


GOSPEL HERALD



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Number 11

That Vacation

I've had a vacation said F. W. H.
A fine one, altho I've not left the place.
I merely vacated my worries and fears,
And at once became younger by fairly ten years.

I vacated my ruts, and began to enjoy
My regular humdrum, but useful employ.
It changed my whole outlook and vision of life,
And made them a pleasure instead of a strife.

I've had a vacation, not vacant, but full,
Enough of hard work to make it a pull.
The best of vacations for fat frame or lean;
A change of my seeing instead of the scene.

Hard work is no hardship, 'tis pleasure not pain.
A prayer with one's labors will rest him again.
The best of vacations a man could enjoy,
Such pleasures, such profit, I feel like a boy.

—F. W. HALLADAY

Oakwood Junior College



Students' Association

God's Purpose For Oakwood

TO THE JEWS God gave His message to be communicated to the nations of the earth until the plan of redemption should be heralded to the remotest parts of the earth. But they failed to come up to the standard which the Lord had set, and their failure in not giving the message that God had entrusted to them led to their captivity and finally their destruction by the Romans in A. D. 70.

The Romans, although not a Christian nation, were the instruments through which God worked to reveal His plan. It was at this time that Christ was born. It was before a Roman judge that our Saviour was condemned. It was a Roman cross to which He was nailed, and Roman soldiers parted his garments, that it might be fulfilled that was spoken of him by the prophet, saying, "They parted my garments among them, and cast lots upon my vesture." Psalms 22:18.

Now as God used these pagan Romans to accomplish His purpose in that day, He used the Dutch, Spanish, French, and English traders for a similar purpose between the dates of 1619 and 1808. Doubtless some will ask, "what happened between these two dates that makes them so prominent?" Well, my dear reader, it was between these dates that black men and women were imported and sold as slaves in this country.

No doubt you have shuddered as you have read of the privations and horrors that befell this benighted people during their journey from Africa to America, how that they were herded in ship holds like cattle, with scarcely standing room, and no place to lay their heads, how they died on these voyages by hundreds. Have you said to yourself while reading these reports that God must have forsaken this people. But my friend, God had not for-

saken this people. He was just working out a plan whereby they might be recipients of the last message of mercy, a people that were to be among that number that John saw on the sea of glass. But, like ancient Israel, our ancestors were to be severely persecuted, and shaped into civilized people. To do this it took from 1619 to 1863, nearly two hundred and forty-four years before they were emancipated.

But, my dear reader, what does this emancipation mean to us as members of the remnant church? Does it mean that we are emancipated from helping our unfortunate brethren, or does it mean that we who have had only a half century of training seek to know more than our teachers? Oh no, my brothers and sisters. God expects us to keep humble and undergo strict discipline, for unless we are good followers we will never make good leaders.

It was that we might be trained to help our fellows that God through His servants established the Oakwood Junior College, the only institution of its kind in the world where Negro youth can receive a hand and a heart education as laid down in the Bible. It is from this school that God is going to call young colored men and women to finish His work in the earth, and not until every colored believer does his part will the Lord appear in the clouds of heaven.

Now dear friends it is our privilege as believers in the soon coming of our Lord and Saviour Jesus Christ to give more time and money to the education of our children in order to train a body of efficient laborers to finish the work, that we may go home. So it is to you dear mother, and you dear father, that we as students appeal for help. Remember if you have made a pledge to help this institution it is made as unto the Lord and not to man.

RICHARD LOUDEN.

Pres. Students Association

October Eleven At Oakwood

FOR a number of weeks the Oakwood family has looked forward with a great deal of concern to the dawn of October eleven. This being the center of the colored work, special readings regarding this school had been prepared and sent to all the churches by the General Conference for the purpose of giving our people a better understanding of the work here and its needs. And as several thousand special *Gospel Heralds* had been sent out we felt it was a very important occasion. Believing the readers of the *Herald* would be interested in an account of the meetings held on this occasion, this report is given.

Just as the sun was sinking in the West on Friday evening and the sacred hours of the Sabbath drew near, the students at Oakwood were quietly marching to the chapel for their usual vesper service. The lesson for the evening was taken from Psalms 133, and special emphasis was placed on the unity and harmony existing among the children of Israel at the time Aaron was anointed as high priest. The earthly high priest was a type of Christ who was anointed for this service in the heavenly sanctuary after His ascension, or on the day of Pentecost. At this time the Holy Spirit was poured out on the believers who were "all with one accord in one place." We are living in the time when we expect to receive the Holy Spirit in the form of the former and latter rain, but before the Lord can give us His Spirit in its fulness, all sin must be put away.

