

The Power of God  
Unto Salvation

Go Ye Into All the  
World

# GOSPEL MERALD



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## The Huntsville, Ala. Ministerial Institute

BY ELDER I. H. EVANS

It was my privilege to attend the institute for colored workers in that part of the Division Conference east of the Rocky Mountains, at Oakwood Manual Training School, near Huntsville, Ala., January 3-10. Elders G. B. Thompson, C. B. Stephenson, and Meade MacGuire were in attendance a part or all of the time. It was a great pleasure to see practically the entire colored working force at the first meeting. This itself gave courage to those who were to conduct the studies, as well as to those who had long been planning for the success of the meeting.

Elder Thompson and the writer led in the studies. Elder MacGuire spoke several times after his arrival. From the very beginning, it was evident that those in attendance desired to derive the utmost possible benefit from the institute. They entered into all the studies with enthusiasm and earnestness. We have not had the privilege of meeting a more earnest, consecrated, devout, working force than attended this institute.

A portion of each day was devoted to round table talk. Many plans of work were discussed, —methods of advertising, and how to secure attendance at tent meetings and hall lectures. The educational needs were thoroughly discussed. In fact, every phase of our work passed under review, and every one seemed anxious to contribute what he could to the upbuilding of the cause.

At the consecration services every

worker in attendance gave himself anew to the Lord. The institute closed the evening of the tenth, with a splendid social meeting. All hearts were greatly cheered by a closing poem, read by Elder C. M. Kinny, concerning the work

be the slogan of our colored workers. This means hard work, but our colored brethren seem fully determined in this, and we believe they will succeed.

The eleventh of January was spent with the Oakwood Manual Training School Board. There were in attendance the presidents of the Southern, Southeastern, and Southwestern Union Conferences, together with quite a good many of the presidents of the local conferences, and many plans were studied for the upbuilding of the Oakwood School. Every one felt that it did not have sufficient capacity to train the workers that are needed for the field.

There is a desperate, crying need for more evangelists, and it was resolved that we would undertake to raise fifty thousand dollars during the next three years to enlarge and equip the Oakwood School. The brethren petitioned the North American Division Conference to change the school name to Oakwood Junior College Training School; and the board and the colored brethren present recommended that it undertake to carry fourteen grades. This will be submitted in due time to the North American Division Executive Committee for action.

All in all, this was one of the best institutes that it has been

my privilege to attend. I enjoyed it from first to last. As we sung at the closing meeting, "God be with You till We Meet Again," the song seemed a heart cry to God for Pentecostal power to help finish his work; and we parted, each to go to

among his people. One thing especially impressed the writer, namely, a resolve that they would undertake to increase their membership four hundred per cent in the next five years. A membership of ten thousand within five years is to

### HE LEADETH ME

In pastures green?—Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine, into darkest night;  
I oft would faint with sorrow and affright.

Only for this: I know he holds my hand;  
So, whether in a green or desert land,  
I trust, although I may not understand.

And by all waters?—No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,  
"Beyond this darkness lies the perfect day;  
In every path of thine I lead the way."

So whether on the hilltops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie, what matter? He is there.

And more than this: where'er the pathways lead,  
He gives to me no helpless, broken reed;  
But his own hand, sufficient for my need.

So where he leads me I may safely go;  
And in the blest hereafter I shall know  
Why in his wisdom he hath led me so.

—Selected.

his respective field of labor with a heart consecrated to the work of God.

Elder Stephenson has worked untiringly for the upbuilding of the work among the millions of colored people in this Southland, and he is seeing the reward of his efforts. He has the confidence of his brethren in the work he is doing. While speaking of his faithful labors, we must also commend the Union and local conference presidents in these fields, who seem to rally with one heart to give this work a new impetus.

We believe that from this time on there will be seen more rapid growth and development in the work among the colored people in the Southland. It is a great work we have undertaken, and we solicit the prayers and sympathy of our people everywhere for the blessing of God on the message among this people.

