

THE GOSPEL HERALD



Volume VII

HUNTSVILLE, ALABAMA, JUNE, 1911

Number 6

The Great Guest Comes

While the cobbler mused there passed his pane

A beggar drenched by the driving rain;
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of faggots bowed her back,
And she was spent with the drench and rack.
He gave her his loaf, and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wide—
In the big, dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray:

"Why is it Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice was heard:
"Lift up your heart, for I keep my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.



Sanctification

Our sanctification is God's object in all His dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word He has given us bread from heaven. He declares that if we eat His flesh and drink His blood we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it more easily understood, when it means so much? Why do not Christians open their eyes to see the work God requires them to do? Sanctification is the progressive work of a lifetime. The Lord declares, "This

is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into conformity with divine will?

As Christians we have pledged ourselves to realize and fulfill our responsibilities, and to show to the world that we have a close connection with God. Thus thru the godly words and works of His disciples, Christ is to be represented.

God demands of us perfect obedience to His law,—the expression of His character. "Do we then make void the law through faith? God forbid; yea, we establish the law." This law is the echo of God's voice, saying to us, holier, still holier. Desire the fulness of the grace of Christ; yea, long,—hunger and thirst—after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with an intense longing for this righteousness, the work of which God's word declares is peace, and its effect quietness and assurance forever.

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because he requires this, He has made provisions that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God."

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory we must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied, with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and digested, that it may become a part of the

life. Thus we gain eternal life. Then is answered the prayer of the Saviour, "Sanctify them through Thy truth; Thy Word is truth. MRS. E. G. WHITE.



The Need of the Hour

THE need of the hour is not only more workers, but the present company of workers need a new power from God manifested in all their efforts. We, as workers, are not ordained merely to bear fruit, and nothing more; but are ordained of God to "bear much fruit." The Father expects "much fruit" from his people, for the benefit of others, and for his own glory.

In order to be "much fruit" bearing Christians, we need a definite Christian experience, which includes:

1. A thorough conversion. "When once thou (Peter) hast turned again, stablish thy brethren." (Luke 22:32). Conversion follows repentance, and is logically preceded also by faith (a faith that receives Christ as one's sin-bearer and Saviour). This always makes one "as a little child" and results in the Holy Spirit working within, helping us to "establish our brethren."

2. The true Christian will confess Christ. "Every spirit which confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:2). Christ enthroned in the hearts of his people, so as to impart his nature and holiness to them. This is the essence of the mystery of Godliness. Whosoever truly "shall confess that Jesus is the Son of God, God abideth in him, and he in God," (1 John 4:15). "For with the heart man believeth unto righteousness." (Rom. 10:10). Saving faith is a matter of the heart rather than of the head. It is a "heart-grip" on the crucified and risen Lord, that brings a conscious deliverance from the guilt and condemnation of sin. After

such a deliverance, how can we stop one's "mouth from confessing" such a great salvation?

3. The true Christian has love for his brethren. "Beloved, let us love one another, for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love." (1 John 4:7, 8). We know God only as we learn to love him, for true love brings knowledge and fellowship. "If a man says, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." (1 John 4:20, 21). "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35).

4 The true Christian has the Holy Spirit. "Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit," (John 4:13)—which is a proof of the presence of God the Father, and the Son. The Spirit-filled life will help us to see what possibilities there are for us in the kingdom. When we have arrived at Pentecost and the Holy Spirit has taken his place in our hearts (Acts 2:3) and the fire of his presence has melted all the selfishness of our beings, we will begin to be much fruit-bearing Christians. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such [fruit, filled with love] there is no law." (Gal. 5:22-23). Just as soon as we bear this fruit, the long-looked-for, world-wide revival will be here.

George W. H. Broome

SOUTHERN UNION MISSION

Nashville, Tenn.

I AM glad to send my report to the Gospel Herald. Since my last report to the "Review," I have canvassed in Nebraska, Arkansas, Texas, Kansas, Kentucky, Alabama and Tennessee; and have sold several thousand copies of our small books. While engaged in this work, the president of the Tennessee River conference found me in Memphis and sent me to help the Memphis No. 2 church. Dec. 23, 1909, I went to Nashville to labor in behalf of the Nashville No. 2 church.

This church was first organized in 1894. They have been twice organized since, so that it is now sincerely hoped that they are "thoroughly organized" for aggressive and successful work for the Master.

Their enrolled membership had reached 56. By varied experiences and the recent reorganization, their membership is now 13. What has been accomplished since the writer came here may be briefly stated: number added to the church 15; number baptized 6, tithes paid \$568.60 other offerings \$317.54.

C. M. KINNY.

Mobile, Ala.