At this meeting mention was made of the picture which appeared in a recent issue of the *Herald* showing a number of workers who have been students at Oakwood. One of the students stated in her testimony that it was due to the influence of one of these workers that she was here. When asked how many were here as a result of

the work done by these former students, thirty-five of those present arose. Thus the work grows.

One hour before the usual time for rising on Sabbath morning, and before the light of the morning had pierced the eastern sky, the tones of the chapel bell were heard echoing through the stillness that enwrapped Oakwood. This was a call for a special prayer and consecration meeting at five o'clock. Nearly the entire Oakwood family were present on this occasion and united in one single request for God's special blessing at this time, not only for ourselves, but for all the churches where the readings would be presented. Believing the Lord owns all the gold and silver, many prayers from consecrated lips ascended in behalf of Oakwood's needs and the needs of the people to whom the workers trained in this school are to be sent.

The readings prepared for the day were read by different teachers and students at the eleven o'clock hour. Several special selections of music were rendered during the service which gave variety to the exercises and were highly appreciated. After the last reading, the ushers were asked to take up the offering. There was no urging, but each one was asked to give of the means he had in accordance as he sensed the need. The members of the Oakwood family believe the Lord expects them to show in a material way their desire and willingness to help themselves in every way possible. The church here is composed principally of students, most of whom are working a part if not all their way through school and do not have very much to give as offerings. However, when the offering was counted, it amounted to almost eighty dollars.

At the Young People's Missionary Volunteer meeting just before the close of the Sabbath, Brother W. H. Lewis, who has recently returned from Africa, after seven years of service in the Dark Continent, related some of his experiences while there. The earnestness and zeal which these people manifest for the Master when they have received this message so dear to our hearts; and the sacrifices they make to give it to others, made a deep

impression on the interested listeners. At the close of Brother Lewis's remarks, Elder Bird announced the amount of the offering for the day, and added he believed Oakwood could make it one hundred dollars. After making this statement he deposited his second offering on the table. Others followed his example and soon more than enough to make one hundred dollars was given. For many this meant real sacrifice, but there is One who has kept an accurate account, and in the great gathering day those who have been faithful here will receive a reward which will far exceed anything the human heart can conceive.

Surely, "Prayer is the key in the key in the hands of faith that unlocks heaven's storehouse, in which are stored all the treasures of Omnipotence."

MARY M. DAY.

First Impressions Of Oakwood

*"Nature never did betray
The heart that loved her."*

IN THESE two lines of Wordsworth's the secret of my first impression of Oakwood is revealed.

The morning of September 22 I arrived at Huntsville, and for the first time looked out over the fields of sugar cane and cotton growing here in such abundance. I had not pictured Huntsville as I found it, nestled down beneath one of mother Earth's stately mountain ranges. It was indeed a pretty scene especially when lighted up by the rays of the morning sunlight.

That morning as I viewed the surrounding country which was well dotted with farm houses, I pictured Oakwood again. This time with a clearer conception, for I had heard that the College was situated on the foothills of a mountain, and the city could be seen from the College grounds. There across the valley I knew must be Oakwood. This beautiful valley could best be pictured by one more familiar with the surrounding country, so I will defer my picture.

To appreciate the beauties of Oakwood one must see from any corner of the campus the sun rise over Mount Sano. This mount-

ain lies behind Huntsville, sheltering the city on the southeast. After such a view you will see why Oakwood is a desired spot for one of our Colleges. Such a location, with this beautiful background, affords a place where one can be alone with nature, and hear her speak—hear God speak, and study the wonders of His creative power.

The Lord is greatly blessing the efforts that have been put forth to make Oakwood a strong factor in the promulgation of the gospel in this needy field. We can say with Jacob, "The Lord is in this place."

Our school is well filled with wholehearted, earnest, Christian young people who desire to fit themselves for a place of usefulness in the Master's vineyard. Are you going to help them? If so give of your money, lend your influence, and pray for the blessings of God to be poured out without measure; that the work may be prospered here as never before. The Faculty and Board of Oakwood are looking to you fathers and mothers to do your part. The success of our students means your glory in the end. The encouraging letter you write to your boy or girl will have its effect, and will help to make Oakwood a sunny place where angels will love to dwell.

