

THE GOSPEL HERALD

Volume X

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False Holy Ghost No 3

Unknown Tongues

DIVERS kinds of tongues is one of the gifts of the Holy Spirit. 1 Cor. 12:10.

All the gifts of the Holy Spirit are designed to edify the church of Christ. Eph. 4:8, 11-13.

Edifying the church is strengthening its faith and morals by suitable instruction.

The church is that body or company of persons who, by the grace of heaven are counted as the "Body of Christ."

The church, with spiritual babes and children in it, stands in danger of being tossed to and fro by the dexterous manipulation of truth by cunning and crafty men, whose aims are only personal. Eph. 4:14-16.

The gift of tongues is one of God's agencies, used to disseminate light and truth.

There are certain blessings which fall indiscriminately upon all classes of people. Matt. 5:45. But not so with the Holy Spirit and its attendant blessings. There are certain well defined conditions upon which rest our possible reception of any gift of the Holy Spirit.

(1) Repentance and confession:

Acts 1:13-14 and 2:37-38.

The apostles first sought for the "One Accord." They harmonized their former view of things also their feelings toward one another and the truth.

The Holy Spirit can never set its seal and endorsement upon a company whose individual opinions widely differ, whose selfish plans and impulses reign, where ill feeling exists and jealousy rules, where there is no harmony with the Divine will.

(2) Faith:

The faith of Jesus. A true and saving faith. Every ves-

tage of error and false teaching was laid aside during the ten days in the upper room.

Every point of doctrine questioned was carefully examined again and again.

Every pillar of divine truth was made bright and secure.

The apostles' faith was shown and proven to be genuine and well grounded during those ten days. Gal. 3:14. Eph. 1:13-14.

(3) Prayer and Asking:

The Holy Spirit awaits our demand and reception. Luke 11:13.

It comes not by chance nor accident. But a conscious need and sincere prayer always precede it.

(4) Commandment Keeping:

Jno. 14:15-17. The Spirit of God cannot set its seal and indorsement upon open nor secret transgression.

The Holy Spirit not only clears the vision, but it magnifies and makes prominent defects hardly noticable otherwise.

Paul inspired by the Holy Spirit, magnified Christ in his life, and was not made ashamed by the existence in his life of any known sin or error.

So, when a man is baptized with the Holy Spirit, his life is magnified and his character and doings are clearly shown to be wrought in God.

Before the Spirit would even dare to magnify Christ in a man's life he must first live in obedience to the Divine will. Acts 5:32.

It was under the above conditions that the promised blessing came at Pentecost. Acts 2:1-4. There was an unusual oc-

currence at Jerusalem on the day of Pentecost; one which has never been known to have been repeated. Cloven tongues of fire, parting tongues of fire, like streams from one source, like branches from one root, distributed themselves among the disciples and sat upon each of them. No wonder the disciples fairly burned with fervent zeal in their labors to win souls and establish the early Christian church.

This extraordinary demonstration was needed to successfully break through the kingdom of darkness. And the disciples spoke in tongues which they had not learned. Verse 4.

What a new idea and suggestion now dawned upon the mind of the disciples! They had not understood before that other nations and languages should hear the gospel.

They expected the Jew, where ever he was found in all the world, would hear the gospel. But in this new Pentecost experience there was the strong intimation that the Gentile would hear it too. Matt. 10:1-15. 15:24. Acts 10:44 to 11:4. 10:28-36.

The great throng of visitors in the city of Jerusalem on the day of Pentecost now hear and understand. The disciples speak in their own varied and hitherto unstudied languages. Acts 2:5-6.

There were strangers in Jerusalem from many and distant lands. Acts 2:9-11. These could return to their homes and tell the same sweet gospel story.

M. C. STRACHAN.

God Bless You!

I SEEK in prayerful words, dear friend, my heart's true wish to send you, that you may know that, far or near, my loving thoughts attend you. I cannot find a truer word, nor fonder, to caress you; nor song nor poem have I heard is sweeter than "God bless you."—Anon.

