

THE GOSPEL HERALD

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To the Golden Gate

Continued

CALIFORNIA is a state of variety. The semi-tropical climate of the south, the temperate climate of the north, the extreme elevations, diversified relief, and close proximity to the sea makes variety possible. Much wheat is grown in the San Joaquin and Sacramento valleys. Some valleys specialize in growing a certain fruit and product, and other valleys give all their cultivation to something else. The large cherries, wine grapes, and olives are grown extensively in the central part of the state. The citrus fruits (orange, lemons, and grape fruit) are grown in the southern part. Great groves of English walnuts are seen around Los Angeles. Ostrich farming is carried on in the south. There are certain villages that produce fine horses and others that are given up largely to dairying. Alfalfa is the great hay crop. Poultry raising is quite a fad most anywhere in the state, and great herds of sheep feed on the crest of the mountain in winter and on the border of the lowlands in spring and summer.

The mountains are rich in mineral; gold, silver, quick-silver, and copper, being mined. Coal in the true carboniferous form is not found in North America, west of the eastern borders of the Cordilleras. Practically all the locomotives of the far west burn oil for fuel. Thickets of oil derricks can be seen in Los Angeles county.

Imperial valley in the extreme southern part is lower than the level of the sea. It is a very productive region. All of the smaller fruits and early garden vegetables thrive in abundance. Cantaloupes ripen four weeks earlier than in the nearby vicinity of San Diego, on the coast.

When our long Santa Fe train pulled into San Diego, we were especially im-

pressed with the grandeur of the new railway depot, with its long rows of stately columns and open piazzas. Walking thru the station, we faced a broad street that was lined for two squares with automobiles that were running for the different hotels. By law each porter is required to stand in silence beside his own conveyance. There was no noise about the station save the quiet tread on the concrete pavement of the passengers that had just alighted from our crowded train of twelve coaches. The names of different hotels were displayed in full view and occasionally one of these porters would turn and with finger point to the name and hotel which he represented; but that was the extent of his demonstrations.

I had decided on my stopping place before arriving, and found a car waiting. I climbed into the rear seat and thought that I would be alone, but just before leaving a gentleman got in beside me. I knew him at first sight. He was an old hall mate of mine when a student in school at Valparaiso University. I had not seen him for nineteen years. It was a strange coincidence. We each thought we were entirely among strangers. Our association together for the two days was exceptionally pleasant. The next day we took a ride down into old Mexico. Tia Juan is the name of the little town just over the line. Here one can gather an idea of what Mexican indolence really is. Drinking, gambling, and bull fights seem to occupy the attention of the people. We were shown thru an enclosure with an amphitheatre on one side, in which a bull fight is held every six weeks. It is a cruel sport. There was a small fort at this place in which about two hundred Mexican soldiers were stationed. We learned, a little to our embarrassment, that no kodaks were to be used around these quarters.

On our return we came by the monument which marks the international boundary line at this place. It is a granite shaft bearing the coat of arms of the United States on one side and Mexico on the other. It is surrounded by an iron fence. I secured a good picture of it, with my friend beside it, which I intended to publish with this article, but it seems our engraver could not make from it a suitable cut.

On our return to San Diego we came by what is called the Silver Strand. It is a narrow strip of land out in the sea which follows up the coast for several miles but ends at Coronado beach. At this place there is a great resort. A city of many tents called Tent City, and one of the largest and finest hotels in America are located here. There were hundreds of bathers on the beach. The trees, lawns, and grounds at this place are unique and interesting. Men have succeeded in beautifying and adorning some of the spots of this poor earth until we wonder. While noting and admiring these it is well to remember that "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him."

From here we crossed to San Diego. San Diego has one of the prettiest harbors on the Pacific coast. Pedrillo, a Portuguese navigator, was the first to sail in this bay (1542). The Oregon, made famous by the Spanish-American war of 1890, was anchored here, and I counted four submarines lashed to her. There were eight torpedo boats moored nearby. I spent two hours aboard these vessels. One of the boys of the navy took special pains to explain to me the operating of a torpedo. Science has made it possible to handle these death dealing instruments with remarkable accuracy under adverse circumstances. C. J. BOYD.