#### Chesapeake Conference.

It has been quite a long time since we have been privileged to report the work in this field. As of old, the Lord has blessed in every department of the work and in every endeavor to enlarge the work among these needy people. Having some weak churches, we left Baltimore in June to hold tent efforts in Wilmington and Cheswold, Delaware, and the Lord blessed at both places. Our worker at Wilmington reports several additions to the church there with a general revival of all the other members. We did not stay long enough in either Wilmington or Cheswold to fully develop the interest created, but because of the plan to begin the school at Baltimore, a report of which appears in this paper, left the interest created in the hands of the worker stationed at the church. At Cheswold we have baptized five loyal believers and there is a good interest among the people and a better regard for the truth than has been entertained for years. We did not wholly neglect Baltimore while these two efforts were going on, but returned every Sabbath and often Friday nights, and as the result of the summer's work in Baltimore thirty-three were baptized in October, 1916. Brother Cox, who is now at Wilmington, Delaware, did faithful work with the church in my absence, visiting interested ones and establishing them fully in the message. During the year 1916, we baptized sixty-one into the

Baltimore church. Some of these had united with the church during the later part of 1915 and were waiting for baptism. There were forty-three new additions to the church during 1916. To carry on the affairs of the church—church expenses—there has been reported \$1,090.84. \$1020.00 of this has been paid on the church debt. The balance for interest and other incidentals.

Our members have been very faithful with their tithes and Sabbath-school offerings during the year 1916. The Baltimore church reports as follows:—Tithes, \$2,005.68. This is the largest tithe ever paid from this church. In 1915 the tithe was \$1,584.86, making the gain over 1915, \$420.42. With living high and times perilous, we believe the Lord has looked with favor upon us and we are indeed thankful. Our mission offerings were especially encouraging. During 1915 the third Baltimore church reported \$575.09; and during the past year, 1916, we report \$1,092.08, a gain of \$516.99, and with a tithe of \$2,005.68, it shows that heaven has blessed us with money to the amount of \$20,056.80; that is, our poor members have earned over twenty thousand fifty-six dollars in the past year. To my mind this is wonderful, considering we have but few over two hundred members; and should forever settle it in everybody's mind that God can and will take care of those who, casting all upon Him, serve with the whole heart.

Concerning our other churches among the colored people in this conference, I must say that there is every evidence of advance. We have but one ordained minister to labor for our people, and no Bible workers at present, and but one missionary licentiate, Brother Cox, at Wilmington.

All our people feel that more must be done for the millions of colored people yet unwarned. It is sad to know that many of these are ready to receive the message, but as yet know nothing about it. Here in the Chesapeake Conference are 300,000 colored people, and scarcely 100,000 have heard enough of the message to have any correct idea of it. We have but four churches; we should have forty.

Last November when the offering was taken for the work among the colored people, my heart was sorely grieved

when I heard that only \$68 was given in our own conference, which has eighteen or twenty churches; and \$44 of that amount was given by one church.

I ask the brethren who read this article to become burdened for these people. I pray that they may feel more and more impressed to help them by liberal contributions. We need better school equipment, church buildings, tent companies, etc. I ask all to help our loyal ministers to double and redouble their membership. The Cushite is to be among the remnant (Isa. 11: 11), and when he takes his place in this message, he will be faithful to his vows to God and assist mightily in giving the message to those of other races. From all our colored believers we have received during the year 1916, \$1,408.77 for mission work, and \$2,793.01 tithe, a total of \$4,201.78 sent to the conference treasurer.

We are of good courage in the Lord, and hope to see a greater advance in our work this year than ever before. We ask your prayers, that our few workers may be faithful and be daily filled with the Spirit of the Lord.

GUSTAVUS P. RODGERS.

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The talent of success is doing what you can well, and doing well whatever you do,  
—Longfellow.

### The Righteousness of Christ in The Law.

THE greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law; exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts.

Paul met them on their own ground. "If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation.

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, receiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil.

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth.