It is with us now as it is with several of our mission schools scattered all over the South. We no longer need seek for children to fill our schools, but we have to think of means to do justice to the mas-

ses that crowd into them. A new era has come for our mission school in Mobile. In the beginning we registered 35 pupils. Now, our March report shows 48 boys and 72 girls making a total enrollment of 120 children.

The oft-repeated reason of parents for bringing their children to us is, "We wish them to be under religious influence." They observe that those who attend our "Mission School" are very respectful; and more advancement in studies, specially of the Scriptures. Our attendance grew so rapidly that the work of wife and myself was largely increased and an assistant had to be added, in the person of Sister N. G. Everett. Her help is invaluable to the work here and our patrons seem to appreciate her mode of teaching.

We were favored with a visit by our field secretary Jan. 30, 1911. I will here quote what he wrote in our "Visitor's Register." "Found the school in a condition of health and aggressiveness. Perfect order prevailing and respect shown to teachers and visitors. Advancement in studies and especially of Scripture study is noticeable."

The General Secretary Y. M. C. A. of our city wrote in part: We were delighted to have the pleasure of visiting the Mobile Mission School and were very favorably impressed with the work the teachers are doing in elevating the ideas of the young children. We sincerely be-

lieve the Lord is in the plan and guiding these dear instructors in this work. The discipline and obedience of these children is wonderful; I am interested in the work, and trust I may be able to do something in the near future that will add to its promotion." We quote the foregoing, not for self-aggrandizement but that it may be seen that efforts here are appreciated by these not of our "faith."

We are grateful when we think of the love that prompted our brethren to establish our little mission school in this large city. We received two barrels and a box of clothing etc. from the "Mothers Association" of College View Neb., for which we return many, many thanks.

A tent campaign is planned for our city this summer and we solicit the earnest prayers of God's people that success may attend our efforts. W. A. S. HENRY.

Montgomery and Dothan

It was my privilege to attend the recent ministerial institute held at the Oakwood Training School. On my homeward journey I stopped over at Decatur for a few hours, and had an interesting visit with Brother and Sister Harris who are faithfully living the truth before the people around them.

Sabbath April 22, I administered the Lord's supper and in the evening about four o'clock, seven earnest believers were baptized. One of these was a Sabbath-keeper from Dothan who had stopped over on Friday, to spend the Sabbath, on his way home from the canvasser's institute that was held in Birmingham. He found us preparing for baptism and was just as willing to go forward as was the Ethiopian eunuch. The following Sabbath April 29, at 7 a. m. I had the privilege of baptizing another honest soul.

May 3, my wife and I left for Dothan where I am at present. Expect to pitch the tent on May 15 and hold meetings for four or five weeks. The workers who will form the tent company, are Elder Thos. Murphy, Brother and Sister A. Henry, Brother Chas. Wilson, Sister Josephine Montgomery and myself and wife. We need the earnest prayers of God's people that our labors may be crowned with success. GEO. E. PETERS.

We do not sail to glory in the salt sea of our own tears, but in the red sea of a Redeemer's love.

The Birmingham Institute

WE have just closed a canvasser's institute for the colored people in Ala.

The following are some of the testimonies given at the closing meeting.

I have been benefited by this institute, and by God's help, it is my desire to join the ranks in carrying the printed pages as soon as possible. S. S. GUILFORD.

I praise the Lord that it has been my privilege to meet in another "canvassers institute." I have enjoyed this meeting as I never enjoyed anything like it before. I praise the Lord for the blessings he has given me at this institute.

GEO. W. BROWN.

I feel greatly benefited by this institute. I know the Lord was with us. I have received great blessings from God and I know this is the best institute I have ever witnessed. The good things the Lord has given us have been encouraging to me. I shall return to my field with a double burden for souls. Isa. 6: 5-8.

I. W. PEERY.

I have been benefited by this institute. I am glad all the brethren seem encouraged and that they are preparing to leave with a burden for souls. There is no one like a faithful canvasser. I am glad to be a canvasser and have a part in this great work.

R. ROBERTS.

About five new canvassers start to work as a result of this institute and probably more later.

R. I. KEATE.

Fort Payne, Ala.

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New Orleans, La.

I AM sure that those who attended the institute at Oakwood March, 23 to April 12 are much better prepared to do aggressive work than ever before.

I spent several days with the people of Soso, Miss. on my way to New Orleans. The meetings were well attended. Several promised they would stand for the truth.

I have been talking of the institute and its good work since arriving home. It is very essential that all of our churches and even isolated members, should understand the importance of thorough organization, and so keep in touch with the Lord and with one another, that there be no divisions among us. Time is short; let us seek the Lord earnestly on our knees for more success in winning souls to the truth.