Alabama S. D. A. Mission Statement of Funds Received for 3d. Quarter 1915

Name	No.	Tithe	Per Cap	Wk. Off.	Per Wk.	Short	Amt. Due
Individuals		.79		27.12			
Birmingham	53	75.38	142	23.75	.03 1/2	\$45.15	68.90
Decatur	6	8.49	141	7.50	.09 1/2	.30	7.80
Dothan	22	25.11	114	8.86	.03	19.74	28.60
Gadsden	4	1.50	38			5.20	5.20
Huntsville	21	58.84	280	11.41	.04 1/4	15.89	27.30
Mobile	20	30.60	153	9.33	.03 1/2	16.67	26.00
Montgomery	36	46.59	129	27.60	.06	19.20	46.80
Oakwood	56	205.03	366	68.44	.09 1/4	4.36	72.80
Pensacola	37	30.37	82	9.21	.02	38.89	48.10
Sylacauga	20	7.93	40	1.58	.00 3/4	24.42	26.00
Total	275	490.63	189	194.80	.05 1/4	189.82	\$357.50

Gadsden, Montgomery, Pensacola, and Sylacauga have not reported for the last two quarters, and Oakwood did not report last quarter. Subtracting 27.12, the amount of offerings by individuals, gives a net shortage of 162.70.

We are pleased to present to the readers of the GOSPEL HERALD a statement of funds received the 3rd. quarter of 1915 by the Alabama mission.

A study of these figures shows that Alabama, as a state, is over half way to its 10-cent-a-week goal for this quarter. This is a small loss of a half cent per member over the first half of the year. Let us earnestly work with the HARVEST INGATHERING, besides giving liberally in the Sabbath school offerings this present quarter, for we have the opportunity of redeeming the past and thus come up to the standard. There was 49 cents given to emergency fund, not in the table for lack of space. The Decatur, Montgomery, and Oakwood churches are all within reaching distance of the goal. Which will reach it first?

Those present at the camp meeting felt the need of more conveniences. All of the table fixtures were rented at a high price and we wish to own our own plates, table ware, and cooking utensils. This can be accomplished by giving freely to the Emergency Fund. Remember this offering each third Sabbath of the month.

Our earnest wish is that the work may prosper in this part of the Lord's vineyard, and that the last quarter of this year may show a goodly increase in every department.

O. R. GODSMARK, *Treasurer.*

The Florida Camp Meeting

THIS meeting was held in conjunction with the white camp meeting at St. Petersburg, in a beautiful open lot shaded here and there with trees fringed with Spanish moss so plentiful in Florida. The two camps were close enough together for the speakers from the first camp to easily go from one to the other at the appointed time.

There were 60 delegates from the various churches and companies, besides the delegates at large.

We had no members at St. Petersburg and yet the people of the city received us gladly, and did much toward making our stay comfortable.

On the opening, Oct. 30, one of the leading doctors of the city gave a welcome address, and guaranteed us sunshine every day, and that if the sun did not shine on us every day he would give us medical aid free should we need it. Following this the superintendent of the city

school, welcomed us to the city, and said they knew us not, but had read of us, and were now glad to meet us and hear our cause.

Friday night Elder Strachan conducted the dedicatory services, which were very impressive.

From 4.30 a. m. till 9.30 p. m., almost every hour was occupied with something relative to this work. Twice a day the children had special services in their tent conducted by Sisters Mobley, Moore, Palmer, and others. At 5 p. m. every day was the Young People's Convention at the big gospel tent, conducted by various ones,—Prof. Thiel, Mrs. Gregory, and others.

Daily program was as follows,—

- 5 to 6 Prayer meeting
- 6 to 7 Special Band of Prayer
- 7 to 8 Breakfast
- 8 to 9 Parents' Congress
- 9 to 10.30 Bible study and home missionary work.

11 to 12, Preaching services and Home Missionary work.

12.30 to 2 p. m. Dinner

2.30 to 4 ,, Conference business

5 to 6 ,, Young People's Convention

7 to 8 ,, Song service

8 to 9 ,, Preaching

On Sabbath, the Congress, Bible study, Convention, and all the business sessions were taken up, and the Sabbath school and special praise services took up the time. One very interesting feature of the first Sabbath school was the reading of the minutes of the Sabbath schools of last year's S. S. and on voting their adoption it was agreed to make this year's report even better, and this was done.

1st. Sabbath of 1914 offerings \$11.13

1 ,, ,, ,, 1915 ,, 12.00

2d. ,, ,, 1914 ,, 22.27

2d. ,, ,, 1915 ,, 26.30

Total for 1914 \$33.40, for 1915 \$38.40

This was not an easy matter, however, for many had made great sacrifices to attend the meeting. Now to give more money with fewer people to give, meant more sacrifice, but it meant more blessing also.