### The Jewish Economy Revealed Christ.

Paul desires his brethren to see that the great glory of a sin-pardoning Savior gave significance to the whole Jewish economy. He desired them to see also, that when Christ came to the world, and died as man's sacrifice, type met antitype.

After Christ died on the cross as a sin

offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his life-giving, sanctifying Spirit to all who believe?

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people? "They were afraid. As they saw 'the thunders and lightnings, and the noise of the trumpet, and the mountain smoking,' they 'removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die.'" They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they would certainly have been consumed.

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

The pardon of sin, justification by faith in Jesus Christ, access to God only thru a mediator because of their lost condition, their guilt and sin,—of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and what constitutes righteousness. The pardon of sin thru Christ, the promised Messiah, whom their offerings typified, was but dimly understood.

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government can Christ be of any avail to them. They may talk of Christ as their Savior; but he will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law.

### The Moral Law a Transcript of Christ's Character.

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God.

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law.

In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For

verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice, glory was shed upon the law. Then the glory of that which is not to be done away—God's law of ten commandments, his standard of righteousness—was plainly seen by all who saw to the end of that which was done away.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel, behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Savior. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Savior, advancing step by step in conformity to the will of God, till they reach perfection.

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Savior. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

MRS. E. G. WHITE.

#### Faithfulness

"FOR I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height,

nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

John Huss had been enfeebled by illness and imprisonment—for the damp, foul air of his dungeon had brought on a fever which nearly ended his life. He wrote to a friend, "I write this in prison and in chains, expecting tomorrow to receive sentence of death, full of hope in God that I shall not swerve from the truth, nor adjure errors reputed to me by various witnesses. When we meet again in the delicious peace of the future life, you will learn how merciful God has shown himself toward me,—how effectually he has supported me in the midst of my temptations and trials." And when later he was burned at the stake, as the flames kindled about him, he began to sing, "Jesus, Thou Son of David, have mercy upon me," and so continued until he died.

Jerome, an associate of John Huss, was arrested in April, 1415, and after being kept in a loathsome dungeon for more than a year, was burned at the stake May, 30, 1416. Just before his death as he sat before a large council, consisting of princes, cardinals, bishops, and priests, he exclaimed: "What? Do you suppose that I fear to die? You have held me a whole year in a frightful dungeon, more horrible than death itself. You have treated me more cruelly than a Turk, Jew, or pagan, and my flesh has literally rotted off my bones alive; and yet I make no complaint, for lamentation will become a man of heart and spirit."

Euplius was arrested as a Christian in Sicily in 304. He appeared before the governor with the book of the Gospels in his hand. He was told he ought not to keep such writings contrary to the edicts of the emperors, and was asked where he kept them. He answered that he had the book about him. He was asked to read something out of it, and opening it read, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven;" and again, "If any man come after Me, let him deny himself, and take up the cross, and follow Me."

"What does that mean?"

"It is the law of my Lord, which hath been delivered to me."

"By whom?"

"By Jesus Christ, the Son of the living God."

Then the judge, Calvisanus, said, "Since his confession makes his disobedience manifest, let him be delivered to the executioners, and examined upon the rack."

In the midst of painful tortures he was again questioned. He answered, "I declare again that I am a Christian, and read the Scriptures." "Sacrifice now if you would be delivered." He answered, "I sacrifice myself to Jesus Christ my God." He endured great agony, praying and thanking God till his strength failed. Then the sentence death by the sword was pronounced against him, for "despising the edicts of the emperors, blaspheming the Gods, and not repenting." The Gospel was hung about his neck, and a herald cried before him as he was led to execution, "Euplius a Christian, the foe of the Gods, and of the emperors." The martyr most joyful, cried continually, "Thanks be to Christ my God," till his head was cut off.

May the Lord give us just such a faith as had these men, and enable every Seventh-day Adventist to so stand true to principle, that whatever comes he may faithfully endure all thing for the One who died on Calvary's tree to save him.

—Selected.

