

# THE GOSPEL HERALD

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## To the Golden Gate

(Continued)

THE North American educational and missionary volunteer council assembled at Pacific Union College June 4-14. The educational workers of our North American Division conference, the principals of our colleges and academies, together with the Young People's Missionary Volunteer workers representing the different union conferences, were in attendance. The delegates were systematically seated in the center of the college chapel, and every one was expected to be in his seat at all the regular services. The program had been carefully arranged and a large number of papers covering the field of missionary endeavor for the young, in a broad way, had been carefully prepared and were presented with much interest.

Professor Griggs occupied the chair at all the educational meetings, and Prof. Kern at the Young People's Missionary Volunteer meetings. After devotional exercises Elder Evans made use of the time each morning. These studies were very practical and impressed every listener with a sense of the solemn responsibility connected with the controlling and training of our youth.

Many important measures were agreed upon, binding our educational work and Young people's Missionary Volunteer work closer together. There was no delegate present who did not have his vision widened, relating to the scope of possibilities which lie before us in our work for the youth. During the closing days of the convention, Elder Daniells came in from the Orient. His stirring talks on the awakening of and opening of China, the closing field of Japan, the progress of our work throughout the East, the need of workers for those fields, and the responsibility that rests upon our schools in America to supply this need, were very interesting subjects.

Pacific Union College is located on a farm of 1200 acres. It has fertile fields and extensive gardens, but the most of it is mountain land, heavily timbered with pine, hemlock, oak, and red-wood. They manufacture lumber from their own forest for their buildings and improvements, also some for sale. They have a good dairy, extensive poultry yards, and an abundance of spring water. The mountain air is clear and invigorating.

Before leaving the college, Professor Machlan of South Lancaster Academy and myself arranged to be taken over to the St. Helena Sanitarium. This is one of our oldest medical institutions and it is beautifully located against the side of the mountain overlooking Napa valley. Less than a mile away is the home of our late Sister White. The house is a nice two story frame structure painted white, surrounded by majestic trees and well kept lawns. To the rear of the grounds is a two story office building with a large vault joining upon the back. One of her helpers took time to show us carefully thru this building. I was especially interested in the contents of the vault. There were several rows of draws in the cases in which were kept manuscripts of nearly all of Mrs. White's books and writings. We were shown the old Bible which weighs eighteen pounds which she once held on one hand for thirty minutes repeating scriptures while she turned with the other hand. There was a number of copies of our first books and early publications, and a number of papers and relics of historic interest in connection with the starting of this great work.

I love to think of the beginning of this work as a young people's movement. Sister White was but seventeen years of age, Elder White twenty three, and Joseph Bates, only a young man.

Leaving the college we took a trolley

car across to the northern end of San Francisco bay, and then by steamship (a ride of an hour and a half) to the city of San Francisco.

We spent two days at the Panama Pacific Exposition. The exposition celebrates the opening of the Panama canal. It is a city of domes, towers, courts and groves planted on the bay, at an expense of more than fifty million dollars. There are many interesting things to be seen. Relief painting, and moving pictures are used many places in an interesting manner to illustrate the richest and most attractive regions on earth.

The fair has the advantage of all the inventions and scientific discoveries. Twice a day the Bell telephone company give visitors an opportunity of hearing an actual conversation by telephone between New York and San Francisco. At 5.30 each evening Art Smith, the noted aviator ascends in an aeroplane, and makes all sorts of turns, twists, and dives, in his descent.

In the California building each of the counties of the state was represented by an elaborate display of their products.

There was a mile of apples (an optical illusion), the huge cheese, a butter cow, a potato bug the size of a small house, the largest locomotive in the world, the first locomotive to cross the Rocky mountains, Daniel Webster's plow, and the fourteen ton Underwood typewriter.

The floral display was grand. There were avenues of palms and great beds of yellow pansies, symbolizing the Golden State. The grounds were brilliantly illuminated at night by a series of searchlights. As these were thrown upon the Tower of Jewels at night, the sparkling effect was dazzling. As we saw all these wonderful works of man I thought of the words of the wise man:—"God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

C. J. BOYD.

## True Holy Ghost

No. 6

*The Spirit-filled Life*

Is there an apparent lack in our souls today? Is there no satisfaction, no real rest, no spiritual advancement? On the contrary, is there a hunger, a discontent, and daily losing of ground? Is our experience a full salvation, or is it not? These are vital and pertinent questions. Read and see if like Esau, we have despised our birthright. Heb. 12:16-17. Acts 2: 4, 38-39. Obadiah 1:17.

Too late was Esau awakened to see his folly. Shall we delay? Face and read the command again in Eph. 5:18. Positive, is it not?

True we are born again by the spirit, the word, and the water. Rom. 8:9; Jno. 3:5-6, 1 Pet. 1:23. But the experience at Pentecost was a new and definite one for the disciples. Egypt has the Nile, but the great blessing awaits the annual overflowing. Here lies the secret of a victorious life; really insurance against backsliding.

Christ and the church reap the glory, and we continued victory, when the life is filled with the spirit. Jno. 16:13-14. Why not turn the word of that song,—"Fill me Now," into a real and definite experience?

