

# THE GOSPEL HERALD

Volume X

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Number 6

## Oakwood

COMMENCEMENT week at Oakwood this year was pleasant from beginning to end. Many things contributed to this happy condition.

Prominent among these is the fact that a goodly number of our students who have been with us thru the year are planning to return to us at the end of the summer's vacation. There is seen in the student body a desire to be of use and a blessing to some one else.

Elder T. H. Jeys preached the baccalaureate sermon Sabbath, May 23. The class reception came on Sunday following. The graduating class rendered their program on Monday evening, and commencement exercises came on Tuesday, May 26. Elder S. E. Wight of Nashville, Tenn., delivered the commencement address. It was an excellent presentation of the theme.

We hope to give a liberal synopsis of it, as well as extracts from some of the commencement addresses of the graduates.

As we bade farewell to so many, a shade of sadness was mingled with our joy, for we cannot help but think that we shall never more meet in exactly the same way again. Hope and courage was reflected from all faces, but with all this was the tell-tale tear that revealed the under tow of sadness.

Following we give the names and courses of the different graduates.

## MINISTERIAL

Rudolph T. Newball, Old Providence

Island, Columbia, South America.

Walter E. Strother, Chattanooga, Tenn.

## ACADEMIC

Tazwell J. Buckner, New Orleans, La.

## NORMAL

Ethel Lee Williams, Yazoo, Miss.

Mary Elizabeth Bostic, Macon, Ga.

Mary Belle Winston, Louisville, Ky.

Robertha O. Randolph, Greenville, Miss.

## BLACKSMITHING

Louis Napoleon B. Smith, Mountain Creek, Ala.

English Glenn Simons, Ridgeway, S. C.

## CARPENTRY

Luther J. Williams, Yazoo, Miss.

Milton William J. Spear, Mountain Creek, Ala.

## SACRED MUSIC COURSE

Certificates from the Sacred Music

Course were granted to Naomi Emily Warnick, Zanesville, O., and Agnes Elizabeth Cooke, Tryon, N. C.

Thus closes another year. We look forward hopefully to the coming year. A number of our present students will be returning, and already inquiry is being made with reference to the coming year by several who desire to become new students.

There is room for those who wish to come for business. We advise those who are looking for easy times and no work, to look elsewhere.

But to those who wish help to success, we extend a hearty welcome.

As teachers in the school, very naturally we take a very deep interest in the prosperity of our students as they go forth to their work during the summer vacation. They should think little of their difficulties, except to study the best way to meet and surmount them. We bid them farewell, with the wish that they may prosper in every properly chosen ambition.



Our Mission School

## NURSES

Naomi Emily Warnick, Zanesville, Ohio.

Syrene Evelyn Simons, Ridgeway, S. C.

Industrial Certificates were granted to the following students,—

## PRINTING

Tazwell J. Buckner, New Orleans, La.

## AGRICULTURE

Archie Tandy Gossom, Gherkin, Ky.

### The Jonah Sign

It is held by some that Christ must lie in the grave three full days and three nights, or 72 hours. The conclusion is not necessary from the premises. The text upon which the argument is based is Matt. 12:40. The statement is quoted from Jonah 1:17. But this does not prove that Christ was to lie in the tomb seventy-two hours.

#### Three Days and three Nights

The expression "three days and three nights" does not necessarily mean seventy-two hours. The new Testament writers did not so understand it. The term, "three days and three nights," "after three days," "three days, night or day" are expressions used in the Bible not always signifying a period beginning with the first minute of the first day and extending to the last minute of the third day, but taking only a portion of the first and third, including of course, all of the second. In Gen. 42:12, we read that Joseph put his brethren in ward *three days*. The word "day" is here used in its broad sense, covering both the light and dark parts. This is equivalent to saying three days and three nights. They accepted the proposition that Joseph made to them, and on the third day his brethren departed with their sacks filled with corn.

Jeroboam said to the people in these words, "Depart yet for three days, then come again to us." 1 Kings 12:15. The same expression is given in 2 Chron. 10:5. In accordance with this arrangement the people returned on the third day. So all the people and Jeroboam came to Rehoboam on the the third day.

These statements show that the expression "three days" "after three days," and "on the third day" are synonymous terms.

Thus we see it was a custom of Bible writers to use these phrases to signify a period less than seventy-two hours.

#### Heart of the Earth

We have no proof that the heart of the earth means the grave. In fact it does not mean grave. The heart is the part nearest the center, as the heart of a tree, heart of a country, etc. Christ was not buried in the center of the earth. The expression then, must be figurative. The comparison, remember, is between Jonah and Christ. Jonah was in a living monster that carried him from place to place at his own will. So

when Christ was in a corresponding condition "in the heart of the earth," he was not merely in the grave, the tomb but under the control of a living power. Taken figuratively "the heart of the earth" is used to represent the inhabitants of the earth. "Give ear, Oh earth." Isa. 1:2.