I am planning for a tent effort in New Orleans, when almost the whole city

is given to beer drinking, gambling, and pleasure seeking. May I ask your prayers, for an ingathering of precious souls?

Please give your addresses in the Gospel Herald, so we may keep in touch with each other. T. B. Buckner.

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Birmingham, Ala.

IT is with pleasure I comply with the request to make mention of the blessings I have received since my return from the institute. I am very grateful for the goodness of God to us in this work.

For a new school in a new and prejudiced neighborhood, it has prospered encouragingly. The Lord has blessed the hearts of the children in the study of His word daily. They all manifest an interest in the truth, and express their desire to keep the commandments, and enter in through the gates into the city. As a result of my spare moments in the homes of the people on Sundays and other days of the week, the Lord has blessed. Two of the children with whom I have reading in their home, are preparing to unite with the Lord's body this coming Sabbath. The mother also believes and may with little more encouragement take her stand.

There are others, men and women whom I am instructing to this end. The Lord is working with them. They are giving up their habits of tobacco and other harmful practises.

The work is commended by parents and neighbors.

VICTOR WOLTERDING.

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SISTER M. T. Cole, writes from Puyallup, Wash.

Please accept 25 cents in stamps to renew my subscription to the Gospel Herald, which is growing in interest, because the Lord is blessing all the workers in the office, also the institute lately held at Oakwood. All the testimonials are an inspiration. I am glad you had Brother Russell with you. Let us keep track of Brother Blake as he goes to new fields.

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PLEASE address all communications to and subscriptions for the Gospel Herald to 61 Lindsley Ave., Nashville, Tenn. Also make out all post office orders to the same address.

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"A BELIEVER does not perform good works to live, but he lives to perform good works."

GENERAL

New York City

I AM profoundly grateful to my heavenly Father for His providential deliverance of my life from death since last you heard from me. I got severely burnt from an explosion of gas in my home on March, 31 and feel that the Lord has saved me for a purpose, even to have a small part in the spreading of this message.

We are planning a bigger effort here this summer than we had last year. From all appearance the people are ready for the truth. We are preparing as best we know how to deliver the message. The presence and help of the Holy Spirit is very much needed in this work to perfect our feeble efforts, and we are helpless without this aid. I have secured the same lot I had last summer, and hope to put a larger tent thereon. I have been hard at work all winter, and have seen some very precious times with those who have been attending the lectures. A few are rejoicing in the message as the result.

We are hoping to clear off the second mortgage on our building as soon as possible, as we want to use the building for a sanitarium for the colored people in the North. I shall be glad to get all the help the readers of the Herald can give toward this needy enterprise. Send all contributions to the General Conference Treasurer, Takoma Park, Washington, D. C. and be sure to say for the colored work in New York City.

J. K. Humphrey.

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As God has Prospered Us

NOT very long ago I read a little account of a missionary meeting held among the negroes in the West Indies.

Three resolutions were agreed upon as follows:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

When the time came to carry out these resolutions, the people came forward and gave, some more and some less. Among those who came was a very rich brother, almost as rich as all the rest put together. He threw down on the table a small silver coin. "Take that back," said the man who was receiving and noting down the money. "That may be according to the first resolution, but it is not according to the second one." The rich man

took up his coin and angrily went back to his seat. Others kept coming and almost everyone gave more than he had offered. Finally he grew ashamed and went up to the table again and threw down a piece of money saying, "There, take that!" But it was given so ill-temperedly that he was told, "No, we won't take this. It may be according to the first and second resolutions but it is not according to the third one." And again he was obliged to go back and sit down. Finally, when nearly every one had given, and given liberally, the spirit of the Lord melted his heart, and again he went up to the table smilingly and gave a much larger sum than he had offered before, and apparently very willingly. "Thank you, Thank you!" said the man at the table, "That is according to all the resolutions."

It seems to me that the spirit of this little story is something that might well be passed on to others. For years we all gave something, but we are only now beginning really to give as God has prospered us. I don't know whether any are giving unwillingly or not; I hope not, but, at any rate, I feel like passing on to our schools the idea

enjoined in these three resolutions.

MRS. L. FLORA PLUMMER.

Go Out Quickly

THE ruler spoke these words to his servant. The needs were urgent. All things were ready except the guests. Supper came at the close of day. Such is the setting of the story used by our Saviour to teach the generation living in the evening of the world's career.

1. The servant is to go, not send, not shift or shirk the responsibility. How like the terms of the great Gospel com-

mission it sounds, "Go ye into all the world," and how one is instantly reminded of the angel in the midst of heaven, whose message is to go to every nation, kindred, tongue, and people.

2. The servant is to go out. No more preaching to the people near at home will suffice. Out from home and its comforts, out from friends and neighbors, out from loved ones and old associations. Like Jesus we are to go without the camp.