You ask, when may we look for a filling? The providence of God alone is able to indicate.

One instance is recorded, in Acts 10:44-48, Acts 1:8-14, 2:1-4.

Another in Acts 8:14-17.

Perhaps Paul was three days in preparation for his experience. Acts 9:9-18. Moses no doubt was 40 years.

Another instance cited in Acts 19: 1-6, and referred to in Eph. 1:13.

Study that broad and liberal offer made by the Saviour in John 7:38-39. Shall we like Hagar be contented to remain bottle-Christians when it is our privilege to become wells of water? "The promise is to us," said Peter. Acts 2:39. Let us claim our share and receive our Pentecost. Many of us are perishing spiritually because we lack the greater blessing.

It is said that over forty million dollars lie unclaimed in the Scottish banks. But let us claim the treasures due us. It is the dearest wish of our heavenly Master to grant us that one blessing in whose trial, all other blessings flow.

M. C. STRACHAN.

## What They Say

WE have received a number of kindly favorable notices of our new book, *THE MYSTERY*. We take room to give a few this issue. Elder Geo. I. Butler, one of our oldest ministers, and one who has carried many weighty responsibilities, writes,—

"This modest little book entitled *THE MYSTERY*, written for the benefit of our colored schools, has recently come into my hands. I read it with great delight. I became acquainted with its author, Elder T. H. Jeys, while he was president of the North Carolina conference. We were warm friends. He has since become Bible teacher in the OAKWOOD MANUAL TRAINING SCHOOL and editor of the GOSPEL HERALD.

"This little volume, is really a synopsis in verse of the gospel of our Lord Jesus Christ. Of course it has to be briefly treated, but it is beautifully treated. It is by no means in commonplace style. It is dignified, bright, and very interesting.

"It speaks of creation, the entrance of sin, the flood, the Exode, the era of David, and specially of Christ our Lord; his temptation, arrest, trial, crucifixion, death, burial, resurrection, and ascension, and the signs of the second coming. He certainly treats in verse these grand subjects with masterly interest, yea, in a manner that deeply touches the heart of every lover of our blessed Lord. He also briefly introduces the closing of the grand mystery of the gospel.

"One feature which greatly interests me is the change of meter and versification from topic to topic. This variation adds to the interest, as it avoids sameness and gives greater variety.

Elder Jeys is a modest man, and does not blow his own trumpet. The book is illustrated. The author has his own likeness in it—an excellent one. Price 35 cents. To be obtained from GOSPEL HERALD Huntsville, Ala.

Elder C. F. McVagh, president of the West Michigan conference says,—"I was much pleased to read your little book entitled *THE MYSTERY*. I do not often read a book of poems thru, but when I started, I found it very difficult to lay it down until I had finished. The language is plain, the poetry good, and the subject inspiring. Taken all together it is certainly an addition to our literature, an epic of merit."

Mrs. L. D. A. Stuttle, a well known

author says,—"I received your nice little book, *THE MYSTERY*, and am very much pleased with it. The story is well told, and the verse exceedingly smooth and musical.

"I have not yet read the book thru by course, but I have failed as yet to find one poorly composed line in the book,—and that is saying a good deal now-a-days."

W. A. Harvey, superintendent of the Southern Publishing Association, writes,—"My wife and myself, the first evening after receiving the book, sat up until quite late, trying to finish the first section, and the next time we started to read it, we nearly finished the book.

It is one of the most interesting books, as well as one of the most instructive that I have ever read. I am sure that any who read this book, whether they are our own people or not, cannot help but be benefitted and uplifted by reading it. I wish for you the blessing of God in its circulation."

## Pine Bluff, Ark.

THE Pine Bluff camp meeting from July 22 to Aug. 1 has just closed. Eight were baptized the last day of the encampment. The interest was good from the start. We trust that the new believers will hold firm to the message. The conference president was with us during the first of the meeting and gave good service. The writer was the visiting minister from north Texas.

M. G. NUNES.

## Hutchinson, Kan.

WE began our meetings in Hutchinson, June 6, with about fifty in attendance. The interest has been good from the first. While several are interested, we think three are firm for the truth. The white people are also showing an interest in our meetings. There are three who we believe will soon take their stand for the truth.

During a storm the last week of June our tent was blown to pieces, but this did not stop our meetings. Our good president went from Wichita to Kansas City and had a tent made for us. In four days' time, it was in Hutchinson and we were holding meetings in it. That is what we call business,—the right man in the right place at the right time.—R. L. Bradford, in *Central Union Outlook*.

**Southeastern Union Y. P. M. V.**

**J**UNE 15 I finished my duties in Atlanta and entered upon the Home Missionary work of the Southeastern Union Conference to which I was called by the Union Committee last November.

For some time I had been doing this work in the Atlanta No. 2 church. We have organized seven bands under competent leaders, and they were using 100 Weekly Signs, 50 Watchman, 50 Health and Temperance, and from 200 to 500 Present Truth series of the Review regularly in their Home Missionary work with excellent results.