Johnny's Cigarette*(With apologies to McGuffey's First Reader)*

Young Johnny had a cigarette
 With wrapper white as snow;
 And every where that Johnny went
 That cigarette would go.

It went with him to school one day,
 Which was against the rule;
 The children disliked very much
 To have the stink at school.

And so the teacher said to him,
 "Take that tobacco hence.
 No boy who smokes a cigarette
 Shows good sane sober sense."

So Johnny shuffled out of doors
 But kept the cigarette.
 He fondly held to it as tho
 It were his dearest pet.

And tho it robbed him of his brains,
 And made him look a fool,
 He chose to keep the cigarette,
 And stay away from school.

"Why does poor Johnny love the thing?"
 The eager children cry.
 "Because the stink is what he likes."
 The teacher did reply.

T. H. J.

The Florida Camp Meeting

It is with anticipation of much pleasure and profit that the believers in Florida look forward to their annual camp meeting; for invariably, the Florida meeting is a pentecostal feast. With few exceptions every body tries to be there, and some go to no little expense that they may enjoy the rich blessings there provided.

This year it is decided to hold our meeting at Orlando. Every possible arrangement is being made for the comfort and convenience of those who may attend. A strong delegation is expected from various points in Georgia this year as well as a heavy attendance of our own people in Florida. It is always a special delight to meet new believers at our annual gatherings.

The white camp will be held at the same time in the same city. This will assure us of good help from the Union and North American Division conferences. Strong colored workers will come in from other states to help in the instruction.

A most elaborate program has been prepared. We are expecting Elder O. Montgomery to preside over our church officers' convention. Excellent papers have already been prepared by various

church officers, and when read each day will introduce the discussions.

The young people's convention has had its program strengthened for this year. Mrs. R. G. Stringer will preside. The young people have manifested very much interest in the preparation of music, speeches, and essays for this occasion. The young people's temperance rally is a new feature added this year to the convention program. The young people will also have part in the foreign missions day.

Mrs Stringer will also preside over the Sabbath school convention. The papers to be read at this convention will be instructive and inspiring. Last year the Sabbath school raised \$20.00. This year we hope to do better.

Last year our parents' congress was an experiment; but this year it is beyond the experimental stage. Such subjects as the following will be discussed:—

The Home
 Parental Responsibility
 Model Husbands and Fathers
 Model Wives and Mothers
 Family Worship
 Education of Children
 Pride and Personal Adornment
 Diseases and Simple Treatments.

The best help obtainable will be appointed to address the congress each day.

A systematic course of instruction has been mapped out for our daily Bible study. The teachers have been appointed and the subjects assigned. We shall have two good sermons daily at 11 a. m. and 8 p. m.

The day school for children will have three teachers, viz., Sisters L. Mobley, A. Butler, and M. Moore.

The canvassers' institute will be in evidence again this year.

We shall endeavor to make our sunrise prayer meeting the best meeting of the day. Both the junior and the senior choir will be organized the first day of the meeting.

The dining department will be on the cafeteria plan, and meal tickets sold for a dollar.

All should bring their usual campmeeting requisites. Be sure to include the heavy quilts and wraps, as the nights and mornings may be cool. Let all plan to be on the grounds the first day.

The date is October 8-18. Be sure to get a receipt when purchasing ticket, as this will insure reduced fare on returning home.

Those wishing to engage tent or room should write immediately to the undersigned at Orlando, Fla., 19 West Church Street.

What a blessed privilege it is to meet together each year at our camp meetings to receive instruction, better to prepare us for doing the work God has committed to our hands! Come, bring the loved ones, bring the children, bring the gray haired fathers and mothers, get your neighbors and friends interested and bring them.