O. E. THOMPSON.

Tithe, Its Sacredness

GOD requires "all the tithes", nothing less. Malachi 3:10. A blessing if returned; a curse if withheld. Verses 9, 10.

Interest required if any part has been withheld. Lev. 27:31.

No need of withholding when a blessing is pronounced. A curse will surely follow if we "rob" God. "A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come." *Test., Vol. 2, p. 661.*

The tithing system develops character, and manifests the true state of the heart. *G. W., Old Ed., p. 269.*

"Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—then there would be abundance to carry forward His work."

"Robbing God brings darkness upon the church."

"The tithe should not be used to cancel debts." *Vol. 6, p. 261.*

"All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against Him." *Vol. 3, p. 394.*

"Bring ye *all* the tithe into the store house." "Prove Me." "I (Jesus) will open the windows of heaven and pour (empty) you out a blessing that there shall not be room enough to receive it."

W. H. SEBASTIAN.

Missionary Volunteer Report

"I WILL cause the shower to come down in his season; there shall be showers of blessing." *Eze. 34:26.* This promise was fulfilled to us in two ways Sabbath, October 11, 1919.

Sabbath afternoon the Lord caused heavy showers to fall to water the thirsty earth, giving us our first rain of the season. Although the showers continued until the close of the Sabbath, the assembly room at Henderson Hall was filled with students, faculty, and neighboring friends to enjoy our Young People's program and vesperservice. Our Young People's leader, Brother C. T. Jackson, and secretary, Sister Maude Jackson, are quite active and faithful, and we are thankful to God for their efficient services.

"Our First Missions Among the Heathen," was the subject for our meeting. All joined in singing, "The Call For Reapers," to open the meeting. Brother Franklin led us in prayer. The lesson scripture, Isa. 52:1-10, was read by Brother Jackson and as the ninth verse was read, our hearts could not help but feel encouraged to labor for the heathen when we have God's promise of redemption for all who will receive him.

As we listened to "The Needs of the Foreign Field" as read by different students, we wondered in what way we could help to supply these needs. Sister Pons gave an interesting talk, "The Heathen," which was followed by another one, "The Call to Missions," by Brother

Palmer, after which we were favored with a solo by Brother Herbert Young.

The other shower of blessing was received when Brother Lewis told of some of his experiences in Africa. He spoke of the hot, rainy, unhealthful climate; the kind of houses they lived in; the animals they had to encounter; and the food commonly eaten. We were glad to learn that even among the heathen of Africa are found those that are vegetarians although they have not heard the Third Angel's Message.

He spoke of the dark chapters in African history, of the terrible curse of the slave traffic and the importation of rum. Then he told of the darker deeds of these benighted people in offering human sacrifices, and of the customs that prevail even in this enlightened age. When the chief dies many are slain to accompany him to the spirit land. These, with others who are buried alive, are thus sacrificed in their darkness and superstition. Brother Lewis told how on one occasion the Lord used him to rescue two unfortunate men who had been selected for such an awful death. They are now rejoicing in the message of Christ's soon coming.

Still another story that was very touching and appealed to all of us was told of a little boy; who, after having accepted Jesus, was severely beaten by his father every Sabbath for attending services. He took his whipping time after time without a whimper. Finally one day he broke down and cried. His father was so astonished to hear him cry that he stopped whipping him to ask why he cried. The boy told him that he was not crying because of being whipped, but because his father was so blind and could not understand the love of Christ. After that his father let him alone and became a Christian himself.

He spoke of one hardened old man who was a witch doctor, and another who used to be the executioner in the days when human sacrifices were offered, they are now rejoicing in the Saviour's love.

Brother Lewis ended his remarks by calling our attention to the marvelous love of God in giving His Son to die for us.

To close Brother Lewis' daughter, Alma, sang "Nearer My God to Thee" in the native tongue which we all enjoyed.

After the Young People's meeting, vesper service was conducted by President Beardsley. A call was made for reconsecration to the finishing of the work in the South. There was a general response.

At the end of our usual season of prayer we felt happy and grateful for the showers received, and as we went about our several duties we felt more determined than ever to be servants for the Master's use to help finish His work.

J. FRANCIS BAUGH.

The Purpose of Oakwood

Reprint from "Special Testimonies", Series B. No. 12x.

WITHOUT delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Alabama, and established an industrial training-school for colored students. I have often received divine instruction in regard to this institution, showing what manner of school it should be, and what those who go there as students are to become.