My first visit was with the Savannah church. I found Elder W. S. Willis and his co-workers in the best of spirits, and ready to do all in their power to cooperate with the department in this movement.

After a bit of counsel they turned the church over to me threetimes in the week, besides the Sabbath meetings. The entire membership except the sick, attended these meetings, earnestly listening to the instructions given.

For fourteen days I labored with this church both publicly and from house to house. We organized six bands of eight members each, in harmony both in spirit and letter with the recommendations of the Home Missionary Department.

They ordered 400 Present Truth series of the Review, besides 20 sets of Family Bible Teacher to use from house to house on envelope plan, and voted to take their quota of signs and paid for some smaller supplies. A good spirit prevailed throughout the meetings, and the starting out in a small way, I'm sure this church under God, and its visible leader will do great things.

Since leaving there I've had several letters expressing appreciation for what has been done for them, and they are adding to their supplies to do more efficient service.

On my return to Atlanta to attend the Home Missionary convention, I spent four days with the church in Macon, holding five public services and three parlor meetings. These meetings resulted in much good to that church and they ordered 26 sets of Family Bible Teacher, 350 envelopes and 200 R. & H. specials, and are now nicely started in their house to house work. They have five bands.

Sister Mary E. Jones is the missionary leader in the Macon church, and is getting started in Bible work in the city as well.

ANNA KNIGHT.

**Missouri****Kansas City**

**W**E have just closed a three weeks' series of meetings in Kansas City. The Lord blessed our efforts, and many came out to hear the words of truth. Six candidates were baptized, and others desiring further study, will take the step later.

From the start we had the hearty cooperation of the church, as we labored among the people in their homes. While we did not have many large gatherings yet those who came were regular attendants, and much interest was manifested in the truths presented. We can not but believe that the continued efforts put forth by the church, together with the work done during the past month, will result in much fruit. Our people here are of good courage, having a number of earnest workers leading out in the different departments of the church.

The report of the treasurer shows a total of \$227.57 received for the quarter ending June 30. This is a decided increase over last quarter. Our Sabbath-school is coming up in its offerings also. We notice from the secretary's report, that the thirteenth Sabbath offering amounted to \$19.25, the total for the quarter being \$47.83.

**St. Louis**

I have seen but a few churches among us having the same degree of activity this church has. Each member seems to be filled with the Spirit to give the message to others about him, and is actually doing it. The children, even, are taught to be missionaries among other little children, and literature is being distributed by the entire church. We feel grateful to the Lord for the manifest willingness on the part of his people to push the work. The money paid by this church to the Missouri Conference during the past quarter, is as follows: tithe \$158.37; missions \$27.62; home missionary work \$23.05; paid Missouri tract society \$38.15.

**Sedalia and St. Joseph**

While I have not been able to meet our people in Sedalia, and St. Joseph, yet I understand that through self-supporting workers there is a good interest in both of these places, especially in Sedalia.

Since I came to the Missouri Conference three months ago, nine earnest persons have been baptized, and there is a baptismal class of six, who will take this step shortly.—*J. W. Owens in Central Union Outlook.*

**Firmness in the Truth.**

**T**HAT which thou hast received, hold fast until I come. We are living in a time when Satan with all his evil host, will in every possible way, try to shake the confidence of the remnant in their mighty Helper. We should not listen nor follow out his suggestions. Jesus has given to us his word and in following Him we are safe.

"Those who stand in defense of the house of God, and maintain the purity of truth at any cost, will have manifold trials, as did our Saviour in the wilderness of temptation. While those who have yielded to temptations, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in the defense of the right against any pressure, may avoid many heart-aches and escape many perplexities, they will also lose a very rich reward, if not their own souls.

"The mild and yielding spirit of Aaron, and his desire to please the people blinded his eyes to their sins, and to the inornity of the crime that he was sanctioning. His course in giving influence to wrong and sin in Israel, cost the lives of three-thousand men.

"In every advance move God has led us to make, in every step gained by God's people, there have been ready tools of Satan among us, to stand back and suggest doubts and unbelief, and to throw obstacles in our way, to weaken our faith and courage.

"We have had to stand like warriors, ready to press and fight our way through the opposition raised. This has made our work tenfold harder than it otherwise would have been. We have had to stand as firm and unyielding as a rock. This firmness has been interpreted to be hard-heartedness and wilfulness. God never designed that we should swerve, first to the right and then to the left, to gratify the minds of unconsecrated brethren. He designed that our course should be straight forward. One and another have come to us, professing to have a great burden for us, to have us go this way or that, contrary to the light God has given us. What if we had followed these false lights and fanatical impressions? Surely our people should not then put confidence in us. We have had to set our faces as flints for the right, and then press on to work and duty." Test., Vol. 3.

W. H. SEBASTIAN.

### Talks to my Students.

#### *The True Friend*

A MAN that hath friends must show himself friendly; and there is a Friend that sticketh closer than a brother. Prov. 18:24.