Like Abraham who went out not knowing whither he went, are we to lead the pilgrim life.

3. The servant is to go out quickly. In other ages, men were "hastened forth by

darkened corner of this poor darkened world will come streaming back those worn and weary servants who have gone out quickly at the Master's command. And, thank God, they will not come alone. With them they will bring brands from the burning, triumphs of the love of Christ. They shall come with songs, and everlasting joy upon their heads.

T. H. J.

How About Your Church?

IN 1907 a Missouri colonel and a Kentucky judge went on a midwinter cruise through the West Indies. Steam launches soon transported the tourists ashore, and the Negro guide, leading the colonel and judge around, lost no time in explaining the few public buildings.

"Dis heah am de Seven Day Advent church, sah," as they halted in a grove of cocoanut palms.

"Dey believe in workin' six days and restin' on the seventh, sah."

"Have you got a Baptist church here?" inquired the colonel, growing interested.

"Yes, sah, dat building' cross deway from Blue Beard's castle, dats de Seven Day Baptist church."

"What do they believe in?" put in the judge, again honestly seeking legitimate information.

"Why, de Seven Day Baptists," promptly replied the guide with the air of one who knows, "dey rest de whole seven days."

The two walked on in silence for a while, when the colonel who had been turning over his meager denominational knowledge, remarked; "Judge I ain't sure about it, but I believe we've got a lot of those kind of Baptists in Missouri.—*Exchange.*

An Acrostic

Speak not evil one of another. *Jas. 4 11.*
 Esteem others better than yourselves. *Phil. 2 3.*
 Hex not one another. *Ex. 22 21.*
 Every one members one of another. *Rom. 12 5.*
 Not envying one another. *Gal. 5 26.*
 Teach and admonish one another. *Rom. 15 14.*
 Have peace with one another. *Mark 9 60.*
 Don't judge one another. *Rom. 14 13.*
 And be kind to one another. *Eph. 4 32.*
 Your faults confess one to another. *James 5 16.*
 And let us consider one another. *Heb. 10 24.*
 Daily exhort one another. *Heb. 3 13.*
 Visit one another in affliction. *Matt. 25 26.*
 Edify one another. *Rom. 14 19.*
 Not provoking one another. *Gal. 5 26.*
 That ye also love one another. *John 13 34.*
 In honor preferring one another. *Rom. 12 10.*
 Serve another. *Gal. 5 13.*
 Tender hearted, forgiving one another. *Eph. 4 34.*
 Submitting yourselves one to another. *Eph. 5 21.*

A. J. H.

the king's commandment." How much more, now that the great supper time is upon us, and the last call is to be made. No more may men move slowly. Like Israel, we are to go out in haste, no time to wait for the dead to bury their dead; we are to go quickly out, compelling men by the mercies of God to come to the feast.

But the time will come when "They shall go no more out." The work will be done. The guests will be gathered. Then from every land, from darkest Africa, from China's distant shore, from India with her teeming millions, from every

Albany, Ga.

HAVING returned from Huntsville, Ala., I found the church working as usual for the salvation of souls. After the ministration of the Lord's supper by Brother C. G. Manns and myself, he went to Cordele, Ga., to encourage the believers. I went to Austell, Ga., and found the believers of good courage.

After spending five days there with them, I went to Athens, Ga., to look after an interest created there by Sister Emma Zook. As I looked over the field, I can say in the words of the Master, "The harvest truly is great, but the laborers are few." Let us lay aside the things of this world, for they are transitory, and work for the salvation of perishing souls.

We are now conducting tent meeting in Albany, Ga. We began May 7, with an attendance of over two hundred. I also ask the readers of this paper to remember the plea I am making for the meeting house in Macon. We have \$31.00 in hand, and pledges amounting to about \$60.00. R. E. WILLIAMS.

**Atlanta, Ga.**

THE work in Atlanta is onward, and I am truly thankful for the refreshing and strength received from the institute at Oakwood.

Immediately after the last meeting I in company with several other workers was on my way back to my field of labor. We all felt that "the King's business required haste" therefore put off with all possible speed to resume our respective duties.

I received a hearty welcome from those for whom I had labored, and the next day after my arrival, one of my former Bible readers called me up over the phone and made an engagement for a Bible reading. Another person, hearing of me, that I gave Bible readings in the homes of the people, got the persons to introduce her over the phone to me, and after a few remarks I made an engagement to call on her, and we began Bible studies at once. She invited a friend in, and we are having a most interesting Bible class.

In addition to the splendid work done by our mission day school and teachers, I am conducting a very promising night school in the same building in connection with my Y. W. C. A. work.

It is a mixed school; men, women,

boys, and girls, composed of those who work in the day. They are really working hard and making wonderful progress thus far.