A deep interest was manifested by all throughout the meeting in every line of work presented. A feeling of conviction is taking hold of the people that they are really in the finishing of the work.

The spirit of loyalty, devotion, and consecration manifested throughout the camp was beautiful to behold, and all seemed to think it was the best meeting they have had in the state.

The visiting brethren present from time to time to instruct, were Elders C. B. Stephenson, G. B. Thompson, J. O. Corlis, G. I. Butler, O. Montgomery, U. S. Willis, Prof. Leo Thiel, and D. W. Dillon. The sisters were Mrs. O. Montgomery and the writer.

The local brethren and sisters were too numerous to mention separately, but they all did their part faithfully and well, and this added much to the success.

St. Petersburg has been awakened, and Elder J. S. Greene, and Bro. Pegues and wife will continue a tent meeting there for some time. Elder Strachan and wife and Sister Maggie Clark and others will return to Tampa to follow up the interest there.

ANNA KNIGHT.

Forget!*(With apologies to Rudyard Kipling)*

We, like our fathers when of old
 Bitterness filled their hearts and lives,
 Quarrel with our neighbors, fret and scold,
 Each with his fellow vainly strives.
 Why should we hold our anger yet?

Let us forget! Let us forget!

What if our neighbor, hard beset
 With the temptations of his lot,
 Gives himself up to storm and fret?
 Be quiet. Words can harm us not.
 Why should we hold our anger yet?

Let us forget! Let us forget!

Truly the world is filled with pain;
 Sorrow is found in every land.
 Why should we taste the draught again?
 Why should we in the shadow stand?
 Why should we hold our anger yet?

Let us forget! Let us forget!

Let us seek rest instead of strife;
 Cultivate love, and joy, and peace;
 Let the mild music of Jesus' life
 Cause the wild clamor of sin to cease.
 Why should we hold our anger yet?

Let us forget! Let us forget!

Very soon Jesus shall come again;
 Soon the dark midnight of earth be o'er,
 Gone all the hatred, and sin, and pain,
 Affliction shall rise up again no more.
 Why should we hold our anger yet?

Let us forget! Let us forget!

T. H. J.

Hobbies and Tangents

SOMETIMES the name of a book is worth more than the book. Now and then the heading of an article suggests more thoughts than the article itself. It may be thus in this case. The word hobby is of uncertain origin. During the eighteenth century it meant a little horse and also a falcon used in hunting. Today it usually denotes "a subject or plan to which one is constantly reverting; a favorite ever-recurring subject of thought." A tangent is a line that strikes out from a given point of a circle on a path of its own. Seventh-day Adventists have had altogether too many sad experiments and experiences with both. If the reader will allow a little mixing of metaphors, we will say that very often the hobby is father of the tangent.

We grant that every man has a right to think for himself, and we know that every thinker will be especially fond of some particular subject. But it is very unfortunate when a minister of our church becomes so much interested in one particular phase of Bible truth that

he talks about it and works for it to the exclusion of everything else. It is especially unfortunate when he chooses for a hobby some one point of Bible doctrine, for instance "The King of the North," or the heads and horns of Revelation 17. Such a man always gets a distorted view of these things. His vision is so out of proportion with everything else that he permits his own fancies to over-shadow and hide the very fundamentals of our message. A successful hobby-rider makes a poor preacher. Usually the biggest thing about him is his own conceit.

We have met teachers who would take a few statements of the Testimonies, draw all kinds of deductions from them, call these far-fetched conclusions inspired, making them the sum and substance of Christian education. Some people mistake a few set notions of their own for light from heaven, and are in danger of thinking themselves wiser than all the rest of God's people. These set notions may become dangerous tangents. Now and then we are told by these friends that they are reformers and that God has called them to lead out in some new movement ahead of and contrary to the counsel of their brethren. We are forced to state that rebellion or at least confusion comes in this way, but not reform. There is only one "pillar of cloud." This is the light that has come to the people of God as an organized church. God's people will move along together.

When new light on questions of doctrine comes, or when advance steps in methods of work in our departments or institutions are to be taken, this reform will come to the organized church and be adopted in the right way. Let us pull in even lines and keep in the middle of the road.—*L. H. Christian in Lake Union Herald.*

Two Sides

IN every school, no matter how incompetent the teacher may be, nor how poor the incentives for study, there are always some pupils who make progress; on the other hand, no matter how excellent the teacher may be, nor how great the incentives for good work, there are always those who make very little progress. So we are forced to conclude that the progress depends principally upon the pupil himself rather than upon the teacher.