I need spend little time in showing you that the friend here mentioned is the Lord Jesus Christ. He it is who with sorrow at our failures, grief at our lapses from truth, pain at our perversities still calls after us. Tho brothers may abandon, and tho even the mother forgets the sucking child, that she should not have compassion on the son of her womb, yet He remembers, and longs, and loves.

Indeed he is the one who is nigh of kin, the One who is "not ashamed to call them brethren," who tho He was rich, for our sakes became poor, that we thru his poverty might be made rich.

But what must we do, if anything, in order that this Friend may truly be ours?

Ah! the text tells—we must show ourselves friendly.

And how do we do this?

By cultivating the qualities that he loves. By shunning the practices that he hates, by avoiding the ways that are obnoxious to him.

Do we show ourselves friendly to Jesus when we criticize our brethren? No, for he says,—“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Nor do we show ourselves friendly to him by connections and alliances with the world for we are told that friendship with the world is enmity with God. And again,—“If any man love the world, the love of the Father is not in him.”

There is another phase of this that is both interesting and instructive. The principle is broad and far reaching. It applies, not to friendship only but to every condition and activity of life.

If a man would have justice he must be just, if kindness he must be gentle, if he would receive consideration, he must be considerate.

Emerson in his great essay on “Compensation,” declares that, “A perfect equity adjusts its balance in all parts of life. Every opinion reacts on him who utters it.” Paul expresses the same truth to the Galatians,—“Whatsoever a man soweth, that shall he also reap.” If we wish to be trusted we must show our-

selves trustworthy. If we dislike to be watched, we must let it be seen that there is no need for surveillance. Show me a boy who complains that his teachers are unjustly watchful of him, and I will show you one who needs to be kept under observation. An honest man can bear watching. Rogues dislike it, but must submit to the necessity. In the long run, both sides of the equation balance. Sooner or later it is discovered that there is no difference between the left member and the one on the right.

#### *Bears or Fools*

“Let a bear robbed of her whelps meet a man rather than a fool in his folly.” Prov. 17:12.

Did you ever see a bear? Ever meet one in the path? One who had lost her whelps? Do you think there is danger in meeting such a beast?

Well I imagine there would be some lusty screaming and some hasty retreating under the conditions named.

Now the danger of meeting the bear is very remote indeed. It is hardly likely that one of you will ever have the experience. But the other, which is really a much greater danger, is not only possible, but very probable.

The fool here spoken of is not the poor half-witted human who is unhappily bereft of ordinary sense, but it is the person who, not liking to retain God in his knowledge, says in his heart,—“There is no God.” He sets aside God’s claims. He dares to disregard the divine requirements. He is the witty, the wise, the educated, the rich, the talented fool.

He it is whose words are dangerous, whose presence is contagion, the meeting of whom is a calamity.

Nor are these persons the only danger, nor their presence the only possibility offered of “meeting a fool in his folly.” We may meet a fool by reading the books he has written. Not long since I found one of my pupils reading a dime novel. Poor boy! he had met a fool in his folly. Boys, shun that thing. It will sap your minds, spoil your intellect, dry up your spiritual life. Girls, you would much better meet the bear, than to let yourselves be entrapped into this horrible thing.

The devil, tho he is said to be wiser than Daniel, is a fool—the greatest of all fools, for has he not thot to make himself God?

He makes it his business to meet those he may entrap into his folly. And he

uses many other fools to help him in the building up of his fools’ kingdom. Beware, I pray you, of fools.

T. H. J.

### “Religion and Drink”

#### BOOK REVIEW

THERE has come to our table a little brochure with the above title which purports to be sample pages from a book written by Rev. Dr. E. A. Wasson, rector of St Stephens Episcopal Church, Newark, New Jersey.

From the sample chapter, it is clearly plain that the Rev. Wasson believes in drink, but by his own manifesto, does not believe in drunkenness.

His claim is that it is the abuse, and not the use that harms. He shows, to his own satisfaction evidently, that the teachings of the Bible are in perfect harmony with the practice of moderate drinking.

As I read thru the tract, like John of old in the lonely isle of Patmos, I “Wonder with great admiration.”

I submit a few of his expressions, as indexes of the trend of the chapter.

“The Bible. . . . is on the side of drink, rightly used. Its rebuke is solely for excess.”

“Priests were to be prohibited from use of wine while on duty, which is inferential evidence that they were permitted to use it at other times.”

“Where it [prohibition] is long established, it is accompanied by decay of the family and church.”

The burden of our good author is to prove that it is good to drink wine, but bad to drink too much.

Ah! There you have it! We have all been misled. When we thot we were helping the poor sot to reform, by laboring to get him to sign the pledge, or have tried to help his poor wife and ragged children by keeping him out of the saloon, or by trying to close up the saloon, we would have done so much better if we had taken his feeble hand in ours and said, “My brother it will be good for you to drink just once a day. That will do you good. But by no means go to excess. There is your trouble.” And when his poor nerve racked head ached and he saw snakes and was in terror, how soothing it would have been to explain to him that it is ~~excess~~ that is responsible for all of this.

I am reminded of a remark once made by the late S. L. Clemmins. He advised against smoking—to excess. He explained that he had smoked all his life, but never to excess. That is, he never smoked more than—one cigar at a time.