#### A Symposium

THE following quotations are gleaned from papers prepared by the Eight Grade Bible Class recently. The lesson was based on Matthew 14: 22-33.

After supplying the wants of the hungry thousands, the Saviour told his disciples that they were to go to the other side of the sea while he sent the people away. In their enthusiasm they were ready to make him king, but Christ himself said at a later time that his kingdom was not of this world.

The lake that they had often crossed in an hour or two was impossible for them to cross in a night, after exerting their best energies. What was the trouble? They had left their Master with troubled hearts; they had forgotten him. Disappointment had absorbed their thoughts, and they were in the midst of troubled waters; and Christ per-

mitted this to come upon them. So it is with us when we wander away from Christ because of disappointment and the cares of this life; he permits the storms of life to burst upon us, so as to bring us back to him. Andral Clarke.

When the storm began to sink the ship, they called upon him to save them and he did so; likewise when the storms of life begin to prove us, we call upon him to save us. Alfred Littman.

This world is a stormy sea; our thoughts and minds are stormy and unreasonable. We should not make trouble for ourselves; we have enough already.

When trouble comes, we are often like Peter; we look on trouble and disappointment instead of looking to Jesus.

Laurine Woods.

We are living in the last days. Although we have been following Christ for a long time, as soon as we take our eyes from his Word, we may expect to sink. As soon as Jesus stepped into the boat the wind ceased. As soon as Christ enters into our lives, we will see a great change. Louise Frazier.

Jesus knew all about them and what was going on at sea, so in the fourth watch of the night he came to them, walking on the water. When the disciples saw this they were afraid and cried out, thinking that he was a spirit. "But Jesus straight way spake unto them saying; 'It is I, be not afraid.'" Even then Peter doubted and said, "Lord if it be Thou, bid me come to Thee on the water;" and Jesus said "Come." Peter came down out of the ship, and began walking to Jesus, but he soon looked away from Jesus and begun to think of himself, and immediately he began to sink. So it is with us when we once begin to think of self, and do not keep our eyes on Jesus. Bernice Brandon.

The Saviour then suffered them to be tested, and when they had thoroughly considered that without Jesus they could do nothing, the Saviour went walking to them on the water to give them aid.

Isadore Evans.

Christ knew that this was a chance to test Peter's faith, so he said, "Come."

Charles Jackson.

It matters not how near we have been to Jesus, just as sure as we take our eyes from him we are going to sink beneath the billows of life's sea. Even though we slip when we find ourselves away

from Him, let us cry as did Peter, "Lord, save me."

Marie Cauty.

It is dangerous for us to withdraw our eyes from Jesus and think of what great things we can do. As soon as we begin to exalt self we will lose trace of Jesus and begin to sink.

Elizabeth Dixon.

When trouble comes upon us how often we are like Peter. We look upon the waves instead of upon Jesus. Jesus did not bid Peter to come to him that he should perish. He does not call us to follow him and then forsake us.

Joel Young.

### The Responsibility of Church Membership.

**I**N our carelessness and hurry church membership is often too slightly esteemed. We make and unmake too easily. Both steps are often taken without due consideration of the responsibility involved.

Sometimes the church is looked upon as a lodge or society would be, but this is quite foreign to God's idea. The church is the body of Christ, and when any one is admitted to membership in that body increased responsibility is laid upon every member as well as upon the person admitted. When one member of the body suffers, all the members suffer with it. So it should be in the church of God. 1 Cor. 12: 26.

It must be remembered also that the character of the body is at stake in its members. If they are unworthy or bear false witness before the world, the standard of church life is lowered and the influence of the church for good is destroyed or greatly impaired.

No haste should be permitted in the reception of members into the church. Due consideration should be given to fitness and the person's standing in spirituality and knowledge. The great principles of the truth should be clearly and lovingly outlined by those responsible in the church, so that there will be no misunderstanding on points of doctrine to be corrected afterward.

