



VOL. 3

GRAYSVILLE, TENNESSEE, AUG. 9, 1911.

NO. 30

### Southeastern Union Conference Directory

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### Our Responsibility

The sweet persuasion of His voice  
Respects thy sanctity of will.  
He giveth day: thou hast thy choice  
To walk in darkness still.

Forever round the mercy seat  
The guiding lights of love shall  
burn;

But what if, habit bound, thy feet  
Shall lack the will to turn?

What if thine eyes refuse to see,  
Thine ear of heaven's free welcome  
fail,

And thou a willing captive be,  
Thyself thine own dark jail?

What if to doubt the love that fain  
would break  
The fetters from thy self-bound  
limb,

And dream that God can thee forsake,  
As thou forsakest him!

—Whittier.

### Cumberland Camp-meeting Items

THE eleventh annual conference and camp-meeting of the Cumberland Conference is to be held in Lenoir city, August 24 to September 3. Are you planning to come? If not, why not?

Those who desire to rent tents for the camp-meeting will please send in their orders at once to the conference secretary. Our tents are 12 x 14 in size, and rent from \$2. to \$2.50 with fly, according to height of wall.

To those who desire to drive to the camp-meeting, you may secure pasture with water, for your horses, for five cents a day a head.

The conference has hired a team from one of our brethren this year, to do all our hauling, including the baggage. Charges for baggage will be ten cents for trunks, and five cents for suitcases.

Those who want beds, aside from the canvass cots, are advised to bring their straw-ticks, as there will be no mattresses to rent.

We plan to begin pitching camp about the 15th. The tents now being occupied in the city by Elders Locken and Shuler will be transferred to the camp-ground about the 16th, and the meetings continued right on to the time of our camp-meeting.

Our grocery tent this year will be in charge of Brother Lon Russell. A good supply of health foods will be kept, with a reasonable supply of groceries of various kinds.

Our dining tent will be a little larger this year than last, and will be in charge of Mrs. P. G. Stanley.

Mrs. Nellie Hunter, who has been employed as cook by the Graysville Academy, has been secured as our cook. Our arrangements will be first-class; meals will be served on the Cafeteria plan. Come prepared to board with us.

Our book tent this year will be in charge of Brother Burt White, of Pikeville. Brother White is an old canvasser, having had several years experience as state agent, in Indiana. A good supply of books, bibles, and tracts has been ordered.

As R. L. Williams will not return from his visit North in time to attend our meeting and lead the singing, Brother W. O. Cluff will take charge of the music. Let all those who play instruments, and who contemplate attending the meeting correspond with Brother Cluff, at Graysville, and he will arrange a place for you in the music. All are requested to bring their song books, "Christ in Song."

The Medical Department of our conference will be represented at our meeting by a neatly furnished tent, from the Graysville Sanitarium, with Brother W. O. Cluff and wife and Miss Elizabeth Kimlin, as nurses of the Sanitarium, in charge. Dr. A. I. Lovell will be in attendance a few days of the meeting, and will give medical advice to all who ask for his counsel.

P. G. STANLEY.

### That Debate

REPEATEDLY the assertion has been publicly made that Seventh-day Adventists have "backed down" be-

cause both Elder Cardey and Elder Healey, ministers of the Seventh-day Adventist denomination, refused to enter into a public debate with Ernest C. Love, an evangelist of the Church of Christ. A number of inquiries have come to me regarding this matter, and I desire to place before the public the facts, viewed from the standpoint of Seventh-day Adventists.

The challenge Elder Cardey issued was to the people of Santa Ana. So far as we have been able to ascertain, Mr. Love represents but a very small fraction of the people of Santa Ana. No considerable number of the people of Santa Ana were ready to endorse him as their representative in a public debate on the question of the Sabbath.

After Mr. Love had signified his desire to debate the question at issue, Elder Cardey sought counsel from the president of the conference, and Elder Healey was asked to go to Santa Ana, with Elder Cardey, and investigate the situation; and if it was found that Mr. Love was supported by a sufficient number of the citizens of Santa Ana to justify the holding of a public discussion, all arrangements were to be made for the same.

In the meantime, I received a communication from the elder of our church in Santa Ana, who is a prominent physician, having a large practice there, as follows:

"Eld. E. E. Andross, Los Angeles, Cal.

"Dear Brother Andross:

"After having consulted freely with the more active members of the Seventh-day Adventist Church here in Santa Ana, and also talking with a number of people belonging to other churches, we feel that there is very little demand for a public discussion of the question mentioned in the circular issued by Elder Cardey. As far as I can learn, the Rev. Mr. Love is endorsed by a very inconsiderable number of the church-going people of this city. If the ministerial association of Santa Ana are willing to endorse him as their champion in the question mentioned, then I could see light in considering the debate."