It is plain to be seen that this word “excess” is a key word. We shall doubtless soon find it used in many other ways. Soon men will be talking about stealing to excess, or lying to excess. It is quite possible that if the Eden experience were to repeat, it would be said by some one, that to partake moderately of the tree of knowledge is all right,—it is the abuse that is to be avoided.

But the most astonishing thing that I can find in the entire pamphlet is to be found on page 17. On this page it is plainly shown by figures, (which are known not to lie) that in states where prohibition obtains, the highest percent of divorce is in evidence. He shows that in a certain state that prohibits the use of alcoholic drinks, there is one divorce to each six marriages, while in another state holding the reputation of being the “wettest” in the Union, the divorces are only one to forty-five marriages.

It seems to me that here is certainly crowning evidence that these misguided temperance people have been on the wrong track. We have been supposing that when old John Barleycorn got into a family, he made trouble, but it is evident that we have been misinformed. It is when the wife can not find any intoxicating drink, when the husband can not find any saloon, when the sons have to be satisfied with water, or the daughter cannot be inveigled into some glittering brothel and drugged with strong drink, 'tis then that moodiness and desperation settles down like a cloud, and the wife seeks to be separated from her husband, or the husband desires to be relieved of the bondage of the married state. It would seem likely that not being able to drown their troubles in the proper Biblical way, they wish to rush to the awful maelstrom of divorce. If these misguided temperance states do not beware, their commonwealths will be depopulated, and the fair and prosperous country side that once flourished with happy homes and corner saloons, will be grown up to weeds, and abandoned to bachelor halls. They should at once see to it that the subject of cause and effect are care-

fully studied—and enough saloons encouraged, to check the awful avalanche of divorces that is rushing down upon them.

I have not sent for the book to read it entire, for if it is not true, of course I don't want it; but if, on the other hand, his doctrine is true, I need to save my dollars to spend for whiskey, in order to keep out of the divorce courts. And, too, laboring under the delusion that complete abstinence was the best, my wife has not tasted any drink for all our married life. Now I shall have to bring home some “Old Kentucky” or “Bill Bascom's Bourbon” for her, and try to get her to take it before it is absolutely too late, and she files a suit and gets a divorce from me.

Likewise I have made the horrid mistake of teaching my children that the only safe way to avoid the bite that “singeth like an adder” is to “turn from it and pass away.” But I see now, that I was miserably mistaken. I should have taught them to go boldly into the saloon; take one or two drinks, and then go on—if they could. Then when my sons and daughters are grown up and married it would have been a comfort to know that I had taught them the way to avoid the sorrows and disgrace of divorce by moderate drinking. Poor children! I must hasten to redeem the time, for already, because of the total abstinence principles that I unwisely instilled into them, they may be so far fastened in the delusion that I can never get them to consent to become moderate drinkers.

If the teachings of this little tract are true, we shall have to unite our efforts with the great band of noble hearted saloon keepers, dive promoters, and other philanthropic people to keep the awful storm of total-abstinence with all its dire consequences from overwhelming our land.

In closing I venture the suggestion that all our saloon-keeper friends approve of the book, and recommend it to those whom they meet; tho' to be sure, they are not usually much interested in the first member of the title of this article.

T. H. J.

#### Oakwood Canvassers

BROTHER J. S. Spraggs, writing from Rocky Mount, N. C. says,—  
“After two days ride from Oakwood we arrived at Greensboro, N. C. We were

well treated by the tract society people. The field agent, Brother Siler, was away and we staid there a few days. While we waited we met some of the colored brethren, and held a meeting with them and with some outsiders who choose to come.

I spoke first and when I had concluded, they were still eager to hear, tho' the hour was late. Brother Williams took some more time and they were much interested. There is a grand work for us Oakwood boys to do. How ought we to appreciate our privileges!

When Brother Siler came we went on to our assigned territory. We found Elder Peters and his company having a successful tent effort. I took orders the first week for \$60.00 worth of books. Since then, the Lord is still blessing me. I want to continue in this rich blessing until time to return to school.

O, how great it is to be a worker for the Lord! I want to be an intelligent and consecrated servant of His.

J. S. SPRAGGS.

#### Booth Not an Adventist

THE following letter is self explanatory.  
—Ed.

In the GOSPEL HERALD of June 1915, I read with interest a clipping by J. G. Dasent, entitled “Negro Preacher Aids Nyasaland Uprising.” As I have knowledge of the preacher referred to, and am interested in preventing any one from being misrepresented I am writing this letter. I wish to correct two statements in the article.

First the man, Booth, is not a Negro, but a white man. Second, he is not a Seventh-day Adventist. He is an eccentric irresponsible worker who has attached himself to several mission boards only to be thoroughly cast off as soon as it is known what he is. During the last fifteen or eighteen years he has passed from being an independent Sunday-keeping missionary, to the Seventh-day Baptists; then to the Seventh-day Adventists then to the Russellites, or “Millennial Dawn” people; back again to the Seventh day Baptists, who repudiated him; and he is now working out his own eccentric idea, “on his own hook.” Its a pity that he should sully the good name of our brethren, the negro Seventh-day Adventists. He has absolutely no connection with any of our missions in Africa. He lives in Cape town but works thru native disciples in Nyasaland.