Opportunity should be given for the person to express his desire and purpose respecting faith and membership. The vote should be taken, but not until the responsibility has been duly presented to the body. Every church member should be brought to feel an interest in the ap-

plicant, for the responsibility is increased for both church and individual members by each addition.

Due regard should also be given to the responsibility that church membership places on the individual admitted. God and the church and even the world, will expect more of them now than before. The right hand of fellowship should be extended to new members, and the whole ceremony should be of the most solemn and impressive nature. Even in small churches this can be done with thought and care.

Much carelessness has been permitted in this matter, and the result has been disappointing. In admitting persons to church membership, man comes nearest to the Divine in his work, and the duty should be regarded as a most sacred and confidential trust.

The quarrelsome and unconverted should be kindly and faithfully pointed to the divine model of character, and a faithful effort, on their part, to follow, should be seen before the step is taken that would connect them with the church. The standard of church life has been too low, and the work of God has suffered in consequence. Church life requires a higher level and a holier standing in the minds of God's people today.

Regulus, the Roman general, was captured by the people of Carthage. After five years of captivity and exile he was sent back with an escort to offer terms of peace to Rome. Faithful to his trust as a Roman, he persuaded the senate to reject the proposal, and then went back to die as a martyr in captivity.

Oh that the members of the church of God could learn something of the fidelity that marked the life of this man! He could die sooner than to see Rome dishonored. "Faithful unto death," should be the motto of every church member. The church should be the most sacred thing in the world to those who would stand where God would have them stand in His work below.

If looked at in this way church membership would be more highly esteemed. Church life is God's preparation for the life to come.

—Selected.

Speaking of the late Institute Elder Strother writes:

"I am now putting into practice the instruction given at the institute. The institute has closed, but its effects have just begun."

**Pittsburgh, Pa.**

**T**HE good hand of Providence has been manifested in guidance, and many rich blessings have followed our work here during 1916. To his name we give the glory. While some advancement has been made, for which we are thankful, yet we feel that if we had lived altogether up to God's ideals for his people, much more could have been accomplished.

In a recount for the two colored churches for the past, as compared with the previous year, the figures stand thus, Pittsburgh No. 2, thirty-five members added; decrease by death and apostasy, seven. So that on December 31, the net membership was sixty-nine, as against thirty-nine the year before. But the membership was really doubled, as nearly all those apostatizing, had actually done so the year before, while their names were carried over into 1916.

The finances of this church are as follows; tithes \$1057.18, as against \$710.21 in 1916, mission offerings \$484.33 as against \$286.51 the previous year. Besides nearly two hundred dollars for church expenses, and on improvement of building, as well as about two hundred fifty dollars for literature from the tract society, all paid for, and this exclusive of individual canvassers' accounts.

The McDonald company of nineteen also did well. Tithes \$431.90, mission offerings \$145.92, as against \$272.43 and \$77.85 the year before. Thus it will be seen that the two companies paid \$1489.08 in tithes, and \$630.25 in offerings for foreign fields, thus more than paying the pastor's and Bible workers' salaries and expenses.

And besides all the above, both companies, with some help from certain brethren of other churches, reduced the indebtedness on our church building from \$2290.68 in Jan. 1916 to \$1464.00 by December 31. And I am glad to say that at the end of December \$398.00 was pledged by the new members, so that our entire indebtedness, with the exception of a few dollars, is well taken care of. We turn in our pledges every first Sunday of each month.

When we review the work and see where it was four years ago, and note that it has become self-supporting now,

we feel to exclaim, "See what hath God wrought!"

In closing, it might be well to call attention to the fact that the Pittsburgh membership being doubled during the year, was in a great measure due to the procuring of our new church building, thus proving that it is economy to secure neat and permanent church buildings in these large cities, as moving from house to house, and into all sorts of unsuitable halls, really gives no prestige to the work.

We have many open doors, our members are loyal to the organized work, and everything seems favorable for continued advancement along all lines. We solicit an interest in your prayers, that we may be able to double our membership again this year. Our members are working to this end.