The students of the Huntsville school are to be given a training in many lines of service. They are to learn how to present the truth for this time to their own people. Not only are they to be taught to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not highly educated men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be greatly blessed. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through those who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,—the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

The Lord says I will take illiterate men, obscure men, and move upon them by My Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me. "Not by might" nor by power, but by My Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the sick at their homes, and talk and pray with the unwarned regarding the soon-coming Savior. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women during the days of His earthly ministry. He was a true missionary everywhere He went.

His followers are to go about doing good, even as He did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporters may win the hearts of many to Christ. In their unpretentious way they can help a class that ministers do not reach.

MEDICAL MISSIONARY WORK.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus Christ is our example. He came to the world as a servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there

should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This kind of work is to be brought into our schools as a part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

REDEEMING THE TIME

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And He expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort He will add His blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these persons, and of teaching them how to engage in the work of saving souls. When they go into the field, God will co-operate with them, and give them the victory.

We may keep so near to God that in every unexpected trial our thots will turn to Him as naturally as the flower turns to the sun. —White

Theater Peril

WHEN we make the statement that theater going is in direct opposition to the teachings of Christ and the Apostles, we are sometimes questioned, why and how? Let us see; a play must have something frivolous, sensual, an exciting amusement that ends up with some exciting murder or adultery. It may be a simple love story that may have a moral to it, but it ends up with sexual emotions in many who see it. At least it gives an evil-minded person a chance to start up a conversation which leads up to evil.

The play is written for the purpose of educating the sensual emotions in those who see it. This statement is well illustrated by a discussion between a national playwright, who designs plays and therefore has a good right to speak, and a bishop. The player said "now a bishop who goes to a theater and declares that the performance there must not suggest sensual emotions is in the position of a playwright going to a church and declaring that the service there must not suggest religious emotion. The suggestion, gratification and education of sexual emotions is one of the main purposes and glory of the theater. It shares that emotion with all the fine arts".

It is not such a hard matter for people to understand why we go to church. It is that we may have our hearts lifted up to God, and our minds spiritualized, so that we can control ourselves against sin.

The theater and its plays supply fun and amusements, but right here is the dividing line. When we say that the theater is the devil's play house, and the plays are the works of the flesh, as has been said. The keystone or center of it all, is the "gratification and education of sexual emotion". Therefore a child of God cannot go to the theater as its works are those of the flesh.

The emotions, impressions and insinuations of the evil songs, lewd gestures, the expressions and posture of most of the plays leave deep imprints on the brain cells which set in motion the very centers that man must control. They are designed for that very purpose. The

works of the flesh in the form of fun and amusement are the chief topics discussed.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of the which I tell you before, as I have also told you in the times past, that they which do such things shall not inherit the kingdom of God", Gal. 5: 19-21.

In every act of every play there enters some of the works of the flesh such as: reveling, hatred, strife, envying, murder and adultery. A play is not good unless it has some exciting features, works of the flesh. Man must do something exciting as God's spirit is not present in the theater, nor does one find angels there, but he can rest assured that the "arch deceiver" is there with his agents designing and managing all. The theater cannot succeed without the works of the flesh as they are seen in every act, and thousands upon thousands get their first impressions of evil at these places. Well has it been said; "Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hot bed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Evil songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drinks increases with their use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."

We are living in an age when the deceiver is practicing every deception to attract the eye and amuse

the mind, and a child of God cannot afford to be caught by such allurements.

M. M. MARTINSON M. D.

Never Say Fail!

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing,
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail!

With an eye ever open,
A tongue that's not dumb,
And a heart that will never
To sorrow succumb—
You'll battle and conquer,
Though thousands assail:
How strong and how mighty
Who never say fail!

The spirit of angels
Is active, I know,
As higher and higher
In glory they go;
Methinks on bright pinions
From heaven they sail,
To cheer and encourage
Who never say fail!

Ahead, then, keep pushing,
And elbow your way,
Unheeding the envious,
And asses that bray;
All obstacles vanish,
All enemies quail,
In the might of their wisdom
Who never say fail!

In life's early morning,
In manhood's firm pride,
Let this be your motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

—Selected

Nature has placed nothing so high
that virtuous effort cannot reach it.

—Quintus Rufus

Dress Reform

JUST how a Missionary Volunteer should dress is a vital question, especially in these days of prevailing iniquity. It is a source of gratitude to know that our God has been mindful of us, and has given us the Bible, a wonderful simplifier of all life's perplexities.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world." 1 John 2:15, 16.