He has for some years been under sentence of banishment from Nyasaland for inciting the natives against the British government.

I have no fear that our regularly established missions in British Africa will suffer at this time from the irregularities of Joseph Booth; but I am interested that the ill savor of such a man shall not unwittingly come upon our negro fellow-Sabbath keepers.

MARY H. MOORE.

#### Mobile, Ala.

**W**e opened tent meetings May 16 in Mobile on the same grounds occupied last fall.

After a stay of four weeks at this place we moved and pitched the tent on "Happy Hill," a spacious elevated ground in the midst of a thickly settled colored population. The attendance at this place has been very good, despite the annoyances by bugs and mosquitos.

On Sunday, July 4, the Sabbath of the fourth commandment was presented. The following Friday it was my privilege to speak to a full tent on the change of the Sabbath. Never before have I enjoyed such freedom in the presenting of this important subject. The unseen One was in our midst and made the story plain. During that week many held up their hands soliciting the prayers of the faithful in their behalf. At the same time the enemy was doing all he could to hinder the work, but God's work must go forward.

On Sabbath, July 10, we held our first Sabbath meeting in the tent. There were twenty new Sabbath keepers who met with the church. It was indeed a time of rejoicing. It was inspiring to listen to the good testimonies which fell from the lips of the new converts.

The following Sabbath the number of new converts increased to thirty. There are others who we fully believe will decide to obey the Lord. The fight is on. One brother was made to surrender his job for the truth's sake. Another religious body is preparing to pitch a tent about six blocks away in opposition to us, and in other ways the enemy is trying to hinder the work. But we are all of good courage and certain that the victory is ours.

On last Sabbath certain women of those who claim to be sanctified, met with us. They had much to say in their

testimonies against the truth, but the Lord in his infinite goodness sent his angel so that no hurt was done. These people claim holiness, and at the same time are opposed to God's holy law. The servant of the Lord in writing of such a people says, "There are those who profess holiness who declare that they are wholly the Lord's, who claim a right to the promises of God, while they do not render obedience to his commandments. These transgressors of law claim every thing that is promised to the children of God, but this is simply presumption; for John tells us that 'He that saith I know him and keepeth not his commandments is a liar and the truth is not in him.'"

We are greatly in need of a church building without which we may not be able to accomplish much more. Realizing as we do this great need, we have already taken preliminary steps to this end. We shall greatly appreciate any assistance which the readers of the *HERALD* can give.

The tent meetings will close August 10. From here the writer with his family will go to Bessemer Ala., via Montgomery and Birmingham.

The annual camp meeting will be held at Bessemer, Ala., Sept 2-12, 1914.

J. G. DASENT.

#### What a Temperance Annual Did.

**A** YOUNG gentleman acquaintance of Mrs. — called on her early one morning. He was engaged in a very prosperous business in the city and wanted to borrow twenty dollars to make up fifty dollars in order to be able to make an investment that would bring him great gain. Indeed he had to have the money, for to miss such a bargain was to slight Opportunity's golden key.

He had known Mrs. — for many, many years, and knew too that she used to command money. He felt confident of success so he was quite frank about it all.

Mrs. — could not lend him the money and be true to her colors. What did she do? As sudden as the lightning flash, if not as bright, came a brilliant little idea into her head. "Young man" she said, "I couldn't lend you that much money this morning, but," handing him a magazine, "here, take this paper, read it carefully, then come back, and if you can give me a pretty good idea of

the contents you may have the money." Strange to say, the young man, tho he gave his word, never returned. How could he? Do you ask why? That magazine was the *Temperance Annual* of the *Youth's Instructor*, 1915, and the young man, a saloon keeper about to buy some pool tables at a bargain. And yet sad to say, many S. D. Adventists have not even looked within the cover of the *Temperance Annual*, 1915. Some have not even seen it at a distance.

C. C. ROBERTS.

#### East Tennessee

**O**NE perplexing problem that we have had to deal with in this city has been solved. For more than two years we have not had a good place in which to worship. This made it very hard to reach the better class of people. But now we have a nice, neat place where we can invite the public.

The building is located on one of the best streets in East Chattanooga in the section call "Churchville." It is seated with one hundred chairs, has a large book case, a wall clock, stove, and nine lamps. The church is 20x40 feet, and the lot is 40x130 feet. The building and fixtures will cost us \$1200. We bot the church April 15, 1915, and have paid up to date \$361.60. The work here is gradually growing. Since the first of the year thirteen members have been added to the church. May 6 I baptized six persons and July 24 three more. Our membership is now 45.

#### Knoxville

At a meeting of the negro committee, Brother Gemon was asked to move to Knoxville.

During the month of February a revival was held for the church, with a good attendance by the outside people.