There are at least nine scriptures which declare that he will rise on the third day. The betrayal, trial crucifixion, all are included in the events of the three days. Matt. 16:21, Matt. 17:22, 23, Matt. 20:18, 19. Mark 9:31, Mark 10:33-35, Luke 18:32, 33, Luke 24:7, 20, 21, 46.

It will be noticed in these scriptures that his being given over into the hands of sinners "into the hands of men" "the hands of the Gentiles" is made prominent with the other events. All this time he was "in the heart of the earth," under the dominion of wicked men.

W. E. STROTHER.

### The Abrahamic Blessing

#### No. 2

IN my last article I called attention to the fact that the blessing of Abraham must come on the Gentiles (and that means all people who are not Jews) thru Christ.

"Why" says one, "Abraham is a Jew; and what have Christians to do with the Jews? Did not the Jews reject Christ?"

Some of them did. Rom. 3:3, but Paul tells us in the same verse, that their unbelief did not make the faith of God without effect. Paul was a Jew, and says also that he is of the seed of Abraham, but he believed and taught Christianity with so much zeal that Governor Festus told him that he was mad (or crazy) but King Agrippa, who understood the Scriptures much better than Festus, said that Paul almost persuaded him to be a Christian. Acts 26:24-28.

But Paul was not the only Jew in his day who accepted, and believed in Christ, there were thousand more. Then we must never lose sight of the fact, that God committed the gospel to the Jews. Rom. 3:1-2. Christ told the woman of Samaria that salvation is of the Jews. Jno. 4:22. In plain words, he meant that God gave salvation to all people or nations, thru the Jews.

Just as soon as we accept Christ, we become the children of Abraham, Gal. 3:20, and are built upon the foundation of

apostles and prophets, who were all Jews. So you can see very plainly, dear reader, that Christians are all one in Christ Jesus whether they are Jews or Gentiles. Gal. 3:26-27. Why is it then, that Christians always charge the Jews with rejecting and crucifying Christ?

Well my brother, there is a misunderstanding some where. The Jews who rejected and crucified Christ were not the true Jews. Rev 3:9. In fact, the unbelieving Jew has never been counted among the children of God. There was a division among the Jews in regard to Christ, but many of the Jews accepted Christ, Jno. 11:45. The gospel is the same to all nations, whether they be Jews or Greeks. Rom. 10:12. Now you can begin to see why the scriptures positively say that they which are of faith are the children of Abraham—that the blessing of Abraham might come on the Gentiles. Gal. 3:7, 14.

We must have the same faith in Christ that Abraham had to get the blessing. Gal. 3:9. It may seem strange to some to say that Abraham, and Moses both were Christians, and really believed in Christ, (tho they both lived many hundreds of years before Christ was born to us) but it is so nevertheless. Jno. 8:56-58, Heb. 11:24-26. It is becoming to Christians to be careful how they speak against the Jews, the offspring of Abraham.

T. B. BUCKNER.

#### Decatur, Ala.

IN many ways we have had manifestations of God's love during the past month. The Lord is working mightily for his people in this locality.

We met and planned for salvation of souls. The little company of believers went to work, and as a result, people are attaching themselves to us. In our little church, there used to be vacant seats but visitors are now using them, some of whom are interested. We pray that these may accept the truth.

C. A. BLACKWOOD.

#### Where Is She?

WE have received at the GOSPEL HERALD office an order for our paper to be sent to Mrs. Amanda Meeker. No post office nor state is given. Will Sister Meeker please write us giving these? On receipt of the information we will gladly send the paper as requested.

**Sanctification**

SOME term it a "second blessing;" meaning by this that after a person is converted he must then be sanctified, which is another blessing he receives from the Lord.

The Lord does bestow blessings over and over again upon those who seek him with the whole heart even after they are converted, or "born again," but this should not be confused with sanctification. A manifest endowment of the Holy Spirit will always bring joy and gladness.

The sanctification that is taught in the Scriptures begins at conversion and ends when an individual departs this life; hence it is progressive. That is what is meant when we are admonished to "grow in grace." I might illustrate the matter by a peach. As soon as the blossom drops off we see a little thing which we call a peach—a real peach—but it is no larger than the end of one's finger. As the time passes it expands until it is full grown. But it was just as perfect a peach when it was first seen as it is when it is grown and ripe. The growth is from within.

So it is with sanctification. When a person is first converted he is as verily sanctified as he can ever be. Were this not true how can a person be saved if he should suddenly die following his conversion? For no unsanctified persons will ever enter heaven.

