference. With the exception of a short period of time, their residence was in Cleveland over a period of twenty-five years. She assisted Elder Patterson while he served as vice-president of the Ohio Conference, as well as in other responsible conference positions. She is survived by her husband and three children. Interment was at her birthplace.  
Marion A. Bourdeau.

**Stone.**—Mrs. Ida Stone, née Peterson, was born in Smaland, Sweden, Feb. 15, 1864; and died at Chicago, Ill., May 4, 1934. She was married to Elder A. J. Stone, who preceded her in death by three and a half years. In the spring of 1889, following the death of their small son, she and her husband accepted the third angel's message. Through all these years she has been a loyal member of the church, and faithfully supported her husband during his many years of ministry in the cause. Two daughters are left to mourn, one of whom is Ruth, wife of Elder J. W. MacNeil, of Washington, D. C.  
Carl Swenson.

#### CHARLES NATHANIEL WOODWARD

Charles Nathaniel Woodward, son of Stephen and Lottie Fellows-Woodward, was born at Burnett, Dodge Co., Wis., Jan. 3, 1864; and passed away in his home at Keene, Tex., April 22, 1934.

Our brother's early life was spent in the States of Wisconsin and Minnesota. Being the eldest of his brothers and sisters, and having lost his father at an early age, he early learned to carry responsibilities incident to a life of service in the Master's cause.

Upon completion of such school work as he was able to obtain, the deceased took up the calling of a railroad telegrapher, and at the age of seventeen received his first appointment at St. Peter, Minn. He studied diligently to improve his talents while in the employ of the railroad company, and the record shows many promotions, until he reached a position in the general offices of the company, where he remained for some time, until his resignation to take up denominational service.

In 1887, having heard the third angel's message, Brother Woodward cast his lot with this movement, which he loved to the end. And having resigned his post with the company which he had served so long, he accepted the position of secretary and treasurer of the Minnesota Tract Society.

Some time in 1893 he accepted a call to the branch office of the Review and Herald in Atlanta, Ga., and served in this position until 1897, which date marked his transfer to the State of Texas. Previous to his coming to Texas, on March 19, 1895, he was married to Nannie L. Spikes, at Gainesville, Ga.

April 14, 1898, Brother Woodward became secretary-treasurer of the Texas Conference and Tract Society, and upon the organization in 1902 of the Southwestern Union, he became its first secretary-treasurer, and was for a time president of the union. His services as treasurer continued until 1910, at which time he was called to the North Pacific Union as treasurer, which position he occupied until, with his family, Brother Woodward was called to the China Union, Dec. 27, 1911. In addition to this work, he was for a considerable period acting treasurer for the Asiatic Division, as well as acting manager of the press in that field.

In 1916 Brother Woodward became manager of the Philippine Press, continuing in that office for a period of four years, the last of which included the responsibilities of the secretary-treasurer of that union.

In 1921 Brother Woodward, with his wife and daughter, Mary, returned to the States, and in 1923 he became manager of the Southwestern Junior College Press, which responsibilities he

carried until 1928, when failing health made it necessary for him to be relieved from a portion of his responsibilities, which included press management.

Since 1928 Brother Woodward carried responsibilities as editor of the *Southwestern Union Record*, manager of one of the college industries, and assistant in the business office, until failing health again in 1933 required the laying down of other responsibilities, leaving only the work of the *Record*, which he carried up to the date of his recent illness.

Thus has ended a period of service, with few breaks, extending over forty-six years. There survive him his wife, Mrs. Nannie Woodward, and his two daughters, Mrs. Walter Ray Goss, of California, and Miss Mary Woodward of Keene, Tex.

Funeral services were conducted at the home by the writer, assisted by G. F. Eichman, G. R. Fattie, and J. A. Tucker.

C. E. Kellogg.

#### LYNDON LINDSLEY SKINNER

Lyndon Lindsley Skinner was born at Oswego, N. Y., Feb. 4, 1902; and died at Denver, Colo., May 7, 1934. When Lyndon was five years old his parents moved south on account of his mother's health. They settled at Graysville, Tenn., in order to have the privilege of the church school. Lyndon was baptized at the Sweetwater (Tenn.) camp meeting in 1912, and two years later the family returned to Oswego.

In 1916 he was sent to Adelphian Academy at Holly, Mich., from which school he was graduated in 1919. It was while at Holly, when only a boy of fifteen, that he began selling denominational literature, doing some colporteur work in vacation time.

In the autumn of 1919 Lyndon entered Emmanuel Missionary College at Berrien Springs, Mich., from which school he was graduated six years later, in 1925, having spent two full years of this period earning money for his education. During his college days he was engaged in colporteur work three summers in the Southland.