My motto is, — "I am made all things to all, that I might by all means save some."

My hope and courage in the Lord is good, and I earnestly desire the prayers of all saints that God may bless the work here in Atlanta.

ANNA KNIGHT.

**Houston, Texas**

I KNOW that my brethren and sisters who knew me at the Oakwood School, will like to know what has become of me. I am in the field at work. I am pleading with God for the fullness of the Holy Ghost, so I can have power over wicked men.

When I left the school I went right into the canvassing work, and the Lord blessed me for the effort that I made to sell our good books.

Two years ago I was called to take up work with Elder Jones, in tent meetings. My work was to do Bible work from house to house.

I married a splendid Bible worker about eighteen months ago, and went canvassing again, and sold about \$250 worth of books in just a few weeks. We both over worked ourselves and were sick for five weeks. Then we were called to Houston to resume our Bible and tent effort, and by keeping very humble, and working hard the Lord has given us several souls for our hire since we have been here.

House to house work is the most successful way to get the honest ones, and to reach people that never go to church.

Let us do more of this kind of work.

E. M. GATES.

**Albany, Ga.**

WE are very thankful to God for the progress of the work in Georgia. The Life Boat Gospel tent is now located in Albany, Ga. She began sailing on May 7. Pray as we throw out the life line, that we may save some. The first night we had about 275 in attendance.

Georgia will have her first camp-meeting for the colored in July, at Macon, Ga. We are asking all to come. There are some of us who have never attended one of our camp-meetings, and such do not know what it means to attend. But you come and see for yourselves.

We will tell you later just what to bring from home, and just what to leave at home.

We are hoping to have with us in our camp-meeting, Elder J. W. Manns of Fla. and Elder M. C. Strachan of S. C. C. G. Manns.

**Detroit, Mich.**

THE progress of the work, during the past month has been a source of much encouragement to us. The Lord gave us many tokens of His abiding presence as we went forth to sow the precious seeds of truth.

Two weeks ago we completed a series of seven lectures on the prophecies, and their fulfillment. Each of these meetings was attended well; and the presence of the Lord gave great freedom in presenting these truths.

Two more precious souls have decided to obey God, and walk in the way of His commandments. Brethren, pray for these that their faith fail them not. There are several more right on the turning point. Beyond all doubt, some of these will soon be keeping the commandments of God.

We are of undaunted courage in the Lord, and in the power of his might. Pray for the work and workers here.

J. W. OWENS.

International Conferences

DR. BOOKER T. WASHINGTON, according to recent reports, is planning for an international conference in the interest of the Negro to be held at Tuskegee, beginning April 17, 1912.

All who are actively interested, or directly engaged in the work of upbuilding the Negro race will be invited to attend this conference.

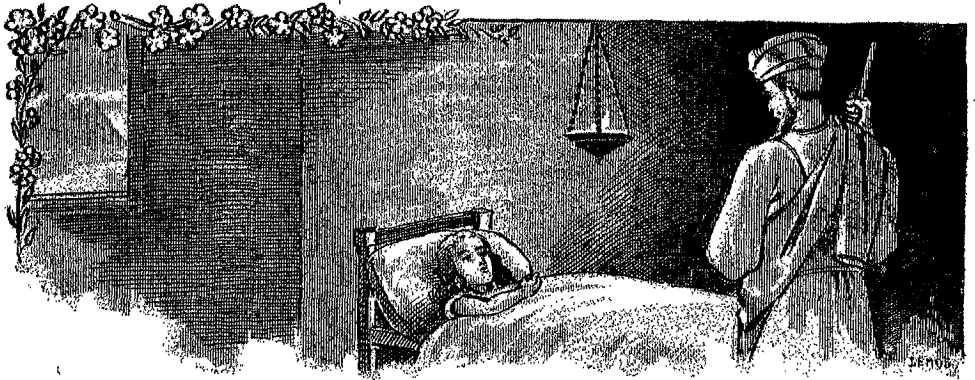
Dr. Washington says that such a gathering as this will offer the opportunity for those who are engaged in this work to become acquainted with one another's various methods of labor, and possibly some method of co-operation can be devised. A general exchange of ideas and plans in regard to organizing and systematizing the work should be very valuable and helpful.

The object of calling the conference at Tuskegee Institute is to afford an opportunity for studying the methods employed in helping the Negro people, and to see to what extent these can be applied to other countries. No doubt such a conference will prove a great help in this work.