A newly converted person has nearly everything to learn in the way of righteousness; but he has taken on the yoke of Christ, and is willing to obey every requirement of the Lord as fast as he learns it. This is all the Lord requires. Matt. 11:29. As he learns and obeys he grows in sanctification; but it would be impossible for him to grow in that he did not possess. His heart is pure and these are the only ones the Lord has promised to admit into His presence. "Blessed are the pure in heart; for they shall see God." Matt. 5:8. At no stage of one's Christian experience has he become more than this. However, by refusing to walk in the light as it comes to him—as he learns it—one can become impure in the sight of God, and hence lose his sanctification.

When one is converted, as stated above he is sanctified, and hence, as far as the motives of his heart are concerned he is Christ-like; but by studying the Word of God, the Bible, he learns to

shape his outward conduct in harmony with its principles. This constitutes spiritual growth, or progress in sanctification—being sanctified thru the truth, the Word. John 17:17; 1 Pet. 2:1, 2.

J. W. DANCER.

**Jacksonville Church School**

THRU the unfailing care of the Master we are brot again near the end of a school term. He has been my strength and helper. The enrollment is about fifty. We are busily preparing for the closing, which will take place May 25.

I have spent many pleasant hours distributing tracts, giving Bible readings, visiting the jail, etc. Such work is real happiness.

On one occasion in giving a reading on the Sabbath question and after I had explained the subject, the lady said: "I see what you mean by keeping the Sabbath, but I love my good old Baptist church. Whenever I am ready to make a change I will let you know." It reminds me of the text which says: "There is a way that seemeth right unto a man, but the end thereof is death." It is only when we walk in the light of God's word in whole-hearted obedience that we can be sure of the reward of the faithful.

The children seem to be much interested in the Word, and have learned many chapters. We have organized a little society called the "DO RIGHT" club. It meets every Friday p. m. and at each meeting we have written reports of work done during the week, stories are read of children in dark heathen lands, etc. At the close of each meeting whenever it is possible old "Little Friends" or some kind of papers are distributed. They are always anxious for Friday to come.

F. M. PALMER.

**Miami, Fla.**

MISSIONARY report for quarter ending March 31, 1914.

We are new believers and we have not fully acquired the habit of reporting. However, we are doing aggressive work and already have won a few new converts. Our list of officers is as follows:—Miss Malvina Butler, president; Mrs. Julia Nesbitt, vice president; Mrs. Catherine Hylor, treasurer; Mrs. Nettie Johnson, secretary; and Mrs. Francis Curray assistant secretary. The report for the past quarter is given below, but it repre-

sents only a small part of the missionary work done by our members.

Letters written	12
Letters received	3
Missionary visits	42
Bible readings	6
Papers sold	22
Papers mailed or lent	21
Books lent	11
Tracts given away	40
Hours of Christian help work	1
Articles of clothing given away	8
Number of meals provided	7
Offerings to city poor	\$1.35

MRS. NETTIE JOHNSON.  
Sec.

**Jacksonville, Fla.**

MISSIONARY report for month ending March 31, 1914.

Letters written	32
Missionary visits	66
Bible readings	98
Subscriptions taken	18
Papers sold	25
Papers mailed and given away	77
Books sold	10
Books lent	14
Pages of tracts distributed	17099
Hours of Christian help work	108
Articles of clothing given away	62

J. P. PEGUES.

**Chattanooga, Tenn.**

MISSIONARY report for month ending April 18, 1914.

Number of miss'y visits made	467
Hours of Christian help work	327
Number of sick persons assisted	52
Number of treatments given	13
Number of meals provided	16
Articles of clothing given away	27
Tracts lent or given away	309
Copies of our papers received	152
No. papers lent or given away	65
No. books lent or given away	2
Retail value of literature given	\$5.90
No. missionary letters written	39
No. of letters received	19
No. of periodicals sold	\$1.30
Retail value of literature sold	\$7.22
Bible readings or cottage meetings held	205
No. attending Bible readings	118
Children brot to Sabbath school	7
Amount collected for missions	\$2.90
New converts added	2

MAGGIE M. CLARKE.  
Sec.

### Talks to My Students

#### *The Divine Nature*

WHEN Peter wrote, "That by these ye might be made partakers of the divine nature," he was contemplating the Christian's hope. To serve God simply that we may "get a home in heaven," or escape the punishment of hell, is only the lowest of incentives, and forms but a part,—and a small part—of the motive that should and does move the Christian to action.

When man sinned he lost more than the garden of Eden, his life, and his temporal property. He lost his likeness to God. No more like Him, Adam was not at ease in His presence, and when the voice of God was heard in the garden, guilty man, no longer in harmony with his Father, hid from sight.

The hope of mankind rests in the promise to put enmity between the devil and the seed of the woman. This enmity is nothing but the implanting of the divine nature. As grace begets in the man the new experience, as the heavenly alchemy works, as the mysterious process progresses, little by little the divine desires are felt in the soul, the god-like attributes are experienced in the life, the divine nature becomes natural.

Then shall we not praise God for the enmity that he lets us feel for the corruption that naturally would reign in our hearts. We may take this as an evidence that the Lord is faithfully doing the work for us that he promised to do.