After Brother Skinner finished college, he took up work with the Hardy Printing Company of South Bend, Ind., as advertising writer and solicitor. This seemed to be necessary because of financial obligations and responsibilities, but it was ever his settled purpose to devote his life to Christian work.

When the invitation was extended to him in 1929 to connect with the Southern Publishing Association, he accepted it, at a substantially smaller salary, and in spite of immediate prospects of a still more financially attractive future, if he would only continue in secular employment.

August 31, 1930, he was married to Geneva Kern, daughter of Elder and Mrs. M. E. Kern, of Takoma Park, D. C., and their three years and eight months of married life have been marked by beautiful devotion to each other and to the cause to which they had dedicated their lives.

Brother Skinner had been in the field almost constantly since the beginning of the present year. He left home on his last trip April 1, to visit the Columbia, Atlantic, Lake, and Central Union Conferences in the interest of the magazine work. He was expecting to return home about May 18, and it was planned that he should then spend some time in important work at the office.

He had just completed three days' work in the Colorado Conference when his life suddenly came to an end, evidently without any warning. He was found dead in bed in his hotel. The coroner's report, we are told, expressed the opinion that he died very shortly after retiring Monday night. He seems to have died in his sleep without a struggle.

As circulation manager for the Southern Publishing Association, Brother Skinner worked untiringly and successfully for the circulation of the *Watchman Magazine* and *Home and School*. Even during the serious depression the circulation of the *Watchman* had a remarkable increase. Brother Skinner took a deep interest in all that pertains to the distribution of our denominational literature. He also did more or less writing for our periodicals, and had recently finished a manuscript for a small book which he hoped to have published. He was also deeply interested in evangelism, and was looking forward to the time when he could be free for a few weeks to engage in an evangelistic effort.

Besides his faithful companion, he is survived by his parents, Mr. and Mrs. William L. Skinner, of Oswego, N. Y., a brother, and a sister. Funeral services were conducted Sunday, May 13, in Takoma Park, D. C., with W. R. French officiating; following which the body, accompanied by the widow and her father, Elder Kern, was taken to Oswego, N. Y., where services



were conducted before a large gathering of relatives and friends in the home of his sister, by Claude E. Eldridge and C. A. Scriven. He was buried in the beautiful Oswego cemetery, whence we believe he will be raised to life eternal when Jesus comes. Claude E. Eldridge.

#### CLARENCE E. KIMLIN

Clarence E. Kimlin was born in Golden, Colorado, April 22, 1880; and passed away Sabbath morning, April 28, 1934, in the Glendale Sanitarium and Hospital. He had been suffering with gall bladder trouble for years, which finally led to surgery on his fifty-fourth birthday, April 22, 1934. His death was unexpected, for he seemed to be doing well. An autopsy revealed that the parts operated on were in good condition, and that death was due to a lung embolism which developed about Thursday.

Brother Kimlin was converted when eighteen years of age. In the fall of that year he entered Battle Creek College, working his way in the sanitarium to defray expenses. He began work as a clerk at the desk, and later was promoted to be cashier. On December 24, 1902, he was united in marriage to Miss Myrtle Royce. To this union four girls were born, —Marjorie, Dorothy, who died at the age of six and one-half years, Virginia, and Phyllis.

In the year 1913 he came to Glendale, Calif., where he lived until his death. His life was a busy one. His education, business training, and devotion to the cause of the third angel's message, which he loved so much, fitted him to fill important positions of trust. In 1916 he became identified with the old Glendale Sanitarium as business manager, when the institution was located on the corner of Broadway and Isabel Streets. This position he filled until May, 1924.

Following this period he became very active in civic matters. Three times he was elected to the city council, serving ten years. The last two years he filled the office of mayor of Glendale. He was president of the Hospital Council of Southern California, which has a membership of over forty hospitals. He was a director of the Glendale Chamber of Commerce, and affiliated with one of the banks. He held many other positions of honor. His public achievements were crowned with success. He was loved and honored by the citizenry of Glendale.

In April, 1932, he was again elected business manager of the new Glendale Sanitarium and Hospital, which position he held till he laid down his work. He was also a member of the Southern California Conference committee, and a member of the Glendale Sanitarium and Hospital board.

The funeral service, one of Glendale's largest, was held in the Glendale Seventh-day Adventist church, May 1. As former mayor, he lay in state in the church from 11 a. m. to 1:30 p. m., in charge of a police guard of honor. The flag on the city hall was at half mast.