When we consider expressions on the subject of dress as authorized by the inspired writers we can decide without very much trouble what should be the starting point and the limit of the Missionary Volunteer's dress. We will consider the question from several viewpoints, such as fashion, health, and simplicity.

Fashion, of which Satan, the adversary of the soul, is instigator, is an invention dishonoring to God. For the sake of fashion often health, calmness of spirit, and even principle have been sacrificed. Many a poor girl, for the sake of style, has deprived herself of sufficient clothing and paid the penalty with her youthful life, both physically and morally, which might have been serviceable to her Maker and man, had temperance in dress been practiced.

Some conclude that because God forbids the wearing of costly apparel and all unnecessary articles of clothing that He sets a goal for slovenliness and untidiness. This is not true. "Modest apparel" suggests plainness, neatness and that which is becoming, that which will solicit not only the respect of man, but of Heaven also.

Considering dress from a health viewpoint, we find that God desires us to be in health. But often health and bodily comfort are sacrificed for the sake of the beauty and pride of dress. Tight foot wear, tight waist bands, thin clothing and low collars have caused many to suffer from impaired health.

Simplicity of dress should also be emphasized. Although the dress

should be simple and modest, good quality and becoming colors should be selected. Loud ribbons, expensive hosiery and ties are not necessary. The money spent for such is needed for a better cause. Let each Missionary Volunteer who heard the subject of "Giving" during the Week of Prayer learn the lesson from the "Do-without Band" and get a blessing as did the little girl and the Doctor.

From good evidence we are forced to believe that it is one of Satan's definite plans to shorten days and destroy life through improper dress. We do know that he is the instigator of all wrong and perverted habits and holds the world spell-bound on dress. Shall not each Missionary Volunteer accept God's way and secure that character that will give him entrance into that assembly where "Dress" will not be the attraction, but each will be clothed in a robe of purity and righteousness.

MARY. L. MOORE.

Chattanooga Tent Meeting

THE tent effort by Elder Osterman began June 12 and continued eight weeks. The tent was located opposite the Post Office and near the Municipal Building, on the spot where Elder G. E. Peters, Union Evangelist, conducted his meetings the previous summer.

The tent was artistically arranged, and many remarked that it was the best kept tent they had ever seen. Brother W. H. Winston deserves a great deal of credit as tent master.

Mrs. Annie Cheshire of Atlanta, Ga., also Sisters Ora Hutson and Bessie Rich assisted in the tent meetings while doing self-supporting work.

The meetings were well attended, and much interest was shown. There were those who attended every night. Chattanooga is not an easy field, yet regardless of the many difficulties and disappointments, Elder Osterman held the interest of his congregation to the close of the effort. His subjects were well planned, and presented in a satisfactory manner.

Fifteen took their stand for the Sabbath, eight of whom have been

baptized and are now doing active work. The donations were about fifty dollars.

MRS. SADIE M. WINKLER, Clerk.

Colored Camp-meetings In Brief

SINCE I have written especially respecting the Arkansas and Carolina meetings, which have already appeared in some of our papers, I will not give them further notice here.

I attended all of our meetings save two, and those I did visit I could stay only a part of the time, except the Arkansas meeting.

MISSISSIPPI, AUG. 28-SEPT. 7

This meeting was held at Hattisburg. Elder Randall Johnson, State Evangelist, and his helpers had charge of the camp, which was well located in easy reach of our people, who gave good attendance nights through the week and Sunday evenings. Besides the Dining and Preaching Tents there were a few living tents on the ground, but most of our people stayed in the homes of the people close by.

GEORGIA, SEPT. 1-7

From Mississippi I went to the Georgia meeting, which was in charge of Elders Tate and Gemon, and Miss Anna Knight. The camp was located in a grove belonging to the Atlanta University. The state was well represented by our members, who lived largely in the homes of the people. The workers had planned for a good meeting. The best people of the city attended and were stirred on account of the clear-cut Bible truths laid before them.

TENNESSEE RIVER, SEPT 4-14

In the midst of the Georgia meeting I had to hasten to Jackson, Tenn., where the Tennessee River meeting had begun. Pastors Milton Young, and Oglesby, with their assistants, had pitched the camp in a most beautiful and inviting grove right in town. They had quite a number of tents located on the ground where most of the people camped. Elder Lawrence and Pastor Young had been conducting tent meetings in the city several weeks which had somewhat aroused the place and prepared it for the

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meeting, so there was a good attendance.