"Seeing the Blood"

"Father, I cannot sleep? the Prophet's words
Ring in my ears; they fill my heart with fear;
For am I not the firstborn, and the one
On whom the destroying angel's shaft would fall,
Were not the token on the lintel found?
Thrice have I named the patriarchs; and once
The creatures great and small that Noah drove
Before him in the ark; but all in vain,
I cannot sleep. O father, art thou sure
The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell,
The fairest lamb of all the flock was slain,
And roasted then with purifying fire;
With bitter herbs and bread devoid of leaven,
In haste we ate the Lord's appointed feast.



"I cannot sleep. O father, art thou sure the blood is sprinkled as God gave command?"



"With trembling hand he snatched the hyssop, then himself applied the blood in eager haste."

Nor were the means of saving thee forgot.
Scarce was the yearling slain ere I gave word
For sprinkling of the blood upon the door.
Sleep, then, my first born; God's avenging one
Will see the signal, and pass over thee."

Thus on that dark night which God had chosen
For passing throughout all fair Egypt's land,
To smite on every side the loved firstborn,
Sparing not e'en the firstlings of the flock,
A Hebrew father soothed his restless child;
Restless himself, as now with girded loins,
Sandals upon his feet, and staff in hand,
He waited for that solemn midnight hour, [chain
When God's almighty arm should break the
That bound his people to proud Pharaoh's throne.

The bread unbaked was in the kneading-trough,
The scattered flocks were gathered in the fold,
And all betokened plans for hasty flight.
There was a thrilling silence in the air,
A quiet joy burned in the Rabbi's breast.
Joy that was not unmingled with regret,
At leaving thus his birthplace, though it was
A house of bondage, for the promised land.

The night wore on,
And yet again the pleading voice was heard:
"Father, sleep will not come; before my eyes
I see the angel pass, and at our door
Pause sadly, as though he wept to enter,
Yet dared not hasten unavenging by.
O Father, if the blood has been removed,
Or if the herd-boy heeded not thy voice,
Then never shall my weary eyes behold
The land of Canaan with its waving fields."
"Rest little one; faithful our Jared is
Not only on the side-posts of the door
Should be the stain, but on the one above;
So if some hungry dog should from its place

One token lick, the others would remain.
Sleep, my little child, for thou has need of rest;
The journey will be rough for little feet"

The anxious voice was silent; for in that home
Obedience reigned supreme, though not as yet
The law had sounded forth from Sinai's top.
With patience dutiful she sought to woo
Soft slumber to her long unclosed eyes.
Sleep came at last, but with it dreams of fright,
Wherein she tossed, and moaned, and oft
cried-out.

The midnight hour drew nigh; unbroken still
The darkness solemn hush; the child awoke
With a loud cry, "Father, I thought I heard
The cock's shrill crow to greet approaching morn.
My heart is beating with a sick'ning dread
Of danger near. O! take me to the door,
And let me see the red blood sprinkled there."

Lighting a torch, the father took
His firstborn in his arms, and bore her forth—
Started and paled to see no paschal sign,
No warning that their door should be passed by!
With trembling hand he snatched the
hyssop, then

Himself applied the blood in eager haste.
A long sigh of relief escaped the child;
Almost before he placed her on the couch
Sweet sleep had fallen on her heavy lids;
Nor when that "great cry" rose did she awake.
That agonizing wail of man and beast [sealed,
Reached not her ears, with drowsy slumbered
And at the dawn they bore her, sleeping still,
Away from Egypt's darkness and despair.

Christ, our Passover, is slain for us;
The "blood of sprinkling" for our sins is shed;
Have we the atoning sacrifice applied?
Made sure our entrance to the promised land?

—Lucy Wade Herrick

A Trip to a Star.

"LET us suppose a railway to have been
built between the earth and the fixed
star Centaurus", said the lecturer. "By
a consideration of this railway's work-
ings we can get some idea of the enor-
mous distance that intervenes between
Centaurus and us.

"Suppose that I should decide to take
a trip on this new aerial line to the fixed
star. I ask the ticket agent what the
fare is, and he answers:

"The fare is very low, sir. It is only
a cent each hundred miles."

"And what, at that rate, will the
thru ticket one way cost?" I ask.

"It will cost you just \$2,750,000,000,"
he answers.

"I pay for my ticket and board the
train. We set off at a tremendous rate.

"How fast," I ask the brakeman,
'are we going?' "Sixty miles an hour,"
says he, 'and it's a thru train. There
are no stoppages.'

"We'll soon be there, then, won't we?"
I resume.

"We'll make good time, sir," says the
brakeman.

"And when will we arrive?"

"In just 48,663,000 years."

—Selected.

Philadelphia, Penn.

THE work is onward in Philadelphia,
though it is a steady, slow plodding every
day work, from house to house, sowing
the seed of love, and while we do not see
any great inflow as yet, we are not dis-
couraged. Our faith is strong in God,
and we are pressing the battle to the gate.