#### *Obedience*

The divine nature is one of obedience. The Lord Jesus exhibited it in his earthly life. He learned obedience by the things that he suffered." Any kind of religion that does not beget obedience, is not the genuine. The child who seems to be religious but who is disobedient to his parents has not learned what the divine nature is. The student who professes to serve God, but who is not careful to set an example of strict respect for all authority, has yet to learn that "To obey is better than sacrifice."

The world is full of people who have not learned obedience and who know not how to teach it to their children. Disobedience to parents is listed as one of the sins of the last days. But shall not those who are candidates for eternal life, and who hope to be associated with the Lord Jesus Christ thruout eternity, learn this most desirable and lovely trait of character?

### *Order*

Closely allied to the grace of obedience is that of order. In heaven all is perfect harmony. When the Holy Spirit brooded over the abyss, that which was without form and void, at once sprang into orderly life and regularity. Similarly, those into whose empty, dark, and disorderly hearts the Spirit of truth shines, will at once respond to heavenly influence, and order regularity will characterize their lives.

If they have been in the habit of getting up late or keeping unseasonable hours, if they have been irregular in habits of study or work, if their rooms have not been kept neatly, if a careless haphazard way has been seen in their habits, the presence of the Spirit that brot order and neatness out of the void, will do the same when received into the life and heart.

### *Work*

Jesus said, "My Father worketh hitherto and I work." It is one of the marked attributes of God to be busy with useful labor. Satan's perversion of what was intended to be a blessing is to cause men to hate work. The one who is constantly trying to avoid it is entertaining a false idea of the divine nature. Those in whom is implanted the heavenly character will welcome that which to them is natural. In these closing days of earth, when all heaven is interested actively, how busy should those be who hope soon to be with angels, and who for 1000 years will be attending to the most stupendous task of book auditing that has ever been known. If the divine nature has come to us truly, we shall become industrious, and shall love to be so.

Do you say, "I thot religion consists of love, joy, peace longsuffering, goodness, &c."? Well, yes, it does, but these blessed attributes cannot be cultivated without the positive virtues of obedience, order, and industry. Believe me, there is not much real love in the heart of a girl who will lie abed and let the mother get breakfast. There is no genuine joy where the heart is filled with disobedience and disorder; no peace if we disagree with work; no goodness unless we are good for *Something*.

If we hope to be like Him, we must "See Him as He is," while still in this life. Let us then behold Him; and beholding Him, we shall be changed into His image from glory to glory."

T. H. J.

### Three Soliloquies

#### SOLILQY No. 1

My brother thinks that this is so,  
And I think that the way.  
And he has told me what he thinks,  
And I have had my say.

Of course he thinks that I am wrong  
But I am right, I'm sure.  
Yet he will never be convinced,—  
No use to argue more.

'Tis not so much to quarrel about;  
I think that he would yield,  
Except he hates to give it up,  
And let me hold the field.

Why can't he see that he is wrong?  
Why is he stubborn still?  
A man who wanted to, could see,  
But then he never will.

I am determined what I'll do.  
I'll never yield an inch,  
But stand for my side of the case,  
And never move nor flinch.

#### SOLILQY No. 2.

What is it? peevish selfishness?  
Or is it Christian zeal?  
Is my poor selfish heart deceived  
By what I see and feel?

And if it all were turned around  
And if my tastes were his,  
And his were mine, would I still hold  
The question as it is?

Or would my zeal begin to wane  
If his desires were mine?  
Would our community of taste  
Make me to error blind?

The human heart is hard to read,  
It cannot well be known.  
How shall I judge his mind and heart?  
I'm not sure of my own.

#### SOLILQY No. 3.

How helpless! blind! how dark the mind  
How filled with selfish pride!  
Dark as the tomb the gathered gloom  
Which reigned and ruled inside.

And all along my heart was wrong,  
No matter what he did.  
My wholly blind and selfish mind  
The truth completely hid.

And tho he may have gone astray,  
And failed in duty, quite,  
'Tis plain to see, 'tis not for me  
To try to set him right.

But yet I fear my brother dear  
May stumble at my sin.  
For him I'll pray by night and day  
And try to bring him in.

What is this zeal that now I feel?  
How glad my heart, and light!  
Ah! now may I, with trembling, try  
To set my brother right! T. H. J.

### Mental and Divine Healing

**W**E are informed that nine tenths of the diseases from which men suffer have their origin in the mind. Worry, despondency, and fear exert a depressing influence upon the body. They interfere with the normal function of every organ and cell. They are disease-producing.

Jesus recognized this mental element in cases brought to Him; for before healing the palsied man of his physical ills, He said: "Son, be of good cheer; thy sins be forgiven thee."