M. C. STRACHAN.

How to Relax

STAND before an open window, or in the open air and raise arms above the head, standing on tiptoe, and stretch up as far as possible. Take a deep breath while raising the arms. Now bend forward, letting the breath out while doing so, and, without bending at the knees, grasp the ankles firmly. Do this ten times morning and afternoon. At first, you may not be able to get as far down as the ankles without bending the knees, but if you persist, you will eventually.—*W. J. Crommie.*

Obituary

TOUCHSTONE

ELIZABETH Cantrell fell asleep in Jesus July 7, 1914, at the home of her parents near Austell, Ga. She was born Dec. 12, 1878. She was united in marriage to Louzie S. Touchstone Dec. 25, 1900. To this union were born eight children of whom six survive. She began keeping the Sabbath early in life, and remained faithful until death, tho a great sufferer for many years. She was a devoted wife and mother. From a child she always had a sweet disposition, and was loved by all who knew her. She never murmured during her long illness. She died of pellagra. Her desire during her Christian life was to give this message to others, and that her children be trained in an Adventist school. She leaves to mourn her loss, a mother and father, three sisters and four brothers, a husband and six children, and a host of friends. Words of comfort were spoken by a Baptist minister. Our sister was laid away to await the voice that will waken the righteous dead.

MRS. EVA M. HENDERSON.

Young People's Column

How Like the Man!

Young Roosterlet had learned to crow,
The sound he much admired;
He plumed and strutted in the croud,
And crowed defiance long and loud
'Till all the flock were tired.

A hen was passing with her brood
To whom the cockeral said,—
"Dear Mrs. Hen, come, take a walk,
I wish with you to have a talk;
Your charms have turned my head.

I am the coming barn-yard fowl,
That's plain enough to see.
Come, leave those chickens in the lot,
Flee with me to some distant spot,
And happy shall we be."

The hen indignantly replied,
"Begone, you senseless beast!
Your impudence has made me sick,
You better leave here double-quick,
Or get what you want least."

Old Chanticleer was passing by,
And, rushing to the fray,
Caught Roosterlet with spur and beak
Before he had a chance to speak,
Or turn to get away.

He pecked him, pulled his feathers out,
And bruised his body sore.
Poor Roosterlet was much dismayed,
His garments all were soiled and frayed,
He strutted now no more.

What do you think that chicklet did
When he had had his whipping?
He hurried further round the barn,
Where he could be immune from harm,
And whipped a smaller chicken!

The Poet, passing, saw the sight
And, smiling stopped to say,—
"How like the chicken is the man!
He domineers where e'er he can,
And strives to have his way.

"And when his meanness finds him out
And he is punished sore,
He catches then some other man,
Imposes on him if he can,—
I've seen it o'er and o'er.

"The bird is not so much the blame,
He does the best he can;
But when men storm, and quarrel, and fight,
And mere strength-triumphs over right,
'Tis brute instead of man.

"When will men learn the nobler way
Their interests to defend?
When learn that cowards or senseless beast,
Of whom we can expect the least,
Use force to gain their end?" T. H. J.

Georgia Y. P. M. V.

ANNUAL report of the colored Georgia
Missionary Volunteers for year end-
ing June 30, 1914.

No. societies	5
No. senior members	58
No. junior members	52
No. studying for standard attainment	
membership	45
No. taking reading course	13
Letters written	837
Letters received	790
Mission visits, personal work	2005
Bible readings or cottage meetings	
held	1465
Subscriptions for periodicals	42
Papers sold	1898
Papers mailed, lent, or given away	1307
Books sold	1035
Books lent, or given away	969
Tracts sold	1103
Tracts lent, or given away	2198
Hours Christian help work	1634
Articles clothing given	1253
No. meals provided	1651
Bouquets given	219
Scripture cards given	44
Treatments given	208
Signers obtained to temperance	
pledge	717
Off. for foreign missions	\$205.22
Off. for home missions	79.49
Off. for local society work	81.82
Tithes paid church treasurer	79.08
No. young people added to church	40

MRS. L. T. CRISLER, Sec.

Cusseta, Ga.