That the facts might be fully known, the following letter was addressed to Elder Healey, of San Diego Cal.:

"Dear Brother Healey:

"In the *Daily Evening Blade*, published in Santa Ana, and bearing

date of April 10, 1911, I find the following statement in an article entitled 'A Correction,' signed by Geo. W. Pattison, committeeman for the Church of God, and Dr. U. G. Littell, committeeman for the Church of Christ:

"We recognize the fact that the Seventh-day Adventists have no part in this discussion, as they completely backed down from their own challenge."

"Since you conducted a meeting that was largely attended by the citizens of Santa Ana, where Mr. Love arose and stated that he accepted the challenge, will you kindly give me the facts regarding this matter, that I may place them before the people of Santa Ana?"

"(Signed) E. E. Andross."

#### Elder Healey's Reply

"Dear Brother Andross:

"I have read your favor of the 13th inst. We should be pleased that the 'committeemen' are making it known that Seventh-day Adventists 'have no part in this discussion.' If others choose to pick up what we throw away, and feed on what we reject, we can afford to grant them all the pleasure they derive from it. Agreeably to your request, I made a careful investigation of this proposed discussion, fully intending to hold it if it were the proper thing to do.

"I think I have held more public discussions than any other Adventist minister living. The results have given me no cause to fear, or to 'back down.' I have never held a religious debate for personal glory, neither do I propose to be 'dared' into one by those whose principal stock is an ambition to get into the 'lime-light' of notoriety.

"We were in no way bound to debate with Elder Love, because of the 'challenge' of Elder Cardey. It read as follows:

#### "A CHALLENGE TO THE PEOPLE OF SANTA ANA

"(1) The Bible teaches that you must keep the Seventh-day Sabbath, which is Saturday.

"(2) Sunday-keeping came from the Papacy, and is the mark of the beast. Rev. 14:9-11. God holds you responsible to understand this question."

"Our objection was not to the challenge, nor the questions proposed; but to the fact that Elder Love did not represent 'the people of Santa Ana.' He has a score or so of adher-

ents to his faith, in the city. Beyond that, he had practically no recognition in the city. Not a single representative of any other church advised the discussion, except the 'Church of God,' represented by Geo. W. Pattison, the 'committeeman.' This church was probable unanimous because Mr. Pattison is practically all there is of it here.

"At the close of one of my meetings, I gave Elder Love an opportunity to tell the people about the 'backdown' of Elder Cardey, and the Adventists; then informed him, and the audience, which numbered several hundred, that I had been unable to find any demand for the discussion, worthy of our attention. I recognized the fact that a man may be right, although he stands alone, and offered to give my time to talk these things over with Elder Love or any member of his faith. But to hold a public discussion, I must ask for some one who represents a reasonable per cent of the thinking public, not one who takes delight in seeing professed Christians wrangle, thereby seeking an excuse for his own wrong-doing. I promised them that whenever a reasonable number of persons desiring to know 'what is truth' should ask for a discussion, and furnish the man, I would see that they should have all the discussion they desired.

"I think this is sufficient to give you an idea of the kind of 'backdown' we had in Santa Ana.

"(Signed) W. M. Healey."

After some delay, arrangements were made by a lay-member of the Seventh-day Baptist denomination, for Mr. A. T. Jones to stand in defense of the downtrodden truth of God, in the presence of the *great and expectant crowd* of the people of Santa Ana. Having secured a large hall in the center of the city, and extensively advertised the "great debate," they held the first session Monday evening, May 1, with an attendance of about 100. I am informed that the average attendance, during the three weeks' discussion, was about 60. It may be of interest to state here that the meeting above referred to, which Elders Healey and Cardey held in the same hall, after a brief notice, was attended by between 400 and 500 people.

That the people of Santa Ana were not calling for this debate is further

demonstrated from the fact that during the first part of the debate a revival effort was in progress, with a nightly attendance, according to reports, of from 3,000 to 3,5000 people. However, this closed about one week before the close of the debate, and yet the attendance at the debate was not perceptibly increased.

Thinking, possibly, that the noise of "the Seventh-day Adventist back-down" had gone abroad, it was arranged for the discussion to be repeated in other cities in California; hence a hall was secured and the debate was repeated in the great tourist resort, Pasadena. I am informed by someone who was in quite regular attendance that the audiences ranged from 29 to 50, with an average of possibly, 35:

The discussion is now being held in a store building, near the central part of the city of Los Angeles, with an attendance, the second night, of from 60 to 80. Two of our brethren are holding a tent meeting out in the suburbs of this city, on 42nd Street and Central Avenue, with an attendance of from 250 to 550. Another tent effort is in progress at Long Beach, with a nightly attendance of from 500 to 700. This does not look as if the Lord had forsaken those who are preaching the third angel's message as represented in the organized work of the Seventh-day Adventist denomination in southern California.