Commencing on March 1, Brother Gemon, with aid of our Bible worker Sister McGlockling, conducted a hall meeting in Mechanicsville the eastern section of Knoxville. These meetings were well attended, and at the close eight persons signified their willingness to obey the commandments of God. During the five months Brother Gemon has been in Knoxville, thirteen persons have been added to the church. Eleven members have been baptized.

#### Bristol

On May 23 Brother Gemon and I began a tent meeting in Bristol. We con-



tinued every-night meetings for six weeks with a fairly good attendance. Our crowds were not so large but those who came seemed to have a deep interest in the message. Some have accepted the truth and are attending the Sabbath services.

At our committee meeting held July 20 at Cleveland, Brother Gemon was asked to go to Knoxville to conduct a tent effort, and the writer to remain in Bristol. By the time this article is read I expect to be in the midst of another meeting in the eastern section of the city.

Owing to the small constituency of the Cumberland conference, no camp meeting will be held, but we will have a general meeting at Knoxville, September 10-15. W. E. STROTHER.

#### Pine Bluff, Ark.

**J**UNE 1, Elder M. Jones and I began our tent effort here. The members of our church were very faithful in attending the services. The people became stirred over the message and some accepted the truth. Those accepting were members of my wife's Bible class.

Our camp meeting began on July 22 and closed August 1. Elder M. Jones and M. G. Nunes, were the visiting ministers. The president, Elder W. E. Baxter was with us a few days. Also Brethren E. H. Wilcox and C. J. Dart were with us. About 150 or 200 not of our faith attended the meeting every night. A few days before the close of the meeting, a decision was called for and nine stood up for the truth. Sunday we baptized eight, and two others are waiting to get out of bed from sickness, that they too may be baptized. Quite a crowd gathered at the water's edge to witness the service, and there was much stir and murmuring, among the outside people when one of their leading sisters from the big Methodist church stepped into the water to be baptized. Our Lord has been with us from the beginning of the meeting. The campers got nice places to stay right by the big tent, so we did not have the small tents. All rented empty houses at a low price.

We have not built our church here yet as all did not come up with their pledges from the 1914 camp meeting. Several pledged \$5.00 at the meeting but only one has paid that amount yet. Several others paid smaller pledges, but not enough to start the building. We have

pledged to the amount of 25.00 from this camp meeting and we hope to begin building as soon as these pledges are paid. All money that has been paid is in safe keeping in the Arkansas Tract society. All who would like to help us, please send to E. M. Gates, 1120, E. 12 Ave., Pine Bluff Ark., or Arkansas Tract Society, Little Rock, Ark.

E. M. GATES.

#### Pittsburgh, Pa.

**W**E are inactive this summer as far as tent meetings are concerned, but we are not idle by any means. While attending to the city work, I am also following up certain interests in suburban towns. Recently I organized a Sabbath School at Bulger, Pa., with nine members, six or seven of whom will be baptized.

But our chief activity has been confined to our city church building problem. July 14 we settled for a 40x98 ft. lot in the heart of the most thickly colored section of this city. We bought the property in the name of the West Pennsylvania Conference Association at a cash cost of \$1062.50, including surveyor's and legal expenses.

We are to build a 28x38 brick veneered meeting house. From the condition of the lot it is wise to build with a basement. Contractors are now figuring on the job. We will do certain items of work ourselves, but at any rate our contractors' bids will call for not less than \$3000.00. We have only a few hundred in cash and good pledges now, yet we need our building before cold weather comes.

We have told the readers of the GOSPEL HERALD heretofore of how this little church wandered for nine years into all sorts of rented buildings; of how the public has lost confidence in our work; of how interested ones declared they could not leave their own good church buildings to follow us from place to place. We have told how a snow fall caused the partial caving in of the roof of an old church while some fifty of us were having a convention. God graciously spared our lives then. We have told many other unpleasant experiences, such as having to hold meetings in dirty unventilated halls where our interested friends would not attend, where bad heating and lighting caused discomfort to all.

Now, dear friends, as we are pulling

hard to get our building sufficiently completed by October, so we can winter there, we have come to you every reader of the GOSPEL HERALD with an appeal for help. There are two ways in which we seek help at this time.

1. We ask all who are able, to send us a donation as early as possible, be it ever so small. One dear sister in Arkansas city sent me \$25.00 last winter as result of a former article of mine in the good GOSPEL HERALD. That offering was greatly appreciated, and we have continued to pray for that dear widowed sister, aged 67 years. God bless her. Now are there not some others who will do likewise, or as God has prospered. Will you not help us since we are so near our goal?

2. Will not some reader of this article who has means, make us a loan on smaller interest than we would have to pay worldly money lenders, taking a mortgage on the property? The Conference Association will turn over deed and all documents to such a person, and the church will repay him, for our people have a mind to work. The majority of our membership are sacrificing between \$30.00 to 50.00 per month on our building fund, besides our contributions to conferences and foreign work continue to increase. Please note the following quotations from the Spirit of Prophecy:—

"Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this.