I AM still pressing onward. Altho my feeble efforts don't amount to much, I find that with God as leader, we can do all things.

I realize the necessity of being a consecrated worker.

There are three things that are necessary in this work. They are prayer, patience, and power.

First, prayer; because without constant prayer we shall grow weak.

Second, patience; because without patience we should soon grow discouraged.

Third, power; because it takes the power of God to convince the people of the necessity of having his word.

I am trying to place all the books I can in the homes of the people, so they can see the real blessings they have missed in the past, by not having the word of God.

I have worked 309 hours, sold about

\$10.00 worth of helps, and taken \$1,332.00 worth of orders.

It is not I, but God working thru me. I am submitting myself to him.

I want to be chaste like Joseph, meek like Moses, and temperate like David.

H. D. GREENE.

The Chinese Cue

MANY of the Christians living in the civilized countries of the world know that Sunday is not the Sabbath the Creator himself instituted and enshrined in the fourth commandment of the Decalogue, but that the true Sabbath is the day now generally called Saturday.

Why do they ignore the fact when inspiration in Gen. 2:1-3 and Mark 2:27-28, clearly reveals that the seventh-day Sabbath was made for man—the first man on earth—when there was not a Jew at all? The reason I will tell you, but it is like the excuse for sin—a house built on the sand and of sand.

In the fourth century after Christ, when the Christian church at Rome came under the control of ambitious men who joined in confederacy with Constantine, the head of the Roman Empire, Sunday, the sacred day of the sun-worshiper, was substituted in the church for the Sabbath of the Lord. For centuries cruel laws compelled its observance, until at the present time Sunday is almost universally observed, and the people for the most part had become ignorant of its origin.

This extraordinary thing is paralleled by the people of China, who were compelled by Shua Tz, their Manchu conquerer, to wear a cue. So long had this custom prevailed, that Chinese people universally believed that to discard it would be a denial of their native land. But when the origin of the custom was revealed during the revolution three years ago, almost all China arose with a true spirit of patriotism and had the humiliating symbol struck off.

But what a pity, although the true origin of Sunday as a symbol of the captivity of the church to Constantine is now well known, very few Christians are loyal enough to God to have the symbol of their humiliation struck off!

I pray the dear Lord to enable us by his grace to be loyal to his commandments and the observance of the only true Sabbath.—W. E. Gillis in *Chinese Signs of The Times*.

The Odd Man

HE was brot into the ward by the orderlies, and not a man in the barracks was sorry he had "gone sick." In a few hours there was not a patient in the ward who did not wish he had been taken somewhere else.

He was an "odd man," without any friends outside the barracks; and he never tried to make any inside. No one ever knew him to do a comrade a good turn, but there were a number to whom he had done many bad ones.

In oaths and curses he took delight; believed in neither God nor the devil; knew he was dying, and that no one would be sorry when his end came; and yet he lay there in his cot doing his utmost to make all within his reach as miserable as he could.

He would watch the chaplains come and go, listen to their talk with a leer on his face, fling aside with a contemptuous laugh the books and papers left on his cot, and make himself so disagreeable that one and all dreaded coming near him.

But one day a new chaplain came to the ward where the old man lay—a chaplain with a bright, cheery smile and face; one who knew nothing about this patient; who spoke to him just a word as he passed between his cot and the next, the cot of a man who had gone sick the day before. The chaplain sat down, and began to talk to the man he had come to see; and the patient whom he had not come to see listened to the conversation, trying, out of sheer curiosity, to hear what he had to say about religion. Certain words fixed themselves on his memory: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Those words haunted him. They kept him awake that night; and the next day he was so quiet that the others thot he was dying. They asked him, "What's up?"

The odd man looked at them, and demanded the name of the new chaplain.

"Oh, he's the one at the Soldiers' Home down in the town! They always look up their men when they're sick. It doesn't matter what's your religion, it's all the same; if a man goes to the Home, he's looked after."