There were nearly 100 honorary pallbearers, including such men as the mayor, ex-mayor, city councilmen, judges, attorneys, chief of police, city clerk, supervisors, teachers, doctors, and others representing the city of Glendale. Besides these there was a large representation of our conference men, ministers, doctors, teachers, nurses, laymen, and others. Over sixty uniformed nurses formed honor lines, between which Brother Kimlin's body was removed from the church to the funeral car.

Brother Kimlin is survived by his widow, Mrs. Myrtle Kimlin, and three daughters, Mrs. Marjorie Jensen, Mrs. Virginia Overman, and Phyllis Kimlin, a godly mother, three sisters, one brother, and other relatives.

He was a kind, loving husband and father. He was radiant with cheerfulness, and was hopeful even during the darkest hours of life's experiences.

He is now resting in the Forest Lawn Cemetery at Glendale, Calif., awaiting the return of the Life-giver. It is this blessed hope that buoys up the sorrowing loved ones.

W. M. Adams.

#### ELDER K. A. MACAULAY

Kenneth A. Macaulay was born at Webster, S. Dak., Dec. 14, 1892; and died at the Washington Sanitarium, Takoma Park, Md., May 3, 1934. At the age of thirteen, with his brother and sister, he was baptized into the third angel's message. He received his education from the fifth grade on in our own schools, graduating from Bethel Academy in the spring of 1913, and from the theological course at Emmanuel Missionary College in 1924.

During the term 1920-21 Elder Macaulay attended school at Washington Missionary College, and in September of 1920 was married to Miss Eva Philo. To this union two daughters, Rowena and Katherine, were born.

While receiving his education for the minis-

try he spent seven summers in the colporteur field with our message-filled books, earning his way through college by this method.

After being graduated from Emmanuel Missionary College he connected with the Florida Conference, where he labored faithfully for eight years. In 1932 he was transferred to the Kentucky Conference, where he worked for his Master until afflicted with his fatal illness.

Elder Macaulay was a faithful and successful soul winner for Christ. With perfect confidence and with not one word of complaint he committed his case into the hands of God. He leaves to mourn, his wife and two children, his mother, two sisters of Tampa, Fla., and one brother of California. W. R. Smith conducted the funeral service, assisted by W. A. Spicer and the writer. Interment at Takoma Park.

W. E. Barr.

#### ELDER SYDNEY SCOTT

Sydney Scott was born in the State of Texas in 1874, and died at Loma Linda, Calif., April 15, 1934. He received his education in the public schools of Texas and Oklahoma, and also at Oakwood Junior College, being one of the first to enter this school in its very earliest days. Always, during the thirty-four years of his public ministry, he endeavored to encourage young men and women to qualify for service in the cause of the third angel's message, and many young workers willingly entered Oakwood because of Elder Scott's strong belief in a Christian education.

About the year 1898 Sydney Scott was ordained to the gospel ministry, and in 1900 was united in marriage to Miss Fannie Hodnett, who survives him. Many churches were raised up under the labors of Elder Scott in the conferences of the Southern, Southeastern, and Southwestern Unions, as well as in the Central Union. He was known in practically every State below the Mason and Dixon Line, and served for years as field evangelist for the Southern and Southeastern Union Conferences.

During the last seven years of his life he lived at Riverside California, and contributed much of his experience to the churches at San Bernardino and San Diego. While returning from a cottage meeting held Friday night, April 13, his car was struck by another car on the highway, and with a crushed chest and in an unconscious state he was taken to the Loma Linda hospital, where everything possible was done for him, but he never regained consciousness, passing away the next Sunday night after the accident.

Elder Scott, though of very positive convictions and of fearless energy, made many friends, and to these he always acted as a father and a counselor.

Besides his widow, he leaves one aged aunt, one brother, nieces, nephews, and other relatives, and a countless host of friends in possibly three fourths of the States of this country.

The funeral service was held in the large San Bernardino Seventh-day Adventist church, when words of comfort were spoken by the writer, assisted in by C. S. Prout, E. F. Hackman, and J. W. Allison. He was tenderly laid to rest in the Hillside Cemetery at Redlands, Calif., there to await the call of the Life-giver.

P. Gustavus Rodgers.

#### ELDER H. J. EDMED

Herbert John Edmed was born of Christian parents in Surrey, England, Sept. 29, 1864; and died in Port of Spain, Trinidad, April 23, 1934. He went out to South Africa as a lad of fifteen to seek health in that sunny clime. He was trained in business lines in some of the leading stores, and during this time tasted a little of this world's pleasures; but finding they did not satisfy, he spent his evening hours studying his Bible, and so some years after, when a colporteur, J. H. Oldfield, was visiting the town where he was living, he was ready to purchase the book, "Daniel and the Revelation," which he studied very carefully and prayerfully and saw the truth.