We have no disposition whatever to boast over the attendance in our various efforts, which is uniformly good, or over the success that is attending this work; but after so much has been said about "the Seventh-day Adventist backdown", about "that changed position", with the assertion that it "is the manifestation of evident bewilderment", etc., we believe that it is time the people should know of the facts that gave rise to this debate, that they may know whether or not Seventh-day Adventist have allowed "any man in most public defiance, to ride all over the truth of God in the question of the Sabbath and the mark of the beast, and they only take to cover;" whether or not it has been necessary because of their "persistent refusal" for "a private member of another denomination" or for *any man of no denomination* "to seek to save the Sabbath cause from their discredit."

From the actual facts in this case, does it not seem as if this circumstance was seized upon as an occasion for casting discredit upon the very people who are to-day standing as they have ever stood, in defense of the truth of God, as represented in the third angel's message; who, instead of going about the country *debating*, are actually carrying out the injunction of the Saviour, "Go ye into all the world, and *preach* the gospel to every creature"? Is it not being actually demonstrated in the very field where it is claimed Seventh-day Adventists were allowing a man "in public defiance to ride all over the truth of God", that they have chosen the wiser course? Each evening, hundreds are listening to the *very same message* that was brought to me twenty-six years ago, and that, too, without being compelled to see that same, blessed truth ruthlessly dragged in the mire and dirt, as it is each evening in the debate now in progress. Scores are at this writing in the valley of decision, while quite a number have already taken their stand to keep all the commandments of God, and this, too, in the field where the debates are being held, and since they began; but let me assure you this result is *not in any sense* due to the debates, but to the old, tried methods of the denomination, followed by "little men handling great subjects." Now, candidly, who are the "so bewildered" parties? Who is it for whom the prayer should be made—"O Lord God, turn back the hearts of this people back again to Thee"?

E. E. ANDROSS,  
Pres. S. Cal. Conf.

### South Carolina Camp-meeting

THE South Carolina camp-meeting is going nicely. Harmony and goodwill prevails; excellent Young People's and general meetings. Although not pitched in the shade, the tents are abundantly cool and pleasant, so that no inconvenience is felt for lack of shade. All are greatly enjoying this annual spiritual feast. Ministers present are: Elders F. M. Wilcox, C. B. Stephenson, T. H. Jeys, J. N. Anderson, of China, Branson, Webster, Armstrong, besides

Professor VanKirk, Dr. Neall, L. A. Hansen, V. O. Cole, Professor H. M. Hiatt.

The brethren are settling their school affairs, ready for next term to begin early. \$525 were raised in one meeting with which to buy new tents; also about \$150 on the \$300,000 fund.

The Young People's Department have some new and attractive mottoes displayed; and for special missionary meetings the flags of forty-seven nations, in which the truth has entered, were exhibited. Excellent canvassers meetings under Brother Cole's direction promise an increase to the forces in that line of work.

Elder Branson was reelected president, and Brother R. M. Carter was elected state agent.

This is the largest camp-meeting ever held in South Carolina. At least two-thirds of the Adventists in the State are here.

H. M. HIATT.

### Where Is God?

SOME time ago we read in one of our papers that a certain gentleman, while at breakfast one morning, asked his little three-year-old boy where God is. To which the little one replied: "He is out canvassing."

This simple, childish answer, dear reader, is not so far from the truth. As the faithful canvasser goes forth with the printed page, laden with the saving truths for this time, he goes not alone. The Lord hath said: "Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward." The Lord will not only accompany the faithful canvasser, but he will also help him in his work, and thus, in the language of the little child, the Lord "is out canvassing" in the person of his worker. We need not be ashamed of any work in which the Lord is engaged.

Dear canvasser, be not discouraged. You are engaged in a noble work. Press on until the work is finished, ever remembering that the God-fearing canvasser is in good company, for God "is out canvassing."

N. P. NEILSON,  
In Atlantic Union Gleaner.

## FIELD TIDINGS

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T. D. Rowe, Editor

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## Cooking Oil Notice

COOKING OIL direct from refinery. Pure, healthful, delicious. Bbl. (50 gallons), 60 cents a gallon; one-half bbl. (31 gallons), 62 cents a gallon; five gallon can, \$3.65; 10 gallons, \$7.30; 4 one-gallon cans, \$3.20. Cash with order.