To keep His people in health, the Lord says: "Fret not thyself," "Rest in the Lord," "Let not your heart be troubled," "Peace I leave with you, My peace I give unto you." Again, "In everything give thanks: for this is the will of God in Christ Jesus concerning you,"

To His church Jesus said: "Fear not, little flock," and, "Say to them that are of a fearful heart, . . . Fear not." And again, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

We must recognize that repose of mind plays an essential part in the restoration and maintenance of health.

Fear breeds disease. Job said: "The thing which I greatly feared is come upon me." When an animal has rheumatic pain in a joint it does not worry about it. When a man has a pain in one of the smaller joints, he begins to worry, and look forward to the time when that may extend to another joint and still another, and when finally every joint will be stiff and he will be a hopeless invalid. His fear undermines his health and retards recovery. It has much to do in bringing about that which he feared.

When epidemics rage, many are stricken down with them and die who might live were it not for their fear. It is said that the Maories of New Zealand have implicit confidence in what the doctors say. When they tell a patient he will die on a certain day, the patient prepares for it, and death actually occurs as a result, in many instances.

David, when stricken down with sickness, said: "I shall not die, but live." There is no doubt this conviction hastened his recovery.

A woman by mistake once took her medicine out of a wrong bottle, which she supposed contained prussic acid.

She knew something of the dangerous nature of the drug and the symptoms which were associated with prussic acid poisoning; and as result, all the symptoms she looked for developed, and she died. After death, it was discovered that the bottle was wrongly labeled, and that it contained a very harmless remedy.

I recall a patient I had who was troubled with insomnia. He begged me for an opiate to which he had been addicted. Fearing the man would become insane, I said: "I will mix you up something that will help you." I went into the pharmacy and mixed together some simple syrup and common salt, and instructed the nurse to give it to him. He took it in the prescribed doses, and shortly afterward went to sleep, and slept nearly all night. He came to me the next day and said: "Doctor, I have taken a great many kinds of sleeping draughts, but this one is the best I have ever had," and wanted to know what it was. I told him, and then tried to show him that his trouble was chiefly mental.

Faith in a worthless thing, or faith in error brings results. We must recognize this, or we shall be in danger of being deceived; we shall attribute the marvelous recoveries which we will witness to divine healing, when they are really mental healing. The devil will deceive the very elect on this point if possible, for many who are healed will be saying: "Lo, here is Christ, or there," when Christ has nothing to do with these restorations. They are cases of mental, and not divine or miraculous healing. We must not confound mental healing with divine healing. There is danger of ascribing to God that which is wrought by evil agencies.

I have known patients who had been unable to walk for months and even years, healed instantly.

Such was the case with a young woman who had been for several years confined to an invalid's chair. One night there was an alarm of fire, and she was instantly healed. She was able to run downstairs as fast as any of the patients.

I remember a man who had lost his speech. He had been to the most noted specialists in Europe and America. One day one of my associate physicians came rushing into my office and said: "Kress, come quickly! One of my patients is

dying!" The man appeared to be at the point of death. I felt his pulse, and found it quite normal. I flicked him on the cheek and said: "Stop that!" He opened his eyes partially, and mumbled something. Then said my associate, "Say 'One.'" He said "One." "Say 'Two.'" He said "Two."

He was able to talk when he got up.

He was cured on the last day of his stay at the sanitarium. It was no miracle.

Mental healing should not always be associated with God's work. Much of the healing in answer to prayer that has been termed divine healing, is really mental healing, and not miraculous healing. The same results may be obtained by Christian Science, or by foolishly sending around among friends, handkerchiefs that are supposed to have been blessed by prayer, or any other deceptive thing. *Mental healing may be associated with God's work, or it may not. It may be of God, or it may be of the devil.*

In the last days, Satan will work "with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a strong delusion, that they should believe a lie." 2 Thes. 2: 10, 11. —D. H. Kress, M. D. in *The Present Truth*.

### An Appeal

**I**T has been about fifteen years since the colored work was started at Norfolk, Va. During this time, we have paid from \$48.00 to \$72.00 a year for rent. Surely, if this amount could have been used on a small house, neat and tasteful, more souls would have been added to the church.

The building that we are renting is not in a good location. We pay at Portsmouth \$120.00 a year for rent. If buildings could be purchased at these places at a reasonable place, will you help us?

In the Testimonies, vol. 9, pages 28, 29, we read, "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for him in every city and village." Again, "Let the colored believers be provided with neat, tasteful houses of worship."

In vol. 9, page 57, we read, "Has not your money been entrusted to you to be traded upon wisely, and put out to usury,

**South Carolina**

**A**t present I am in Charleston, S. C. The work here is progressing nicely. Brother W. H. Maynor is elder of this church.

Sister W. H. Maynor has charge of the mission school with an enrollment of 40. God is blessing her in her work.

As a result of her school work, five of her students are converted to the truth.