It is also true that in every community of men, however depressing it may be in moral influence, there are always some who do well, who enjoy the blessing of life themselves, and are a benefit and a credit to the community; and in the best communities there are always some who do evil, who find little good in life themselves, and are of no benefit to those around them.

Thus we may do evil surrounded by good or we may do good surrounded by evil. We may be happy when all about are wretched, or we may be miserable when all about are happy. We may have peace while the battle rages round us, or we may have perpetual war in the midst of peace. Milton puts into the mouth of the "father of lies" the most truthful of words, when he says:

"The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."

While we cannot deny the existence of influence, good and bad, yet it is true that if one wills to do well, not all the forces of evil can turn him from the right; for the forces of good, which are all around him, are stronger than the forces of evil, and are always at his call.—*Maude Pengelly in Northern U. Reaper.*

A Complete Surrender Needed

SOLEMN times are now upon us. Steadfastness is needed. None should think that he is capable of directing his ways. It is not in man that liveth to direct his steps. God's children must depend more than ever on the leading of God's Spirit. He knows what he would have us do and where go. All we need is to make that surrender that he desires us to make. It will take a full surrender on our part before God can accomplish his purpose in us. He desires and longs to have in us his way. And not till then can we see his salvation.

God is going to finish his work and cut it short in righteousness. To do this, he desires to have channels that are clear of all rubbish, selfishness, and every thing unlike his lovely character.

God must have full control of us, the entire use of the organs of speech, the entire being; then he can work and will work in us both to will and to do of his good pleasure. For it is God that worketh in us both to will and to do. Have we stopped to think of these words?

W. H. SEBASTIAN.

Talks to My Students

THESE words were spoken by the Lord himself to the prophet Elijah at a time when the aged servant of God was in distress and had been in terror. He had fled from the land of Israel into the region of Horeb in the strength of the meat taken at the angel's direction. Now a great fire has burned, a great wind has blown, a great earthquake has rent the rocks, all of these symbolical of the fierce, raging passions of wicked and wanton men.

Now all is quiet, and the still small voice speaks softly but very plainly,—
"What doest thou here, Elijah?"

The Lord did not ask the question to elicit information but to give it. Elijah did not fully know the significance of his own presence at that place at that time. It meant more to him and to the cause he represented than he then knew. He was destined to go forth from that place to do a mightier work and operate in a broader field than before. His work was not done. He was there to hear the voice of God to himself and to carry forth the work committed to him in the time to come.

I put the same question to you today. What are you doing here? You are just at the beginning of your year's work. Do you know what is before you? Somewhere out in the great strenuous world there is a work which God will have you do, and you are here to listen to the still, small voice of the Spirit speaking to you. From many lands and various conditions you come here apart for a time. Have a care that you find out certainly what you are doing, and why.

It will be easy for you to let the days go by, and permit the noise of the strife of tongues to drown the voice of the Spirit to your soul. Easily may you imagine that the fire or the storm or the earthquake is the really important thing. But the Lord is not in it.

Have you fled, as did Elijah, from outward dangers? Have you been frightened by the dangers of the way? Do not then be surprised if even here where you hoped for immunity, the storm should rage, or the fire burn. There are no Horebs to which we may flee, that are not subject to the tempests and tremors of human existence. Happy will you be if, like the prophet of old, you wrap your mantle about you and hear the Spirit and heed the instruction.

Do you hope for an easy time? Then what are you doing here? Do you look for some spot on earth where Baal prophets and Jezebels are not to be found? Not until you are taken to heaven in a fiery chariot will that time and place be reached.

Be strong for your trials. Meet them in the spirit and power of Elijah. Do the work of the ancient seer, who was a type of the great work that is to be done in these closing days of earth's history.

You are the real Elijah. You are to go forth with the Elijah message. The hearts of the children are to be turned to the parents. You are to be the Lord's helping hand to bring this about.

"What doest thou here, Elijah?"

T. H. J.

Alabama Camp Meeting

THE annual meeting of the Alabama Mission is now in the past, but the "seasons of refreshing from the presence of the Lord" will long be remembered by the fifty or sixty believers and friends and children, who witnessed and enjoyed them. Nearly all the churches and companies from Huntsville to Pensacola were represented.