"There are some cases in which a young church may not be able at once to bear the whole burden of erecting a house of worship. In these cases let the brethren in other churches help them. In some cases it may be better to hire some money than not to build. If a man has money, and after giving what he can, will make a loan, with or without interest or at a low rate, it would be right to use the money until the indebtedness can be lifted. But I repeat, if possible church buildings should be dedicated free of debts." Vol. 6, pp. 100, 101.

All donations can be sent to the writer, or to the conference treasurer, H. K. Hackman, 7155 Mt. Vernon St., Pittsburgh Pa., and anyone desiring to make a loan should write Elder F. H. Robbins, president of the conference, or to the undersigned at the above address.

A. N. DURRANT.

## The Gospel Herald

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### Note and Comment

OUR school was favored during the month with a brief visit from Prof. W. E. Howell of Washington D. C. He was on his way home from the educational convention held at Graysville, Tenn.

Among the latest arrivals at our school are Brother George Jeys and wife, lately of Graysville, Tenn. Since Brother Jeys is a son of "ye editor" we are necessarily estopped from any complimentary expressions; but it will hardly be necessary to say that "we" are pleased to have him with us. He is to be the preceptor in the boy's home and Mrs. Jeys is to be our music teacher.

Brother J. M. Swofford and family took a week's vacation and attended the camp meeting at Spartanburg, S. C. Of course his many friends and brethren of South Carolina were glad to see him, and we were also glad to welcome him back to Oakwood once more. He reports a splendid meeting at Spartanburg.

The writer had the privilege of attending the educational convention at Graysville, for a few days. It was an excellent meeting, and was well attended by the teachers of the Southern and South-eastern unions.

Doubtless all our readers have seen in the Review or elsewhere an account of the death of our beloved sister White. Hers has been a life fragrant with the dews of God's grace, and her memory will be cherished as long as probationary time lasts, in the hearts of the many

who have been the recipients of her Godly ministry. Soon the day of release from the tomb will dawn, and she will step forth glorified. May the reader and the writer be ready to triumph with her.

Before another issue of the GOSPEL HERALD is sent out the Oakwood school will have begun the year's work. The date of opening is September 21. Already a number of new pupils have arrived, and some of our old students have returned to be ready for the work. All signs point toward an interesting and profitable year.

### North Carolina

BROTHER Spraggs and I left Oakwood May 26, and were assigned our field in the counties of Halifax, Nash, and Edgecomb, N. C., where we started work on June 3.

The Lord is working mightily for the propagation of the message, for in spite of the tightness of the times, and of vague rumors about the country getting into war, we student-colporters find very little difficulty in taking orders for our books.

On two occasions I got four orders after canvassing once, and on another occasion I got three for one exhibition.

Not every person we meet wants a copy of our book, however, for I have gone a whole day and only taken one order. But here and there, God has some one whom the book would benefit, some man of influence among his fellows, in whose hand the book would be a power for good, and such a man is always an eager subscriber.

"Your book is very good I would like to have one but I have as many books as I have time to read, so I had better not subscribe." This is what we sometimes get in reply to an exhibition. But such a turn down never disheartens us, for we very coolly assure our man that he is right and that we have brot him the very thing that he needs, for the book saves time by bringing all the texts of the Bible together under thirty-three headings, dealing with as many subjects, all of them exceedingly important to every Christian, and often he ends in subscribing for the book.

We are ~~amding~~ at a total of \$1200.00 in orders for us both, and we have already collected \$800.00 worth of orders, and have nearly two months to collect the rest and to deliver.

MAX J. WILLIAMS.

### Oakwood Progress

"FOR the people had a mind to work," Neh. 4:6. This record of men who builded on the walls in the days of old very appropriately applies to our faithful carpenters, plasterers, steam fitters, plumbers, and workers in every line, who have been working on the new dormitory.

When Brother Clark commenced with his force of boys about the middle of May, it was freely said that he never would be able to complete the job and be ready for school opening in September. But he said to his workers, "Boys, we'll show them."

And they certainly have. The plumbers and steam fitters are done, and the plasterers will soon be finished. By the time school opens there will be a new home for our girls.

It will be strictly modern in all its appointments. Steam heat will take the place of our old wood stoves.

The building is three stories high, is 38x84, with hall thru the center. The parlor is on the first floor at the north.

The other rooms of the first floor are reception room, music rooms, and possibly one or more will be fitted for guest chambers. The stairs go up thru the middle of the building. They run to a half-landing, then turn and the full-landing is immediately above the stair foot. Spacious porches on the west side offer inviting places for rest.

Both the second and third floors are given to private rooms. There are 28 rooms in the two floors. It is arranged for two girls for each room. There is full sewer arrangement and bath on each floor.

The door is in the west side and the stairway faces the main entrance. The walls are plastered and the lower part wainscoted. The building is white and looks beautiful in the approach from the city.

Each room is furnished with two single beds and a clothes closet. To Brother D. H. Lewis, manager of the tent department has been given the responsibility of making the mattresses. The beds he is making are first class in every particular.

As the building now stands, it is pleasing to the eye, and is well fitted for the purpose for which it was designed—a comfortable and pleasant home for the girls of Oakwood. Now we want good earnest consecrated girls enough to fill it.