Leaving Charleston on March 13 I visited Aiken, S. C. Here we have a division of the Johnston, S. C. Church, a company of seven. They are of good courage in the Lord and are looking forward to the time when they can have a tent meeting.

The work is progressing at Johnston. The brethren have taken a fresh move to put up their church building. They have paid for their lot. We will kindly thank those of our brethren who will help to put up this building by sending their donation to South Carolina Tract Society, 821 Fourth St., Columbia, S. C.

New ones are coming into the truth at Columbia from time to time. The membership of this church is about 70. They are getting ready to build. Brother B. W. Abney is elder.

I spent a blessed week with the church at Spartanburg. We had some spiritual meetings. The Lord came in and convicted hearts of sin, and sins were confessed and put away. We believe that Achan was put out of the camp and God came in and gave us blessings of inspiration to do what God says.

My stay was very short with the Darlington church, Brother Abney had just closed a ten-night meeting, and they all were of good courage in the Lord.

He reports one new Sabbath keeper as the result of his meeting.

From Darlington I went to Florence, S. C. ten miles away to look out for a tent location. Here we will hold meetings this summer, beginning about the first of May.

The Lord blessed me in finding a very good spot. Brother Abney and I will work together.

From this place I returned to Charleston. Found things moving very nicely. They were looking forward to the communion service which was one week from time the of my arrival.

We appointed a week's prayer meeting and sought God for his blessings. We were truly blessed with the outpouring of the Holy Spirit. Souls were con-

verted to God, Last Sabbath, April 4, I baptized 14 persons and added them to the Charleston church, making a total membership of 51.

C. G. MANNS.

**Baltimore, Maryland**

**T**HE colored brethren of the Chesapeake conference are looking forward to this summer's work in tent, hall, and church efforts to double their membership in this part of the field. At this time the most urgent need is good strong consecrated workers to connect with the work as self supporting missionaries.

The city of Baltimore where a strong tent effort is being planned, has a colored population of 90,000. In this conference there is not one regular colored canvasser and there are 275,000 colored people in it. We invite those who have a deep burden for their people, to come to this conference and help to win souls to the message of truth. That these who will come may get acquainted with the city, the conference brethren will furnish rooms free providing these will assist in the tent work at night and sell magazines or books for the rest of their support. Some years ago when this conference had colored colporters they earned excellent livings and had rich experiences. And the out-look to-day is just as bright. In vol. 9 we read on page 207, "Among the colored believers there are many who can labor to advantage for their own people, . . . workers to whom the Lord has given light and knowledge and who possess capabilities of no mean order. Will these who in humility feel that God has given them a knowledge of the truth and a burden for souls go work to-day in the vineyard of the Master?" Can any refuse to take up the grandest work in the message, that of missionary colportage and remain indifferent to this call of "come over and help us"?

The Chesapeake conference needs more colored believers, more colored churches. This will mean more of our people saved into the kingdom.

The time is fast coming when we must pitch the tent and we are anxious that those to connect with this work will write at once to Elder R. T. Baer 1611 Ellamont Street, or to the writer, 1901 Druid Hill Ave., Baltimore, Md.

GUSTAVUS P. RODGERS.

**Nashville, Tenn.**

**T**HE church here is in better condition both financially and spiritually, than it has been for a number of years. All seem to have a mind to work, and show great willingness to do whatever they can to advance the cause. We are pushing the magazine work. One of our members, Sister Francis Hart sold over 100 of the April issue of the Watchman. Some months she far exceeds this.

We distributed 400 of the Religious Liberty number of the Watchman also.

Our mission Sunday school work is on the move with sister Fannie Scott behind it pushing.

I received an invitation from the principal of the school for the blind to speak to the students and visitors Easter. I talked on prayer, taking as a basis for my remarks, Matt. 21: 21-22. They all showed a lively interest from the start, and expressed themselves as being highly pleased. They extended to me a standing invitation to speak for them. The principal stated that she is especially interested in knowing something about the symbols of Revelation and Daniel.

We indeed have a great work committed to us. Well did the prophet of old say of the remnant of Jacob, "they shall be in the midst of many people as a dew from the Lord, as the showers upon the grass."

R. JOHNSON.

**Columbia, S. C.**

**T**HE work in this city is onward. The church is alive and the members have seen the importance of cooperating with the ministry to finish the work in this city. Some are using the "Family Bible Teacher" in this missionary work. They lend No. 1 today, and after the people have read it, they call and lend No. 2 and so throughout the series. This has opened the way in different homes for Bible study.

The church set apart a fast every Sabbath for a number of weeks that the members might be awakened from that lukewarm condition of the Laodicean church. As a result the church has revived and can see that living, and professing the message are two different things; and that the former is the real thing. Through their consecrated effort some have been compelled to both acknowledge and accept the message of warning, yet we know that there is greater work still the Lord is waiting to do



thru the consecrated efforts of this church.