According to announcements the first meeting, which was general in nature, was held Thursday evening, Sept. 2 and, commencing with Friday, meeting was held six times each day: Devotion 6 to 7 a. m., Bible Study 9.30 to 10.30, Workers' Meeting 11 to 12, Preaching 3.30 to 4.30 p. m., Departmental Meeting 4.45 to 5.30, Preaching at 8.15 p. m.

Besides the local officials, there were present from abroad Elder C. B. Stephenson, secretary of the North American Negro Department, Brother J. W. Davis, and Prof. Wood who represented the Union. The Oakwood School was represented by Elder T. H. Jeys. The presence of these brethren was a source of inspiration, and their valuable instructions were helpful and much appreciated.

Despite the terrible financial strain which the country has experienced during the past year, the treasurer's report, when taken as a whole, was a good one. The donations to missions were much better, per capita, this year than what they were a year ago. Dothan and Huntsville doubled theirs. Forty nine souls were converted to the faith and added to our membership during the year. The Sabbath school offerings

during the meeting this year was \$26.64 against \$8.00 received last year. The gathering was also larger, and when considered from all points, the meeting this year was as it should be—the best we have ever held. To the Lord belong the praise and glory.

The last Sabbath of the camp meeting was a day of consecration. There was present at the eleven o'clock service, about 100 souls. The speaker of the hour, choosing as his text "Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5) made a solemn appeal to the unconverted, the backslider, the Christian. The entire congregation took part in this service. Among those who came forward to be prayed for were many young people, some of whom are planning to enter Oakwood as soon as possible. Elder Stephenson's discourse in the afternoon was also to the point. As he pressed facts pointing to the nearness of the end, and the days in which we are living, it was clearly seen that the Lord's work must be done quickly.

Among the visitors who camped with us was one Mrs. Brantley of Talladega, who became interested in present truth thru the labors of Brother Stephens who is now at Oakwood. As she conversed with the believers and received further instructions from the sacred Word, she accepted the whole message, and on the last day of the meeting was baptized. On leaving the grounds she thanked God for the glorious light, and pledged herself to be spent in the service of the Lord.

Large crowds thronged the tent each night, and a deep interest was manifested in the truths presented. Never before has such an interest been manifested in the third angel's message. The Holy Spirit is working upon the hearts of the people, and souls are being converted. In a little while, "the mystery of God shall be finished," and the kingdom will come.

Immediately following the camp meeting, Brother Reuben Roberts and Miss Mary Martin were united in marriage. Brother Roberts is well known in the Alabama mission circles, and Miss Martin is an estimable young lady who accepted present truth last year. She spent the school year at Oakwood.

The friends of the newly wedded pair wish for them a life of happiness and prosperity.

J. G. DASENT.

New Berne, N. C.

MISSIONARY report of Young People's Society for quarter ending Sept. 25, 1915.

Letters written	14
Missionary visits	205
Bible readings	63
Periodical subscriptions	14
Papers sold	169
Papers given away	37
Books sold	3
Books lent	17
Tracts given away	22
Hours of Christian help work	156
Articles of clothing given away	10
Number meals provided	49
Bouquets given	3
Treatments given	6
Temperance pledge signers	1
Offerings for Home Missions	\$00.27
Tithes paid	22.96
Offerings for needy poor	2.65

CHARLOTTE WEEKS, *Leader.*

Shreveport, La.

THE tent effort started May 23 by Elder Sydney Scott, and the writer, is still in progress. While the attendance is not so large as at the first, the interest is good. The colored people of Shreveport have known of our people, and what they believed for some time, but no tent effort, or even a series of hall meetings have been given them until this year. We have had Bible workers here, but somehow they did not get hold of the people.

The whole colored populace of the city is stirred now. The ministers are opposing us; some are bitter. But some of the better class are leaving the large fine churches, and taking their stand with God's people. September 11 we organized a church of 24, four more joined since and others are preparing to cast their lot with us. The Lord's work must succeed against all oppositions.

The Bible workers have rendered good help. I have only one worker with me now. (Sister Lucy Picou) Sister Ione Smith was called to Nashville Tenn., to teach a church school.

The work for colored in the Southern States is hastening to its close. We shall look to Oakwood School for a goodly number of workers next summer. We truly hope and pray, that every student in Oakwood will give himself to the Lord and prepare to enlist as soon as possible.

T. B. BUCKNER.

Knoxville, Tenn.