CUMBERLAND, SEPT. 4-14

To reach this meeting which was held at Knoxville, Tenn., I left Jackson before the meeting closed and hastened across the state to Knoxville. Elders F. A. Osterman and C. S. Lightner were in charge. The camp was nicely located among a good class of people. The meetings were well attended by our people, most of whom camped on the ground.

FLORIDA, SEPT. 11-21

From Tennessee I continued my journey to Florida to attend our large meeting at Orlando. The camp was pitched on the same spot it was last year. Elder J. S. Green, who had held a good tent meeting in Jacksonville, had charge. He was assisted by the workers of the state. While a few camped on the ground many attending stayed at homes in the city. It was a live meeting with quite a number attending. The people gave good attention to our message.

ALABAMA, SEPT 25-21

From Florida I went to the Alabama meeting at Birmingham, which was already in session before I reached there. The meeting was in charge of Elder J. H. Lawrence, Union Evangelist, Pastor Allison, and those helping them. They had their camp located in a large grove near the Terminal Station on one of the main car lines. There was a large number of our people present from various parts of the State. Elder Lawrence and Pastor Allison had been in the city most of the year holding meetings that had

stirred the city and added many faithful souls to the truth. We had a good attendance from the city.

The last camp-meeting was at Baltimore, it being the first colored meeting of the Chesapeake Conference. Elder M. C. Strachan, who is Conference Evangelist, Elder L. Muntz, Pastor Earnest Atkinson and their good assistants had the meeting in charge. They pitched their camp of thirty-six tents on a nice, clear spot, with a fine arrangement of the whole camp. There was a good attendance from the conference, with many visitors. Elder Strachan had just closed a very successful tent effort in the city which added about thirty-five believers to the large and prosperous Baltimore church.

Before the closing of the Baltimore meeting I hastened to the city of New Orleans, La., to fill an engagement with the church September 27 and 28, as there was no camp-meeting in the state for our people this year. I was surely glad to meet with them, for many of them had recently come to the truth. Elder King is in charge of the church and Mrs. L. C. Williams is teaching the church school. All branches of the work are alive and prosperous.

Our meetings were very well supplied with help in both the Southern and Southeastern Unions. Elder Lawrence, the Southern Union Mission Evangelist, and Elder J. G. Dasent, the Kentucky Mission Evangelist, attended the meetings in the Southern Union. In the Southeastern Union Elder G. E. Peters, the Union Mission Evangelist, on account of his effort at Charlotte, N. C., could spend only a few days at the Atlanta, Ga., meeting, but Elders Strother, Gemon and Dasent, and Miss Anna Knight assisted. Our Southeastern meetings were greatly blessed by having the good help and timely instructions from Elder William Guthrie, President of the Lake Union, and Professor J. G. Lamson of Hinsdale Sanitarium, Chicago, Ill. But in both Unions there were present, rendering every helpful service, local and Union Conference officials.

At all of these meetings our people

took on new spiritual life and renewed their allegiance to the truth, and gave freely of their means, dedicating themselves to the finishing of the work. W. H. GREEN.

OAKWOOD NEWS

Brother Burrows, Secretary of the Home Missionary work for Alabama, spent a day with us recently. He spoke to us on the Harvest Ingathering Work.

Dr. M. M. Martinson of Chattanooga spent some days with us recently examining our students. This was done in a very thorough manner. He also addressed our school family in the chapel. Doctor Martinson reports our students as a very healthy company generally, and says that we have a fine class of students.

Professor John C. Thompson, Educational Secretary of the Southern Union, and Professor Paul Bradley Educational Secretary of the Alabama Conference spent Sabbath and Sunday, October 18 and 19 at Oakwood. These workers spoke to our students in a very earnest manner and encouraged them to be faithful in improving present opportunities.

Professor O. M. John, assistant to Professor W. E. Howell, was a welcome visitor at Oakwood October three to five. The Professor spoke to our students in the chapel, visited our class rooms, looked over the farm and all other ways showed that he had a deep interest in the work at Oakwood. We were sorry that he could not remain with us longer.

Brother Curtis of the Southern Union Conference made us a pleasant call recently. His smiling face and cheering words always do us good.

Elder Videto and wife of Madison Tennessee, spent a week with us at Oakwood recently. He spoke each night to the students and teachers. We appreciated their visit very much and the good instruction which was given us. We hope they will come again.