I baptized four April 8 who were taken
in at the organization, and there are eight
or ten others who are keeping the Sab-
bath, but have not joined us as yet, but
will in the near future. Pray for us and
the work here. T. H. BRANCH.



At the Water Edge.

Baptism at Oakwood

SUNDAY April 16 will be long remembered at Oakwood, not because it happened to be the day called Easter, but because on that day, twenty students were baptized.

This was the culmination of a revival wave that began as far back as the week of prayer in 1910. During the time of the ministerial institute it was plainly manifest that the Holy Spirit was busy at his work and that several of the students were yielding in a definite way to the Lord. It was planned to have the baptism during the institute; but later developments showed that the hindrance was providential. Others, who at that time were not fully decided, yielded to the Lord, and were ready when the day finally came. The different parts of the field were represented as follows,—

B. W. Abney, S. C., E. N. Lewis, S. C., Isadore Evans, S. C., Oscar Robinson, S. C., Agnes Cook, N. C., Milton Speer, Ala., Tazwell Buckner, Ala., Ella Pruitte, Ala., Anna Pruitte, Ala., Sie Green, La., Ola Longware, La., Louise Lawrence, Tenn., Evalena Sharp, Miss., Henrietta Kincaide, Miss., Chanie Rowe, Miss., Ella Roberts, Miss., Carrie Furman, Fla., Edna Bryan, Kans., Mary Fears, Ark., Randall Johnson, Okla.

These as will be observed came from ten different states, from fields widely separated, but are here united in the message. Thus twenty of our young people separated themselves from the world, and, renouncing allegiance to the kingdom of this world, by this solemn act yield themselves to become

members of the heavenly family—to be sons of God. The elder of the church, brother F. W. Halladay, officiated. The day was bright and beautiful, as the picture shows.

T. H. J.

The Fate of the Apostles

St. Matthew was martyred in a city in Ethiopia.

St. Mark was dragged through the streets of Alexandria in Egypt, till he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John, after having been put into a caldron of boiling oil at Rome, and receiving no hurt, died a natural death at Ephesus, in Asia.

St. Peter was crucified at Rome, and, according to his request, with his head downward, thinking himself unworthy to die in the posture in which his Lord had died.

St. James the Great was beheaded at Jerusalem.

St. James the Less was thrown from a pinnacle of the temple and beaten to death with a fuller's club.

St. Philip was hanged against a pillar at Hierapolis, a city in Phrygia, till he expired.

St. Thomas was pierced through the body with a lance at Corarandel, in the East Indies.

St. Bartholomew was flayed alive.

St. Jude was shot to death with arrows.

St. Simeon, the zealot, was crucified in Persia.

St. Andrew was nailed to a cross from which he preached till he expired.

St. Matthias was first stoned and afterward beheaded.

St. Barnabas was stoned to death by the Jews at Salamais.

St. Paul, the great apostle to the Gentiles, was beheaded at Rome by the tyrant Nero.

Such was the fate of the first preachers of the Gospel of peace, according to tradition and the best accounts we have of their end, and truly they were "sent forth as sheep among wolves."

Jacksonville, Fla.

I AM glad to report progress of the work in Florida once more. Since my return from the institute, I have been doing Bible work in the city. Quite a few are very much interested.

Before going to Huntsville, I held a series of meetings with this church for ten days. The church has aroused to work, and as a result of their work and earnest prayers, four persons have begun keeping the Sabbath, two men and their wives. The field here seems ripe and ready to be worked.

I will pitch my tent here in a few days if the Lord is willing. I ask the prayers of all for the work here. The work throughout the state is progressing.

J. W. MANNS.

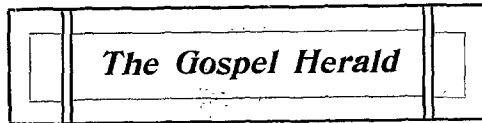
THIS is the day of God's long-suffering, but the judgment day will be the day of the sinner's long-suffering. Here the cords of patience do, as it were, tie the hands of vengeance; but our Sampson may be roused, and break all these cords, and then woe be to all the Philistines.

Hattiesburg, Miss.

MY work here has been a success.

When I began this school I opened with three students. This looked very discouraging, but by fasting and prayer the Lord has wonderfully blessed the work, and we have an enrollment of 38 bright students, of whom I feel proud. Regardless of the obstacles we have come to the top of the ladder.

L. J. ESTERLING.



PUBLISHED MONTHLY BY THE

North American Negro Department

Huntsville, Ala.

*The Oakwood Manual Training School,
Printers, Huntsville, Ala.*

EDITOR: A. J. Haysmer. Associate Editor: T. H. Jeys. Editorial contributors: M. C. Strachan, F. R. Rogers, T. B. Buckner.