Meanwhile his fiancée, with her father and sister, was attending a course of meetings, and during his week-end visits to her home, he also had the privilege of attending some of these lectures, which were given by Elder I. J. Hankins. The clear and forceful way in which the truths were unfolded by this early pioneer led him to sever his connection with the thriving business in which he was about to become a partner, and with the three mentioned, fully identified himself with the Seventh-day Adventist body.

He was married on Jan. 2, 1890, and of this union two daughters were born, Ethel Maud and Edna Reedham, the former being the treasurer of our college at Mandeville, Jamaica, and the latter is the wife of F. G. Clifford, home missionary and Missionary Volunteer secretary of the South African Union.

In a few years, after he had set up in business for himself in the hardware line, he received a call to the gospel ministry while Elder S. N. Haskell was laboring in South Africa. In a most remarkable way a buyer was sent for the store and stock, and in three months he was ordained, Elder W. W. Prescott giving the charge. Soon afterward he was asked to act as president of the Natal-Transvaal Conference, in which capacity he served many years, and at the same time conducted evangelistic efforts, many being brought into the message as the result. Later he was called to fill the same position in the Cape Conference, where he remained for a number of years, many young people being in the work today as the result of his personal ministry.

In 1909 he attended the General Conference session, and had the privilege of visiting Mrs. E. G. White in her home, the remembrance of which was very dear to him in all the years since. In 1916 he was called to England, where he acted as Bible teacher in our Stanborough College, and conducted a Bible institute for workers, while at the same time holding evangelistic efforts.

In 1922 he answered a call to the South Caribbean Conference, which then comprised British Guiana and the Leeward Islands. In 1924 he sustained the heavy loss of his beloved partner, who had stood so faithfully by his side in his labors all through the years.

After the division of the South Caribbean Conference into three local organizations and the uniting of these into the East Caribbean Union Conference, he took the work in the Leeward Islands as superintendent of that mission, and in December, 1925, was united in marriage with his wife's sister by I. G. Knight. After two and one-half years of labor there, the mission was organized into a conference. During a few months' furlough in England he received word from our division office that he had been called to the presidency of the Jamaica Conference, and he, with his wife and daughter Ethel, left for that field soon afterward, where his labors were blessed of God as in other fields.

Closing a term of office of nearly six years in Jamaica, he came again to take charge of the work in the South Caribbean Conference, where, after only a few short months, he laid down his labors, the last being to conduct a church leaders' convention in company with Elders Finster and Ash, just two days before he was taken ill. We believe the Lord has ordered it thus, for he wanted to be at his post until the last. He now rests, but only for a little while, and when the great Life-giver comes He will call him to his reward.

The funeral services were in charge of G. A. Coon and S. L. Ash. Pastor Edmed was laid to rest just as the sun was setting, in the same lot with his former companion, in the Lapeyrouse Cemetery, in Port of Spain, Trinidad.

M. D. Howard.

## Appointments and Notices

#### PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in Spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

Prayer is requested for a young mother in Texas who is unable to have a needed operation.

☪ ☪ ☪

#### PUBLICATIONS WANTED

Howard Patten, Pelham, Tenn.

Dr. John W. Ford, Box 43, Bowling Green, Ky.

Mrs. Noble Soper, Route 1, Medicine Lodge, Kans.

Eloy Acosta, Box 565, Fajardo, P. R. Also Bible pictures in colors and used Memory Verse Cards.

Miss Mary H. Moore, librarian of the Southern Publishing Association, Nashville, Tenn., has no more foreign-language literature to supply now, except Hungarian and Malagasy.

Earl Butterfield, Reedsport, Oreg.

Katherine Fries, 751 Loma Drive, Hermosa Beach, Calif.

Mrs. Winnie Arwood, Route 1, Box 103, Johnson City, Tenn.

### NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

#### Atlantic Union

Northern New England, Rochester, N. H. June 18-20  
Southern New England, So. Lancaster, Mass. June 22-July 1

New York, Union Springs June 29-July 8

#### Canadian Union

Newfoundland, St. Johns June 11-18  
Maritime, Memramcook June 21-26  
Ontario-Quebec, Oshawa, Ontario, June 28-July 8  
Manitoba-Saskatchewan:

Winnipeg July 6-10  
Saskatoon July 10-15  
Alberta, Lacombe July 19-29  
British Columbia:  
Kelowna Aug. 2-6  
Vancouver Aug. 8-12

#### Central Union

Colorado, Boulder June 8-16  
South Dakota, Huron June 8-16  
Wyoming, Casper June 13-17  
North Dakota, Jamestown June 15-23  
Minnesota, Hutchinson June 21-30  
Iowa Regional Meetings:

Mason City June 14-17  
Sioux City June 21-24  
Davenport Aug. 16-19  
Des Moines Aug. 23-26  
Nebraska, Lincoln Aug. 10-18  
Kansas Aug. 16-25  
Missouri, Clinton Aug. 24-Sept. 2

#### Columbia Union

Potomac, Takoma Park, Md. June 7-17  
New Jersey, Trenton June 28-July 8  
East Pennsylvania, Wescoesville July 5-15  
West Pennsylvania July 12-22  
Chesapeake, Catonsville, Md. July 26-Aug. 5  
Ohio, Mount Vernon Aug. 9-19  
West Virginia, Parkersburg Aug. 23-Sept. 2

#### Lake Union

Illinois, Broadview Academy Campus--June 7-17  
Wisconsin, Portage June 14-24  
Indiana, Bethany Park, Brooklyn June 14-24  
Michigan, Grand Ledge Aug. 23-Sept. 2

#### North Pacific Union

Idaho, Caldwell June 12-18  
Upper Columbia, Granger, Wash. June 14-24  
Washington, Auburn July 26-Aug. 5  
Oregon, Gladstone Park July 26-Aug. 5  
Montana, Bozeman Aug. 2-12

#### Pacific Union

Northern California, Lodi June 1-10  
Southeastern California-Arizona, So. Calif. Junior College, Arlington June 14-24  
Arizona, Prescott July 18-22  
Southern California Regional Meetings  
Central California, Fresno Aug. 3-12

#### Southern Union

Kentucky-Tennessee:  
Memphis, Tenn. June 8-14  
Louisville, Ky. June 13-17  
Carolina, Charlotte, N. C. June 15-24  
Youth's Conference (White), Orlando, Fla. July 4-7

#### Southwestern Union

Texas, Keene July 26-Aug. 5  
Arkansas-Louisiana, Shreveport, La., Aug. 3-11  
Texico Aug. 9-19  
Oklahoma, Guthrie Aug. 16-26  
Union Colored Camp Meeting, Shreveport, La. Aug. 23-Sept. 2

### WISCONSIN CONFERENCE MEETINGS

Notice is hereby given that the regular biennial sessions of the South Wisconsin Conference Association of Seventh-day Adventists, the North Wisconsin Conference Association of Seventh-day Adventists, and the Medical Missionary Benevolent Association of Wisconsin, are hereby called to convene at the Seventh-day Adventist camp ground at Portage, Wisconsin, Monday, June 18, 1934, at 9 a. m., for the purpose of electing officers for the ensuing biennial term, and for transacting other necessary business.

Wisconsin Conference of S. D. A.

### NEW YORK CONFERENCE

The seventh biennial session of the New York Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Union Springs, New York, June 29 to July 8, 1934. The first meeting is called for 10:30 a. m. Sunday, July 1, 1934. The purpose of this meeting is to elect officers and to transact such other business as may properly come before the delegates.

C. A. Scriven, Pres.  
J. B. Frank, Sec.

### NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular biennial session of the New York Conference Association of Seventh-day Adventists will be held in connection with the camp meeting at Union Springs, New York, June 29 to July 8, 1934. The first meeting is called for 10:30 a. m. Monday, July 2, 1934. The purpose of this meeting is to elect officers and trustees for the ensuing term, and to transact such other business as may properly come before the session. Delegates to the New York Conference of Seventh-day Adventists are members of the association.

Cord A. Scriven, Pres.  
Joseph B. Frank, Sec.

### NEW JERSEY CONFERENCE

The ninth biennial session of the New Jersey Conference of Seventh-day Adventists will convene at 10 a. m. Friday, June 29, 1934. This meeting will be held in connection with the annual camp meeting of the New Jersey Conference on the Trenton State Fairgrounds at Trenton, New Jersey. The meeting is called for the election of officers, and for the transaction of any other business that may properly come before the conference at that time.

W. A. Nelson, Pres.  
W. H. Jones, Sec.

### NEW JERSEY CONFERENCE ASSOCIATION

Notice is hereby given that there will be a legal meeting of the New Jersey Conference Association of Seventh-day Adventists, incorporated under the laws of the State of New Jersey, on the Trenton State Fairgrounds, in connection with the annual camp meeting of the New Jersey Conference. The first meeting will be called at 10 a. m. July 2, 1934. The purpose of this session is to elect officers and trustees for the ensuing biennial term, and to transact such other business as may properly come before the association.