I held a ten days meeting in Darlington with the church there. Some new ones took their stand for the truth and others were so convinced by the Holy Spirit that they had to confess that this really is the truth. I believe they will soon accept the same.

One man is planning to come to Oakwood this year to prepare to become a worker. Brother Abrams is getting ready to canvass.

My wife is now in Indiana spending a few weeks with her relatives, so I am left alone at present. B. W. ABNEY.

### A Job For All

THE Lord is blessing the colporters in this part of the field. We are as electricians wiring or putting in fixtures in a large new building. When every light in the building is fixed, the switch is thrown on and the whole building is lighted at once. So will it be when the printed pages are scattered unto the uttermost part of the earth. The grace of God shall direct the minds of the people to them and they will see.

I am having good success and believe it is because I stick to the work. I delivered more books and took more orders the last three weeks than any two months previous.

The young people especially should have a part of the load to lift, so every one of us should begin to hold up our own and not let the other fellow lift for us. If so, he may get our reward. One may say How? Where? and When shall I work? Ans.—Canvass in Kentucky this year. These five words answer every question. Why in Kentucky? Because it is more densely populated, has less colporters than any state in this union conference, and is the only state in the South that has but one colored colporter, so you see here is where you are needed.

Our field agent is now looking for workers, and any correspondance addressed to Mr. H. E. Beck, care of Ky. Tract Society, Nicholasville, Ky., will reach him.

We are selling to all classes of people. One of the workers sold to the Governor of the State, and I sold to a blind man.

Now if God has opened the heart of the blind to buy books, how much more will he open the heart of those who can read for themselves! SIE H. GREEN.

### Ellisville, Miss.

OUR mission schools need consecrated teachers with a good, practical education,—those who are thoroughly filled with the Spirit of the Lord, and who are not afraid of the people, but will go boldly to them and tell of the third angel's message in a meek and humble way. They must go into the homes and give them truth with a smile and leave with the same smile. This is the first step to success in our mission schools.

We have connected with our school some lines of industry. For the girls we have dress making and hygenic cooking. For boys we have shoe making, harness and umbrella mending, and basket making.

In the early days of our school at Yazoo City, Miss., we had these industries taught in the school and we soon had a membership of about fifty and since this line of work has been neglected we have sometimes failed to reach our people.

The Lord thru his servant says, "Educate, educate, educate the youth." It is thru the youth that the doors are open for you and me to do good Bible work.

Is there any brother or sister who can donate to the Ellisville mission a good set of tools for shoe mending and harness and umbrella repairing, also a sewing machine? When this line of work is started again our work will come where it ought to be. We are to be the head and not the tail. My courage is good in the work of the Lord. We hope to have baptism some day soon.

P. J. JOHNSON.

### Pine Bluff, Ark.

I AM very glad to be back, into the field. My wife spent five weeks in the sanitarium, at Little Rock. She underwent a very serious operation. She is getting along very well now, tho she is far from being well. She still has a burden for the work, and will take up the magazine work soon.

Sister Katie Baker, the last teacher of the Devalls Bluff school, is also in the work with us here in Pine Bluff. She has several children for a mission school.

We had an inspiring little institute for the colporters of this city. Six of them are out in the field taking order for a summer delivery. Several more are planning on taking up the work soon.

Our company is small, but the most of them are home missionary workers. We have no church building here.

We are seeking now for a nice place to hold our meetings. We can use clean tracts, or Signs of the Times and most any other of our good papers and would be very thankful to get them. We would pay postage if necessary.

Brother A. F. Harrison, G. C. Jenks, and Elder J. W. Dancer were the leaders in the colporter's institute.

Please send all papers or other mail for us to E. M. Gates, 610, E. 17th St., Pine Bluff, Ark. E. M. GATES.

### A Thrifty Negro

UNDER the above caption the Itta-bena Times of Leflore County, Miss., pays a compliment to one of our brethren, brother Charles Ruffin. In answer to inquiries made by Southern Railway officials, brother Ruffin prepared the following statement which was published in the paper.—Ed.

"Charles Ruffin hands us the following report of his crop on fifteen acres:

Cane	\$120.00
Sweet potatoes	125.00
Peanuts	75.00
Cabbage	12.00
Tomatoes	9.00
Beans	7.00
Irish potatoes	5.00
Navy beans	10.00
Turnips	20.00
Corn	100.00
Black-eyed peas	6.00
Sorghum	6.00
Watermelons	22.00
Sunflower seeds	2.00

Seventeen bales of cotton estimated at \$55.00 per bale \$935.00  
Total \$1,454.00

Ruffin is receiving a number of compliments from various sources and it is predicted that if his example were followed by others, this country would soon be even more prosperous than it is."

### North Texas Camp-meeting

THE colored camp-meeting will be held in the city of Waco. Let all of our people plan to be present. The usual boarding accommodations will be provided.

Bring the necessary furnishings for camping. Bring Spirit-filled hearts, ones prepared to win some one for the Master.