THE general meeting for the colored churches was held in Knoxville Sept. 10-15, in a large tent. This meeting was well attended, and was thoroughly enjoyed by all who were so fortunate as to be present. Business meetings were held each day and many resolutions pertaining to the work among the colored people of the conference were discussed and passed. One of the most important of these was a resolution recommending that annual camp meetings be held hereafter in this conference, beginning with the year 1916. For some years there has been no colored camp meetings held in this conference on account of the small constituency, but now that the membership is growing, it was thought that a camp meeting would be practicable.

The report of the workers showed that the Lord has gone out before them during the year that has passed, and has given them souls for their hire.

Every worker has had success in soul winning during the year, and all left the meeting with a strong determination to do more during the coming year than ever before to build up a strong work in this field.

The workers present were Brethren W. H. Hayes and D. W. Dillen, Elder C. G. Manns of South Carolina, Elder, W. E. Strother, Hubert Gemon, Sister Anna Knight of Atlanta, Sister Emily McGlocklin, and the writer. The white workers present also conducted services each evening in the white church. A transfer of laborers was arranged with South Carolina on the recommendation of the Union conference, and Elder C. G. Manns came prepared to take up permanent work in this conference while Elder Strother goes to South Carolina. We trust that the Lord will continue to bless the labors of Elder Strother as he takes up the work in his new field.

Elder Manns and Brother Hubert Gemon were elected as members of the Negro Mission committee for the ensuing year.

About \$80.00 in pledges to missions was raised on the last day of the meeting, some of which was paid before the meeting closed. Altogether it was a good meeting and those who attended received a great spiritual uplift and went home prepared to do more efficient work for the Lord during the coming year.—*W. H. Branson in Field Tidings.*

Hattiesburg

THE work here is progressing nicely. We have had tent meetings all summer and they are still going on. The interest is good. They have been a help to me spiritually.

I opened school Sept., 20, 1916 with nine students. Now have 16 and am expecting a full school. We have a new place and everything new.

Would be glad to get old song books and second hand clothing. We need your aid. We have many poor children without sufficient clothing. Have had help from some of the white people here.

L. J. EASTERLING-WILLIAMS.

Wilmington, N. C.

REPORT of Wilmington Miss. Society Sept. 25, 1915.—

Letters received	15
Letters written	26
Missionary visits	88
Bible readings	118
Papers mailed, books sold	62
Tracts sold or given	131
Hours of Christian help work	77
Articles of clothing given	60
Meals provided	180
Treatments given	28
Home missions	\$14.98
Foreign mission	12.70
Magazines sold	46
Conversions	5

A. R. MARTIN, *Sec.*

Baltimore, Md.

ANOTHER summer has past, yet the rich experiences of a successful soul winning campaign will never be forgotten. We see the Lord's hand as he works for these people; and we rejoice as we see them come to a saving knowledge of the truth. July 4, we began the first service on the same lot that we had used two summers before, and the first night found us facing an audience of six hundred. With help from Elder Seeney who has charge of the work in Wilmington, Del., we were able to continue the services until September 19, preaching every night in the week except Sunday night. Much interest was shown in the Sabbath question, especially when at different times ministers of other churches assailed the truth that the Seventh day is the Sabbath. But the Lord gave us ready answers in two debates, and the vast crowds present could see the

weakness of man-made Sunday rest, when placed side by side with the truth of the Bible. As the result of the tent work, thirty-four have been baptized in the church baptistry. More will follow these in a few weeks. The summer's effort cost \$360.92, not counting the minister's wages nor the Bible worker's pay. This was the largest tent effort ever held for the colored people in the Chesapeake conference, tho last year at this time more souls had united with the church from the tent work. We found that the opposition was much greater this year, and that it was much harder to reach the hearts of men. But we are confident that Baltimore was, and still is stirred. Many are pressing their pastors for a true reason from the Bible for Sunday keeping. Families that were divided in the understanding of the Word are now coming over on the Lord's side, and we are sure that many more will soon take their stand for the last message of mercy. Our collections amounted to \$271.39 for the season, and when we put this to last year's tent work when we came out without any shortage, we believe that it was not an expensive two years' work. There were 120 souls, and the real expense was \$89.53. We thank the Lord for his blessings and trust to see many more rejoice in the great truth for this time. We have enlarged our church building with a new gallery which seats one hundred, but still the church is too small. Four-hundred packed into it last Sunday night at the baptizing and as many more were turned away.

GUSTAVUS P. RODGERS.