The delegates to the New Jersey Conference of Seventh-day Adventists are members of the above association.

W. A. Nelson, Pres.  
W. H. Jones, Sec.

### Our Doors Are Always Open

Our doors are always open. The Home Study Institute is a school that carries on its work the year round, and is ready on any day to enroll pupils for studies that they need. We offer courses in Bible, English, History, Languages, Shorthand and Typewriting, and many other subjects. We also take pupils in the primary and intermediate grades. Students can pay at the rate of one or two dollars a month, and they can make rapid progress toward higher efficiency.

The work is not only thoroughgoing, but it is interesting and pleasant to carry on. Many of our students write that they find the hour or two given daily to study the most delightful hour of the day.

Our credits are accepted in all our own colleges and in an increasing number of outside institutions who are acquainted with the character of our work. Some of the most efficient workers in our offices today were trained by correspondence. There are also Bible workers and ministers who owe much to the home study plan.

Interested readers of the Review are invited to write for catalogue and further particulars. Address:

The Home Study Institute  
Takoma Park,  
Washington, D. C.

### EAST PENNSYLVANIA CONFERENCE

Notice is hereby given that the regular biennial session of the East Pennsylvania Conference of Seventh-day Adventists will convene in connection with the annual camp meeting at Wescoesville, Pennsylvania (near Allentown), July 5-15, 1934, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held Friday, July 6, 1934, at 10 a. m. Each church is entitled to one delegate at large, and one for each ten members or major fraction thereof.

W. M. Robbins, Pres.  
A. E. King, Sec.

### EAST PENNSYLVANIA CONFERENCE ASSO- CIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the eighth biennial session of the East Pennsylvania Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting at Wescoesville, Pennsylvania, July 5-15, 1934. The first meeting will be called to convene at 10 a. m., July 10, 1934. The duly elected delegates of the East Pennsylvania Conference session will comprise the delegates to the association session. The purpose of this meeting will be to elect a board of trustees for the coming biennial period, and to transact such other business as may properly come before it.

W. M. Robbins, Pres.  
A. E. King, Sec.



### "Present Truth" for June No. 60, THE 2300 DAYS.

This is the key to the whole system of Bible truth covered by "Present Truth" in this year's volume.

"The Gospel According to Arithmetic" covers the 2300-day prophecy. This, with the supporting facts from history, offers an unanswerable argument that Jesus Christ is the Messiah.

"Judgment in Heaven" is the center-spread article, which builds very strongly on the foundation laid in the first two articles.

### No. 61, LIFE ONLY IN CHRIST.

A strong number on the question of the immortality of the soul.

#### Bulk prices:

25 copies ..... \$ .25  
100 copies ..... .75  
1,000 copies ..... 4.75

Yearly subscription, only 25 cents. (In Canada, District of Columbia, and foreign, 50 cents.)

The Present Truth  
Takoma Park, Washington, D. C.

# Millions Perishing

## Need Our Help

### Many Are Hungry for the Bread of Life

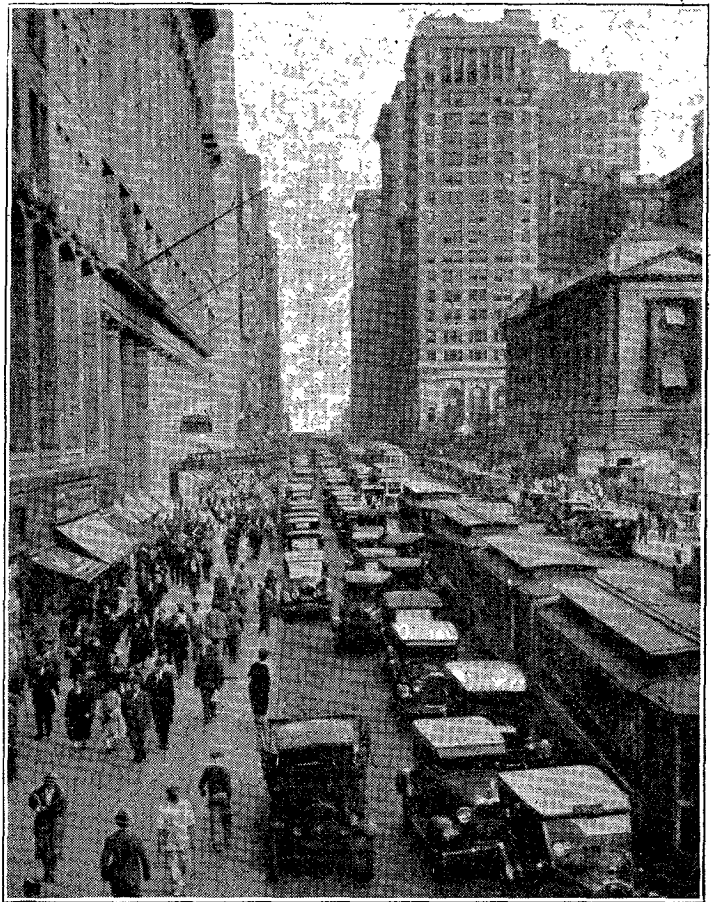
*We send* our missionaries out into all the world.