A. N. DURRANT.

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**The Chesapeake Industrial Institute**

**W**HAT is designed to become a northern training center for colored youth has been in operation since the first of October, 1916, in the city of Baltimore, Maryland. Large numbers of intelligent young people are yearly being added to the various churches in the northern conferences, and in the early summer the North American Division Conference spent a day in hearing the pleas of some of the colored ministers of the Columbia and Atlantic Unions in behalf of the colored youth. It was thought best to try out the many propositions presented, or rather one of them, and from such, if successful, would eventually be established a school of merit where colored workers could be trained as ministers, teachers, Bible workers and for whatever line of Gospel work they would be efficient.

That it might be the least expense, we started with but eight grades, with an enrollment of seventy-three. Most of these had, of course, been attending the public schools and their parents hailed with delight a denominational school for colored youth. Inasmuch as here in the Baltimore Church, there were so many young people it was thought advisable to locate, temporarily, in the city of Baltimore, Maryland. We have more than been repaid for our trouble in going to the many extra efforts to make this school the very best we could under the con-

ditions. We have students from Delaware, one from Atlantic City, New Jersey, one from the eastern shore of Maryland, and at the present time we have received applications from other states as far north as Massachusetts. These applications have come without any solicitation, as this is the first report of the school that has been printed with the view of soliciting students. This year we have been teaching as far as the eighth grade, but beginning next fall, should nothing prevent, we will plan for ten grades and endeavor to add two grades each succeeding year until fourteen are reached.

At the present six teachers take charge of the classes, three full time and three part time. These last three teach cooking, sewing, art, needle work, etc. The boys, during the cooking class period, are given carpentry. Our conference brethren have visited the school and see the progress already made, and still greater possibilities are before us. All of our teachers are experienced instructors, having had public school experience before coming into the truth. Their whole hearts are in the school and their aim is, with the entire faculty, to make the school the very best possible.

With the many studies received in the public schools, tending toward Darwinism and infidelity, and with Satan snatching our youth from heart-burdened parents thru evil school associates and teachers with no deep spiritual experience, all our colored families of believers in the soon return of the Lord should hail with joy a strong school of this order. Another year or term we are planning for a dormitory to house our students from out of town churches. That this needed addition to our work can be made possible, we hope to hear early from those who will plan to send their children for the fall term. It is not too early now to write for all other information that may be desired. This school solicits only those who have a desire to train for some line of the Lord's work, and whose church Elder can recommend as those who can be trusted to put every minute of their time to the best advantage. All letters should be addressed to

GUSTAVUS P. RODGERS.

1714 Druid Hill Ave., Baltimore, Md.

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The greatest truths are the simplest; and so are greatest men. —A. W. Hare.



### Eggs, Their Use and Abuse.

EVERY one should understand that the laws of our body are God's laws, and when we violate these laws of life we bring upon ourselves physical suffering, mental anguish, and moral feebleness. Nature does not excuse ignorance. The Lord does not like to see humanity suffer. We bring suffering upon ourselves. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death." James 1: 13-15. In this text, it is clearly pointed out that disease and death are not sudden processes, but those of growth. We are not all alike, as we have not been brought up under the same environment; and even if we had, we very frequently develop some peculiar characteristics. One of these is a sensitiveness to eggs.

We will review the subject of eating eggs from the standpoint of the *Testimonies* and medical science. A good many years ago we were told that, "You place upon your tables, butter, eggs and meat, and your children partake of them; they are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save them. How high does your prayer go?" *Vol. 2 p. 362*. "Eggs should not be placed upon your tables. They are an injury to your children." *Id. p. 400*.

These with others, are strong arguments against the use of eggs. Never the less, they are true. In many instances eggs are as poisonous as some medicines. However this is not a rule, as we are told in a late testimony that, "While warning had been given regarding the dangers of disease thru butter, and the evil of a free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and are suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons." *Vol. 9. p. 162*.