"Belongs to the home, does he?" the odd man said; then he relapsed into silence again, and they could get nothing

more out of him, except that he wanted to be quiet and think.

Suddenly in the night the orderly found him so much worse that he sent for the surgeon, who, on seeing him, thot he could not live until morning.

They listened while his words came slowly and painfully, and found he wished to see the chaplain who belonged to the Soldiers' Home. In great astonishment they heard the request and granted it.

The chaplain arrived about two in the morning, and was straightway taken to the odd man's cot. Then the man who the day before had been thinking began to express his thots in words:—

"You said God loved—God sent his Son to die—for the world. Does that mean me?"

When assured that the words certainly meant him, he went on talking, slowly and painfully, but very distinctly: "I never knew any one—who loved me. My mother I don't remember—my father died in penal servitude. I have no relatives nor friends. I want you to tell me—what love means—and why God loves *me*. I have been longing—for some one—to show me—what love means. I have had a hard life—and I have hated and been hated in return—but I have never loved nor been loved."

So there in the hospital ward in the stillness of the night, with the screen drawn around the cot, the chaplain told the man the old, old story of Jesus and his love; and he told it with such power that the sick man burst into tears.

"God loves me," he repeated over and over; "and all my life I have fought against him. Now I am dying; I can do nothing for him—nothing for him who loves me. God loves me.

And then he lapsed into unconsciousness. The chaplain stood waiting with the others to see the end. But the end did not come. After a little time the man roused himself, and looking straight at the chaplain, he asked, "Are you quite sure God loves *me*?" with an emphasis on the "me," which all the listeners noticed.

"Quite," was the reply.

Suddenly the odd man seemed to receive a new lease of life. He rallied; the crisis had passed for a time.

"I'm going to live," he said. "I'm going to show I love him. I'm going to do something here in this hospital for him who loves me. God loves me. God

loves me. God loves me, even me."

And when the chaplain left, the "odd man" was still repeating, "God loves me."

"You have given him the spur for a time," the surgeon remarked, as he and the chaplain left the ward together; "but he is a doomed man; he can't live very long."

The two shook hands, and parted to go their separate ways. "No wonder," thot the chaplain, as he unlocked his door, "no wonder that verse took hold of him—'God so loved the world.'"

Next day the men in the ward noticed a great change in the "odd man." Each oath and murmur was broken off short—for however ill this patient was, he had always sworn and grumbled—and as the days passed, and he seemed to grow stronger, he was on the watch to do little deeds of love and kindness for others.

He offered to read aloud for a man in the next cot, whose eyes were too painful to allow him to read. The "odd man" read well, too; he had the rare gift of reading as if he really felt an interest in the article read. He had learned to read in an institution for the sons of men and women in prison, and his reading delighted his comrades. That was one thing he could do for Him who loved him, and he did it well.

The patients asked one another, "What's up with him?" but each could only shake his head and wonder.

The days came and went, and so did the men in the hospital. The chaplain from the Home came and went, too; and the "odd man," the unloved one, was the helper of them all, the brightest and happiest man in the ward.

As he grew weaker, the men's eyes grew dim with sorrow; for the "odd man" had become the odd man from quite another standpoint. He was the man every one loved, and who seemed to love every one.

He told the secret of his changed life and the story of God's love; and some who had once tried to be Christians, and had given up in despair, because they had tried in their own strength, thot that if God could help him and keep him true, He would help and keep them; and so they turned about, and they were kept because they trusted in Him who is able to keep from falling. One or two others saw in the "odd man" a genuine Christian, and, thinking there must

be something in religion to change a man as he was changed, began to look at God's love themselves.

After a time the end came; and suddenly as he had done once before, the surgeon sent for the chaplain from the Home. But altho the chaplain came in haste he was too late.

"He had just a smile on his face, and he stretched out his arm and raised his hand," the orderly who was attending him said, while the tears glistened in his eyes. "I thot he wanted something, so I went up, and I caught the words, 'God loves me. God loves me.'"