Eastern Texas

SINCE my return from the Oklahoma and Arkansas meetings, I have devoted my time during the month of September to the strengthening of our companies in the eastern part of the state. Three converts were added to the Pine Flatt company and one to the Chireno company. Three of the four have been baptized.

Leaving Chireno, my nearest route to Jefferson was by way of Shreveport, La.

As I had to wait for my train, I visited Elder T. B. Buckner. We had not seen each other since our Montgomery, Ala. camp meeting in 1912. I was informed by Brother Buckner that a nice company had been organized.

I found the believers at Jefferson still of good courage. We have been holding night meetings since my arrival. A sister who was interested when last I was at Jefferson took her stand for the truth. She is very eager to know all the points of truth. She comes in contact with many persons thru her dress-making occupation, and takes time to give the Word of truth to them.

The preachers have been after her, but she has asked them for some Bible proofs. This they cannot furnish, so she says she is rejoicing in the blessed message.

M. G. NUNES.

The Temperance Work

IN the spring a little church was visited with the TEMPERANCE INSTRUCTOR. It was the hour for Sunday school, in which the visitor joined. An excellent spirit pervaded the study and discussion of the lesson. At the close of the study, the visitor was accorded the usual courtesy of making a talk. The most of them seemed quite pleased with what was said, and many, including the pastor, stood to signify their determination to give the temperance work their support. The lecturer left, promising to visit again.

Last Sunday the lecturer met the pastor of that little church on the car, and was greeted with the good news that he (the pastor) and the members of the other church under his charge, have been busy in the prohibition work, having closed up a saloon by getting the young men in the neighborhood, who had been its immediate support, to join the church and take their stand on the side of temperance; and the lecturer was asked to "come over and help us." Now what do you think about that, you who believe in prohibition? Of course the lecturer feels that but a small part of the credit, if any at all, belongs to him. We may all sow, but One gives the increase. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

C. C. ROBERTS.

Dothan, Ala.

AS THE time passes by, those who are watching the signs of the times can see the meaning of the Master's word,— "Lift up your eyes and look on the field

for they are white already to harvest." Jno. 4:35. This condition of the field should be especially noticed by those who have a part in preparing for the harvest; so that every energy may be put into action that the rich product of the field be saved. During last summer it was my privilege to work with Elder J. G. Dasent in a tent effort at Mobile, Ala., then I came to a deeper realization that the fields are all ready to harvest. We pitched the tent at South Mobile in the face of all kinds of oppositions, yet a few souls were gathered out from that side.

We left South Mobile after a four week's camping, for North Mobile where we met with great oppositions. This was so great that at one time we thought we would have to go some where else.

An infuriated crowd that used to play ball on the grounds where the tent was located, made all kinds of threats, but we talked to them kindly and they felt ashamed of themselves and did not bother us. The word of truth for this time was given with power. Many of the hearers said, "This is the true gospel, and if these people would stay here and teach this strange but good doctrine, this city would be by far a better one."

I sympathize with them for they have been instructed in error all their lives, so it would appear to them that our teaching is strange.

This doctrine, as strange as it was to them, has convinced them of sin, and about thirty-five have decided to obey the Lord and are yet all faithful.

The camp meeting held in Bessemer, Ala., was a success. A larger number from the different churches in the conference attended this year than last year.

C. A. BLACKWOOD.

John Henry's Prayer

JOHNS HENRY is a boy twelve years old. His mother accepted the truth and was baptized last June. Thru the faithfulness of John's mother, the boy has learned to love the Lord and is now an earnest little disciple.

The writer began holding studies with John's grandfather who is about 76 years old. His name is Father Mayfield. John would sit and listen to the studies, showing quite an interest.

Father Mayfield began to see the truth of the Sabbath, and after a few

weeks began to observe the day, but his pipe and tobacco stood in the way. He said, "I can give up coffee, but I do not see how I can stop my good old pipe." A study was held with the old brother on the lusts of the flesh. His eyes began to open and he asked us to pray for him. All in the house became interested in grandpa Mayfield because he was the only one in the house who liked his chiew and whiff.

Little John accidentally got cut on his foot.

One evening while prayer meeting was in progress John became burdened for his foot and for Grandpa to stop his tobacco habit. So he prayed,—“Lord help my foot to get well; and help my Grandpa to get strength to stop smoking and chiewing that he might do right.”

The Lord has answered John's simple, but faithful little prayer. The cut on John's foot began to heal up and now he can walk around. Grandpa has stopped his tobacco habit and is now ready for baptism which will be performed soon. Thus we see that the Lord regards the simple prayer of little children. We trust that John will soon be able to go to Oakwood school to learn more of the goodness of God.