You may say these statements conflict, but this is not so when we understand why they are injurious to some, and act as remedial agents to others. Eggs beside the regular food element

albumen, are especially rich in lecithin, which is classed as phosphorized fat, rich in phosphorus. This is what makes eggs a stimulating food, and may not be the best for children, who are well fed. "The average daily diet of a healthy man contains 75-225 grains of lecithin and this can be increased easily when patients can take an abundance of egg-yolk." It surely is better to eat these food elements from nature, than to use the commercial products, such as Hypophosphites and Glycerophosphates.

Mendal, in his recent studies of malnutrition, points out that eggs contain elements that are essential to growth.

Pellagra is a disease of malnutrition. It is not a new idea to feed Pellagra patients on eggs. I know of one physician who recommends his patients to take one half gallon of new milk and sixteen fresh eggs each day. I say "recommend," I do not believe that very many can eat that many eggs in one day.

Goldberg, the United States Government expert, recommends four eggs each day, and the free use of milk in Pellagra cases. While in a distinct disease of malnutrition, there are many cases of illness, not related to Pellagra, in which there is a touch of malnutrition, that are not benefited until a change of diet is made.

We are not so sure that these remedial agents that are found in eggs should be called "Vitamines," as some have called them. But we are safe in saying that in eggs we find some things which act as detoxicating substances, that help to correct many cases of malnutrition; and not only that, but a moderate use of eggs, which are healthy, supplies that which the system needs in health, and takes the place of meat.

It is well to remember that now and then we find persons who are very sensitive to eggs; that is, eggs act like poison to their systems. From recent laboratory tests the peculiarity seems to be in the blood. These persons, when they eat eggs or a small amount of them in pastry, may have one of the following phenomena of a gastro-intestinal disturbance, as asthma, epilepsy, and urticaria, or hives. At one of the late meetings of the Pediatric Society, it was pointed out that many children are sensitive to eggs and are quite frequently subject to the above symptoms.

Now, I think that we can see more

clearly how eggs may be injurious to some persons, and not to others. They supply the system with a remedial agent. They should be regarded as a stimulating food.

I want to sound a warning not to go to bakeries and buy cake and pastry, as they very frequently use eggs which are decomposed, to say the least. They doctor them up with chemicals and use them in their baking, and you cannot tell the difference by the taste. Know that your eggs are fresh and come from healthy hens.

It has been demonstrated that heat destroys the sensitive elements in eggs, so do not cook them until their remedial agencies are destroyed. Cook them slowly until the white is jellied. Any person who has educated his appetite until he can not eat an egg unless it has been fried in hot oil, turned and fried again, is to be pitied. This manner of cooking as has been said, destroys the remedial agencies and makes them hard to digest. It is essential that you study this subject for yourself; and that mothers watch their children.

A few eggs may be just the thing in certain types of malnutrition, especially if one is living on an impoverished diet, but now and then some one will not be able to take eggs and something else must take their place. Do not get the idea that because eggs disagree with you, or any of your children, that all should discard the use of them altogether. However the practice of allowing children who are well nourished half a dozen eggs a day is wrong, as the eggs are too stimulating. Remember the stimulating part of the egg is in the yolk. It is hard to find a medicine that will stimulate and nourish the system any faster than the yolk of a good fresh egg, whipped up in the juice of an orange or a little lemon juice.

What we must do is to study more and know for ourselves the things that are harmful, and those foods which will build us up and keep us in health.

M. M. MARTINSON, M. D.

Experience shows that success is due less to ability than to zeal.

The winner is he who gives himself to his work, body and soul.

Most of the shadows that cross our path are caused by our standing in our own light.

# GOSPEL HERALD

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## Oakwood Jottings

Elder Stephenson, Secretary of the Department, spent the time from the ninth to the eleventh of the month with us. His helpful and timely advice and instructions were cheering to all. He reports that he is well pleased with the progress at Oakwood.

Sister Brown and her staff of workers have taken up temporary quarters in the new laundry. They find it much more comfortable and suited to their needs than were the old quarters. The girls are all smiling over the change.