LOOKOUT COOKING OIL CO.,  
Chattanooga, Tennessee.

## Winnsboro, South Carolina

The following interesting mention by *The News and Herald*, of the tent effort for the colored people at Winnsboro, South Carolina, will be read with interest:—

"DURING the past ten days the colored people of Winnsboro and vicinity have been favored with a series of practical and helpful talks from the Bible, by evangelists M. C. Strachan and J. F. Crichlow, under their large water-proof tent, located on the vacant lot near the colored public-school.

"These Christian workers believe the Bible to be one of the best instruments of a lasting reform in any community, and they are advising every negro to secure a copy and read it, or have it read to them, twice a day. They are teaching the people the lofty character of honest, daily toil; they are persuading them to develop habits of industry; they are revealing to them the blessings of unity and benevolence; and they are appealing to them to raise their standard of morals and piety in the home, at work, and on the street.

"The success of these meetings is evidenced by the large and enthusiastic audiences which greet the speakers every night. Fifteen minutes before each sermon are devoted to the answering of written questions on Bible topics. One of the most

attractive and popular features is the singing of new and up-to-date songs, by the choir. Mabel G. Mason, a trained organist, is the musical director. W. E. Strother plays the cornet.

"None can well afford to miss these meetings. One must come early to escape the crowd, if he gets a good seat. Special reserved seats will be provided in the front and on one side of the tent for the white people, who will be present. The public is cordially invited to come and hear the men who have a message."

same time our annual conference and camp-meeting will be held.

It is regretted that the Sabbath-school and Young People's convention, appointed for Palmetto, will have to be postponed until after camp-meeting.

Remember the summer-school to be held at Orlando, August 28 to September 28. Our youth and those desiring to enter some branch of the work should avail themselves of the benefits to be derived from this school.

## Southeastern Union Camp-meetings for 1911

N. Carolina, High Point.... Aug. 3-13  
Geogia, Forsyth..... Aug. 10-20  
Cumberland, Lenoir City, Tenn.....  
..... Aug. 24 to Sept. 3  
Florida, Sanford.... Sept. 28 to Oct. 9

## Florida Items

THE camp-meeting for the colored will be held at Sanford, September 28 to October 9. This will be at the

## Canvassing Report

## Southeastern Union Conference

(Week ending July 22)

Name,	Book,	Hrs.,	Ords.,	Value,	Helps,	Total,	Del.
CUMBERLAND							
J. A. Caldwell	BFL	34	5	5.00	1.00	6.00	11.50
Maggie Clark	BFL						15.00
Edna Bryan	BFL						19.10
Ed Whittier	PPF	29	4	6.00	.75	6.75	5.75
T. D. Rowe	DR	40	15	44.00		44.00	
R. A. Judy	PPF	40					39.80
L. D. Wright	PPF	50	11	16.50	16.15	32.65	29.50
W. E. West	PPF	37	5	9.00	3.50	12.50	2.50
Arthur Dimock	GC	13	6	14.00	6.60	20.60	5.00
V. O. Cole	GC						35.00
E. D. Haskell	PPF	35	3	4.50	6.50	11.00	2.25
Irregular		25	10	15.00	1.25	16.25	17.00
NORTH CAROLINA							
R. L. Underwood	DR	55	38	100.00	6.25	106.25	6.25
W. H. George	GC	54	68	254.00	6.50	260.50	6.50
Mrs. J. W. Siler	BF	2	2	2.00	.25	2.25	.25
W. E. Lanier	GC	23	6	24.00	2.25	26.25	2.25
J. W. Siler	GC	53	20	68.00	5.50	73.50	5.50
Mrs. E. A. Wing	Misc	11	4	4.00	1.00	5.00	3.75
J. P. Allran	CK	25	3	4.50		4.50	35.50
John Allran	CK	20			1.00	1.00	16.00
C. E. Rudisalle	CK	55	17	26.00	2.55	28.75	2.75
FLORIDA							
Allen Walker	DR		18	60.00		60.00	
Gracie Hunter	PPF						12.50
Bertha Graham	SC		3	9.00	2.50	11.50	32.50
Anna Orr	S of P	16	5	6.75	12.75	19.50	
F. M. Haegart	S of P	16	7	10.75	12.00	22.75	
Walter Bergherm	DR	37	18	46.00	4.50	50.50	2.50
Walter Walker	SC			100.00		100.00	10.00
Summary							
Cumberland	Total	303	59	114.00	35.75	149.75	142.40
North Carolina	Total	298	158	482.50	25.50	508.00	78.75
Florida	Total	69	51	232.50	31.75	264.25	57.00
Grand Total		670	268	829.00	93.00	922.00	278.15