*We give* our money.

*We support* them by our prayers.

*We talk* missions.

*We believe* in missions, and they accomplish mighty things for God. But why not



## Send Out 1,000 Silent Missionaries

Years are spent in training missionaries for their work, but 1,000 Silent Missionaries can be fitted for service for only ONE DOLLAR.

It costs money to transport missionaries and their families to their fields of labor, but Silent Missionaries can be sent out for only ONE CENT EACH.

Missionaries sometimes lose their spiritual vision, but Silent Missionaries never change.

Missionaries may sometimes feel that they are not appreciated, but Silent Missionaries may be laid away in a book or on the shelf for years, and they do not feel hurt or discouraged, and are ready to give their message when needed.

Missionaries have to have furloughs, but Silent Missionaries are always on the job day and night, year in and year out.

THERE are TWENTY of these Silent Missionaries which we call

## OUR DAY SERIES

for they are written to meet the need of our day. Each has a real message, and each will be a missionary to carry the gospel message of Christ's coming to all the world.

If you order 1,000 assorted, fifty of each kind, twenty kinds, just send to your Book and Bible House a money order for \$1.

If you can use 500 assorted, twenty-five of each kind, inclose with your order only 60 cents.

Send out your Missionaries just as soon as possible, for the world is waiting for the message.

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

## OF SPECIAL INTEREST

A PERSONAL letter from H. M. S. Richards, of California, says: "I have had the privilege of baptizing more than fifty people directly from our radio broadcasts, and other workers tell me there is an increased interest in their fields."

ONE of our readers inquires if we feel that it is advisable for our people to spend large sums of money for fireworks in celebration of the Fourth of July. We do not believe that this is necessary in order to show our loyalty to the government. Patriotism does not consist in noise; it manifests itself in sober living, in obedience to the laws of the land, in good citizenship. While we have never felt to criticize the citizens of any nation for a proper observance of their national holiday, at the same time we believe, in these stressful times, when there is so much suffering on every side, when money is so greatly needed in carrying the gospel to those in darkness, that we should exercise every economy in our expenditures. Let us consider this in relation to the celebration of July 4.

A LETTER from Elder G. B. Starr, under date of May 17, says:

"Just a line to inform you that Mrs. Maud S. Boyd [our pioneer woman foreign missionary] is sailing from Wilmington, Los Angeles, at noon, May 30, for Sydney, Australia by the steamship 'Monterey.' She is returning to Paramatta, a suburb of Sydney, to make her future home with her daughter, Ella Boyd Paap, and two grandchildren, whom she has never seen. Mrs. Boyd is eighty-three years of age and enjoying good health."

### The Camp Meeting Season

THE wide extent and strength of this advent movement is indicated in some degree by the large list of camp meetings published on another page. The smallest of these will be attended by from 100 to 200 persons, and from this number the attendance will run up, at some of the larger meetings, into the thousands.

The good which will be accomplished by these gatherings is incalculable. The work of God will be revived in many hearts. Many will find a deeper experience in a new overcoming, keeping power. Backsliders will be reclaimed; many, we hope, will find the Lord for the first time. All these meetings will affect the destiny of souls. Decisions for eternity will be made. Surely prayers should arise from every heart and home that God will work in mighty power at our camp meetings during this coming summer.

Let these important gatherings be remembered at the family altar. Pray that God will mightily endow His ministering servants with the power of the Holy Spirit. Pray that a spirit of consecration and devotion may take possession of the heart of every one attending the meetings. Pray for the youth, for the children; pray that from these gatherings there may go forth such a spirit as will

lead unbelievers, and those who know not the truth for this time, to recognize that God is leading this movement.