Elder W. H. Sebastain of Portsmouth, Virginia, wishes second-hand clothing and shoes for his mission work. Address him at 812 1/2 High St. Send a card announcing shipment.

Professor Jeys is working a large force in the printing department. Oakwood is gaining a reputation for first class work, not only among the people of our vicinity but also among our brethren at large. Many of our brethren would smile if they saw our modest equipment, but they commend us for our creditable work.

Among the visitors for the month was Professor Lyman of Atlanta, Ga., working under the auspices of the International Sunday School Association, who is leading a campaign to introduce into all Colored Schools and Colleges a regular system to educate Sunday School teachers. Many interesting and helpful suggestions were presented. All felt that much good is being accomplished by this important agitation.

Preparations for our lighting plant at the Oakwood School resemble a little

corner of a small city with telephone and electric wires. Brother Lewis is installing the system in regular workman-like order. It is up to date in every particular. By the opening of another year we hope to have the dormitories and Study Hall supplied with electric lights and this will add to the comfort of our students and will do much toward removing causes and danger of fire. The material used has largely been secured by Prof. Boyd in his late visit to some of the Northern Manufacturies.

Our second term of school is rapidly approaching its close. Examinations will soon be the order of the day. Earnest students are gathering up the dropped stitches and trying to make up for lost recitations, and work that was completed before they entered the classes.

Parents and guardians will be glad to learn that on the whole the students are doing excellent and creditable work.

The bi-monthly literary programs arranged by the various teachers, are proving both interesting and profitable. The students are encouraged, not only to creditably render some selections by other authors, but also to be original in preparing their parts for the programs.

Several pens of choice breeds of chickens are being sold from the poultry department this spring. These fowls are all of choice stock and are beautiful specimens. Oakwood has long been known for its fine stock of chickens.

Our chapel is taxed to its utmost capacity, every seat having been assigned. The dormitories are crowded. We are now operating to the fullest capacity possible. The school utalizes all provisions made in the past, and is loudly calling for larger quarters and more extensive provisions. Shall the plant now be enlarged to meet the further need of this growing institution?

Owing to circumstances which the publishers were not able to control the GOSPEL HERALD has been delayed this month. We are very sorry to have kept our readers waiting and promise to do our best to avoid a repetition of this occurrence.

Oakwood has already taken on an air of spring. The warm days last week saw the farm manager and his boys busy with mules and plows. Gardening has begun in good earnest.

Why not subscribe for the HERALD? Let us make it the very best paper of its kind. It is the only paper devoted by Adventists to the ten millions of colored people in America. It has the greatest message of all ages for its subject matter. Surely a few live agents could greatly extend its usefulness. Why should not every reader be a subscription agent?

Many more of our subscribers could also send items of interest that would increase the value of the paper. Send in your subscriptions and items.

The delay of publication enables us to report the completion of our term examinations. While these seasons are always attended by more or less anxiety, this one has been an unusually pleasant one. A few new classes have been formed, and other adjustments have been made, and now all have settled down for a strong and vigorous endeavor to make the closing term the most successful one of the year.

Oakwood now has a brass band of sixteen pieces under the leadership of one of our students from Memphis, Tenn, H. W. Gray by name. The boys meet each evening for practice and seem to be making substantial progress.

April 22-59 has been appointed as a national health week for the colored people. In addition to its "clean up" and "paint up" features, the week is to be devoted to lectures, programs, sermons, and other services in which the question of health is the principal feature.

The Oakwood faculty has voted to devote the chapel hours during this week to the consideration of this important branch of education in addition to the regular weekly lesson given by Miss Reeder. The teachers have been invited to join the faculty of A. & M. College in a neighborhood campaign to awaken an interest in this much neglected subject.

Would it not be an excellent plan for the members of our churches and companies to observe this time not only in clearing up around their premises, and encouraging and aiding others to do the same, but also to devote the Sabbath and Sunday night services to the public discussion of health, and invite their friends and neighbors to join them in a study of this question.