Entered as second class matter at the postoffice at Huntsville.

Price Per Year, 25 Cents.

Farewell to Oakwood

WEDNESDAY morning, May 3, in company with my family, I left the Oakwood School for a new field of labor.

After spending a short time in visiting friends, I expect to connect with the Lornedale Academy in Ontario, Canada.

Having been connected with the Oakwood School for nearly seven years, and having learned to love both faculty and students, it brought feelings of sadness to bid adieu to these dear friends.

At the last chapel exercise which we attended I urged the students to become rooted and grounded in the truth, and be able to go out and tell others of the message in an intelligent manner. In thus doing they may be able to help finish the great work entrusted to God's people.

It brings a great degree of satisfaction to know that the work falls to those competent to carry it forward. Professor Boyd is now principal of the school, and he is taking hold of his duties in a manner which begets success. Elder Jeys leaves the presidency of the South Carolina conference to become the Bible and English teacher in the school. Brother Jeys will also be the office editor of the Gospel Herald, and with his former experience in these lines, he will be able to render valuable service to our publishing work at Huntsville.

Though I may assume new duties I shall not lose my interest in the colored work, and I pray that great blessings may come to the work and workers.

My permanent address will be Lorne Park, Ontario, and I shall be glad to hear from any of my friends in the South.

W. J. BLAKE.

To Our Correspondents

PLEASE find your April Gospel Herald and read the first poem once more. The title is, "Boil it Down." We wish to make our little paper better month by month. Please help us. If you can tell on one sheet, what you ordinarily write on three sheets, you will have done yourself, the paper, and all our readers, a great favor. This does not mean that you must not write. We are very anxious for your articles and reports; and if you cannot boil it down, send it on and we will do the boiling. Perhaps a few suggestions to you as to how, will be in place.

Look thru your article and see if you have not in different parts, practically told the same thing twice. If you have, draw your pen thru one of the statements.

Don't say "I want to thank the Lord for his blessings." Say, "I thank the Lord." Do not waste paper, ink and time in writing such a statement as this,—"Let me tell you about," etc. Instead of that, start in at once and tell whatever you wish to say.

Do not say "I lead five dear souls down into the wave, and buried them with their Lord in baptism." Say, "I baptized five persons." The more facts you can crowd into few words, the better the article, usually.

Do not use a big word if a small one can be readily found that will express your thought.

If you are engaged in tent work, do not write about the "mammoth pavilion." Just say tent, and everybody will know what you mean.

Lastly, do not take offense at this article but consider that it is written with the desire to help.

T. H. J.

Oakwood School Notes

Mrs. C. J. Harris returned May 22 to the school, from her recent trip to Fairland Ind.

Professor Boyd now occupies "Oaklawn," the cottage recently vacated by Professor Blake.

Professor F. W. Halladay and his band of student carpenters are daily hastening to completion the new orphanage.

In noting arrivals at the school, we would not fail to mention the little daughter who came to the house of Professor Williams May 21.

ELDER Charles Thompson, president of the Southeastern Union Conference, called at the school recently, on his way from Nashville Tenn, to Atlanta Ga.

Notwithstanding the dry weather, the fruit from our strawberry patch has been abundant, and is of superior quality. Ready sale is found for all our surplus at the stores in Huntsville.

Brother W. E. Strothers and wife went recently by invitation to Columbia S. C. to connect with the tent effort there. He is missed at the school and in the printing office, and we shall gladly welcome him when he returns in August to resume his work and studies at Oakwood.

Professor W. H. Williams has accepted an invitation to connect with the Southeastern Union as secretary and treasurer, and left on the night train May 16 for Atlanta Ga. Professor C. J. Boyd will act as business manager. We are sad at Brother Williams' departure, but glad that the Southeastern Union can secure so capable a worker for the office in Atlanta.

T. H. J.

Georgia Camp Meeting (Colored)

THE above meeting will be held in Macon according to the decision of the committee, beginning June 29 and continuing until July 9. This will be the first camp meeting ever held in this conference for the colored department, and it is earnestly desired that every one who can possibly do so, attend. Begin now to plan, come on time, and remain thru the entire meeting. These annual convocations are in the providence of God and are designed by Him to bring us rich showers of blessings. To receive these blessings, we must place ourselves under the cloud.

We expect Elders M. C. Strachan, J. W. Manns and others from the Union Conference and the Huntsville school.

Church elders and leaders are requested to make special efforts to have their churches and companies well represented.

Tents will be supplied at a reasonable rate and meals will be served on the grounds.

Come and bring the children and enjoy the feast of good things from the Master's table.

Plans are being made to conduct a canvassers institute in connection with this meeting.

C. B. STEPHENSON.