M. G. NUNES.

## The Gospel Herald

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If a cross appears in the circle, it indicates that your subscription has expired. We cordially invite you to renew.

### Note and Comment

**W**e do not expect to encourage pride, either in ourselves or others, for pride is wicked and goes before a fall, but we do take considerable satisfaction in our mission school, a cut of which is seen on the front page. These are children of our near-by neighbors, together with the children of our own orphanage family.

Each winter the children of the neighborhood are gathered in and taught by members of our normal classes. No charge is made for tuition. Thus we are trying to be of practical help to those nearest us. Thus too, our normal graduates get their experience and training that will qualify them to go out elsewhere to conduct schools among their people.

The teacher at the right is Ethel Lee Williams of Mississippi. The one at the left is Mary Elizabeth Bostic, of Macon Ga. Both of these graduate from the Normal course this year. Their names will be found elsewhere in this number among the list of graduates.

Our canvassers' institute this year was a decided success. A goodly number of our boys and girls will go out thru the

summer to earn their scholarship. Brethren Cole, Davis, Wilson, and Fulbright were with us, and their instructions, and enthusiasm were much appreciated by all. The old long-entertained notion that the colored people can not sell books is rapidly fading. It is seen that with careful training, a successful work can be done.

Elder A. L. Miller, president of the Alabama conference, paid the school a short call during the canvassers' institute.

Our saw mill has lately been in use to get out the framing for the new church building now in process of erection at Huntsville.

About two years ago, Brother W. E. Strother left Oakwood at the call of the South Carolina conference, and has been working in that field and in the Cumberland mission since that time. When he left he was within three weeks of his graduation from the ministerial course. The school takes much pleasure in welcoming Brother Strother back, to graduate with the class of 1914. He returns to the Cumberland to continue his work in that field.

Have you ever seen the little book of poems called "Old Poems for Young People"? These are poems gathered from a variety of sources, elevated in tone, and are literary gems. None are put in to fill up space. In fact the editor found his hardest task in knowing what to reject. In the preface, the compiler says,—"Who cannot think back to the days of childhood and remember how some little verse has strangely moved and impressed the mind? And who would not like to see the old words once more? This little volume is an effort to supply the want."

The price is only 25 cents. Sent post paid on receipt of price. Address GOSPEL HERALD, Huntsville, Ala. Send stamp for sample pages.

Our printer boys have just finished a new ten-thousand edition of the little tract "Land." The sale of this little leaflet is remarkable. It is still good and will do good wherever used. The price is only 35 cents per 100. Address GOSPEL HERALD.

Believing that "honor where honor is due" is proper, we mention the successful performing of several surgical operations by Dr. Caldwell, our school physician. Dr. O. C. Godsmark of Chattanooga has helped in these.

Sabbath, May 16 was a day of blessing

at Oakwood. On that day 18 students were baptized. Their names follow.

Willie Lewis, Greenville, Miss. Richard Wilson, Vincennes, Ind. Ralph Dickson, Orangeburg, S. C. Herbert Greene, Savannah, Ga. Arthur Horne, Empire, Panama. Joel Young, White Plains, N. Y. Isaac Woodward, Atlanta, Ga. Lawrence Cartwright, Natchez, Miss. Murdine Delt, Atlanta, Ga. Irene Williams, Albany, Ga. Willie Mae High, Memphis, Tenn. Nellie Woodward, Atlanta, Ga. Gladys Henry, Montgomery, Ala. Lillian Tillman, Memphis, Tenn. Alma Dickson, Orangeburg, S. C. Rebecca Dickson, Orangeburg, S. C. Lulu E. Roberts, Newberne, Ala. Walter Granberry, Memphis, Tenn.

### Atlanta, Ga.

**O**UR Mission at 209 Greensferry Avenue closed its eighth school year with appropriate exercises Monday night May 18.

The exercises were attended by a large representative and appreciative congregation of the patrons and friends of the neighborhood. On Tuesday following, most of the pupils, in company with their teachers and friends, had a pleasant outing, after which they returned to the school room and were served with simple refreshments.

This has been a hard year for our school work in some respects. Both teachers were disabled during the year.

First Mrs. M. J. Tate underwent quite a serious operation, and for months was unable to resume her duties. Next Mrs. A. Cheshire had a nervous break-down with heart trouble, and was advised to take a long rest, therefore the writer had to take charge of the school in addition to her Bible work. For four months Miss J. M. Gillam assisted in the work, and part of the time one of our older students. Notwithstanding all this, the school had a total enrollment of 84 and closed with the largest number of any previous year.

We feel especially grateful to God to report that Mrs. Tate has sufficiently recovered to resume her work in the school. Mrs. Cheshire also has been much helped by her rest, and will, we trust, be able to continue.

The outlook for Atlanta and the work here was never brighter.

ANNA KNIGHT.