M. G. NUNES.

Home Missionary Department

AFTER leaving the S. C. camp meeting, I attended the Ga. camp meeting which was held at Atlanta in a very pleasant and convenient locality.

There were delegates from Savannah, Macon, Austell, and one from Brunswick. The reports brought by these delegates from their respective places were very encouraging.

I held daily meetings at this camp-meeting in the interest of home missionary work. We had two special rallies when all who could, went out into the city visiting among the people, distributing literature etc., which resulted in 1402 missionary visits and 1021 papers given away. It was truly an object lesson, and we feel sure that the churches in Georgia will profit thereby, and new life will come into that branch of the work.

From Atlanta I went to Knoxville to attend the general meeting in Cumberland, and to conduct special studies along the same line. Here I found a large outside interest as the result of a

series of meetings held by Brother H. N. Gemon a few weeks previous to the opening of the general meeting. About eighteen had taken their stand for the truth. This was a source of great joy on the part of the delegates from Chattanooga, Cleveland, and other places, as well as to our own brethren in Knoxville.

Here I held daily studies on home missionary work, and the entire membership became enthusiastic, and voted to take up this work in earnest and not allow the standard to trail in the dust. Because of the shortness of the time, we could not have much practice, but quite a few visits were made, and all were united in saying that it was the best meeting ever held in Cumberland.

The following is a partial report of the work done since I have entered actively upon my duties. As yet I have not been able to get reports from the South Carolina, North Carolina, and Florida churches, but by the end of the next quarter I hope to be able to have a complete report.

For quarter ending Sept., 30 1915.

	Georgia	Cumberland
Letters written	192	60
Letters received	102	36
Missionary visits	1779	179
Bible readings	326	80
Subs. for papers	19	1
Papers sold	287	383
Papers given	1306	465
Books sold	126	13
Books lent	139	32
Tracts sold	141	30
Tracts given	566	244
Hrs. C. Help work	487	80
Clothing given	161	85
Meals provided	271	19
Treatments given	45	14
T. pledge signers	2	11

ANNA KNIGHT, *Secretary.*

Please Help

AT one of our country Sabbath schools in eastern Texas there are about 15 colored boys and girls. These poor, half-naked children attend the Sabbath services with no shoes, and poorly clothed. Even in winter they go to Sabbath school shoeless. Let those who read this send second hand clothing and shoes for these poor children. We will raise enough to pay the freight.

M. G. NUNES.

Chireno, Tex., via Lufkin.

Bessemer, Ala.

SABBATH, Oct. 9, the Birmingham church enjoyed a spiritual feast. Our hearts were made glad to see eight souls plunged into a watery grave. Five of these are from Bessemer, and three from Birmingham. Our souls were quickened by the Spirit of God as these and other members of the Bessemer company, united in taking the Lord's supper. The work is onward. We pray that God will seal these dear souls with the blood and faith of Jesus so that they will firmly stand for him in the evil day, and at last hear the great "well done," and enter into their reward.

R. ROBERTS.

The Bad Other Fellow

DEAR Brother Dash,—Do you remember what the ten disciples did when James and John showed such bad taste as to try to work a bit of "wire pulling" and get themselves an advantage? Well, they began to be much displeased with James and John. What for? Because they had been doing an unseemly and unchristian act. O no, because James and John had gotten ahead of them.

The two brothers knew not what they were asking, so Jesus told them. And it is quite likely that the ten didn't understand what kind of spirit they were exhibiting in showing their displeasure.

It is so easy to see the mistakes of the other person. Now Brother Dash, I have no doubt that Brother Blank is a bad man. If he has all the bad qualities you say he has, he surely is bad. How would it do to pray for him? And, if you are spiritually minded, restore him? And as you do this, consider yourself lest you also be tempted?

O yes, I know you feel that you never would do the unreasonable and unlovely things he has done. But so did Peter think. The fact is, brother Dash, I have had a talk with Brother Blank; and he thinks you are the perverse and altogether unreasonable one. And I, as I look on, can see what it seems impossible for either of you to discern—that you are both moved by a power from beneath. The wisdom from above is first pure, then peaceable, easy to be intreated, etc.

Brother Dash, go and do him a kind act—keep it up—talk not against him, but pray for him. Why, if he is half as bad as you imagine he is, he is lost