It is time for God to work with mighty power. The time for the visitation of His Holy Spirit in the outpouring of the latter rain has come. That, we believe, which prevents the fulfillment of the promise to Israel is the indifference among God's people. Oh, we need to awaken to our blessed privilege in God! We need to lift our hearts and our hands to heaven, to cry mightily to God for deliverance from sin, for freedom from the spirit of slothfulness and indifference. We need to place our all upon the altar of God's service, to consecrate our possessions, our families, our lives, to His call and bidding. This call of surrender and supplication, God will heed. He will look upon His inheritance, and copious outpourings of His Spirit will fall in refreshing showers into the parched and thirsty hearts of the believing ones.

Let there be on the part of the church of God a great forward movement. With one heart let the believers seek the Lord for the power of overcoming grace, for keeping power from sin, for baptism for service. Then will the Lord be gracious. He will respond to the desires of His children, and we shall see the mighty revelation of His power in the speedy completion of His work in the earth.

F. M. W.

### Broadcasting Over the Radio

A NUMBER of our workers are now broadcasting gospel messages over the radio. We have decided to publish these broadcasts occasionally in the REVIEW for the benefit particularly of some of our isolated readers who, with their neighbors, may wish to tune in and hear a sermon by one of our own workers. We shall be glad to have reports from ministers who are giving regular addresses in this way. The following have come to us:

Fort Worth, Texas:  
WBAP, 800 kilo., Tuesday, 9:45 p. m., C. S. T.  
Los Angeles, California:  
KFI, 640 kilo., Friday, 4 to 4:30 p. m., P. S. T.  
KNX, 1050 kilo., Tuesday, 11 to 11:30 a. m., P. S. T.  
Nashville, Tennessee, continuous:  
WLAC, 1470 kilo., Thursday, 4:45 to 5 p. m., C. S. T.

### Nearing the Century Mark

MY REVIEW came today, and I read in it a letter from a lifelong friend who was born in 1844. I have often wondered if there were many of the 1844 people of the Adventist faith still living. I was born April 2, 1844. I was thirty-two years old when I first heard about the Sabbath, and fifty-seven years ago I began to keep it.

I had the REVIEW before there was a subscription price on it. Then after about two years the price was \$1. I have had our church paper fifty-eight years this coming February. And, oh, how I do enjoy reading it! It is like a dear friend coming every week.

I am very well, and expect to see Jesus come, for I do know He is coming soon.

MRS. NAOMI BOLINGER.

### The Sabbath School Lesson in Many Languages

F. A. DETAMORE, writing from China, says:

"Today, if you could fly quickly from one Sabbath school to another, you would have to travel five thousand miles in Malaya, and you would hear the Sabbath school lesson taught in eighteen languages and dialects in our fifty Sabbath schools. There they are—in Borneo, Sarawak, Singapore, Malay States, Siam, and French Indo-China."

### Good Tidings From Rumania

A LETTER from P. P. Paulini, the leader of our work in Rumania, contains the following inspiring word about the blessing of God upon their soul-winning work:

"Over here in Rumania the work of the Lord is steadily advancing through His grace. In 1933 by the help of God 1,477 souls were added to the church by baptism and 253 by vote. At the end of 1933 the membership of our union was 14,194, that is almost two thirds of the entire membership of the Southern European Division.

"The Lord has helped us also to get more religious liberty in our country. Our workers can visit their churches now, and we hope to have less troubles in the future."

Brother Paulini sends Christian greetings to all the brethren.

Pastor O. A. Hall, superintendent of the South China Union Mission, reports the largest number of baptisms in the South China Union in 1933 that they have had in the history of the work in that field. They are now holding a series of institutes preparatory to still stronger evangelistic work the present year.

W. E. HOWELL.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

EDITOR		FRANCIS MCLELLAN WILCOX	
ASSOCIATE EDITORS			
W. A. SPICER	F. D. NICHOL	C. P. BOLLMAN	
	T. M. FRENCH		
SPECIAL CONTRIBUTORS			
C. H. WATSON	A. G. DANIELLS	I. H. EVANS	
O. MONTGOMERY	J. L. MCELHANY	J. L. SHAW	
M. E. KERN	W. H. BRANSON	G. W. SCHUBERT	
E. E. ANDROSS	L. H. CHRISTIAN	A. V. OLSON	
N. P. NEILSEN	J. F. WRIGHT	A. W. CORMACK	
H. W. MILLER	F. GRIGGS	W. G. TURNER	
CIRCULATION MANAGER		W. P. ELLIOTT	

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

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

#### TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.40

No extra postage is charged to countries within the Universal Postal Union. Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C. In changing address, do not fail to give both old and new address.