"Yes," said the chaplain, "those were his favorite words. I am not surprised they were his last."

After a moment or so of silence, the surgeon quickly said, "I think I never saw a more peaceful ending after months of fearful pain. He must have suffered agonies at times, and yet, since that first time when I sent for you, he has never grumbled nor complained."—*Bombay Guardian*.

A Word of Counsel

SEVERAL days ago the writer was asked by the elder of one of our churches for counsel in cases of receiving letters from representatives from private institutions soliciting funds.

It becomes necessary occasionally to warn our people against being imposed upon in the matter of charities. Because of the truth they have learned to love, they are the most liberal-hearted people in the world. Their gifts have made it possible for the denomination to build up hundreds of institutes for the furtherance of the cause. Our missionary operations throughout the world are entirely dependent upon contributions. The more they give, the more they desire to give. Besides the regular weekly Sabbath-school and mission offerings amounting to hundreds of thousands of dollars, they begin early in the year to contribute to the annual offerings. First comes the religious liberty, then the midsummer, followed in October by an offering for the colored work. The last one and usually the largest is the annual or Christmas offering. In addition to this we have church expense, home missionary work to provide for, churches to erect and maintain. All these are constantly kept before us, and are proper and legitimate claims upon our liberalities.

All these offerings are needed in support of our regular and organized work, and we should do all we can to swell them to the largest amount possible. The work is expanding so rapidly that every dollar obtainable can now be invested where it will yield tremendous dividends, and we feel sure that our people want their money where it can accomplish most for the advancement of the cause.

Occasionally some one passes through the field visiting individuals and churches soliciting for some so-called "self supporting" enterprise. That this term is misleading is self evident, for if it were really self-supporting they would not be soliciting for its support. What they should say is that it is a private affair and that they are soliciting from our brethren with a view to adding to property under private control. The private so-called self-supporting enterprises render no financial statements to anybody, and are responsible to no one for the way in which they use the funds our brethren have given them at so much sacrifice to themselves.

There can be no possible objection to anyone using his own personal funds and starting and maintaining any kind of enterprise he may desire, and in that case it is self-supporting. But there can be no good excuse for anyone going through the country working on the sympathies of our people on a self-supporting plea. It is a misrepresentation pure and simple. Thousands of dollars have been gathered up in this way and is today in the hands of private, irresponsible persons.

The elders of some of our churches have asked us how they could determine the worthy from the unworthy objects of their charities. That can be answered in this way. It has been provided in our organized work that any one soliciting funds for any institution outside of the local conference in which it may be located shall be provided with letters of recommendation from the local and union conferences in which the institution is located, and also from the local and union conferences in which the soliciting is to be done. If, therefore, anyone outside of your conference requests the privilege of presenting the needs of some enterprise, ask him for his letters of recommendation, and if he cannot show them then in no case grant his request. Pay absolutely no attention to either person or circular letters soliciting funds

except such as may come to you from the General, Divisional, Union, or local conferences. Our brethren should be cautious in responding to calls from private institutions for means with which to carry forward privately controlled work. In every case it would be well to refer such letters to the president of your conference for counsel.

Many times testimonies are quoted in support of contributing to these private institutions, but all such use of the testimonies must be a perversion of their proper use, for the testimonies must stand for organization and not for disorganization and confusion. Efforts in behalf of these private institutions are usually made in the fall of the year when the brethren are turning off their crops. Perhaps this is all that is necessary to keep our people from being imposed upon.—*C. W. Flaiz in North Pacific Union Gleaner*.

Cusseta Ga.

THE Lord is certainly blessing me in my work. The truth is going into the homes of the people very fast. Many are in a hurry for me to deliver my books. Sometimes when I am giving an exhibition, they say, "That is truth! Just what I wanted! Bring me one of those books. I can pay for it as soon as you bring it. God must have sent you here."

One day I stepped into a mattress factory, where I saw the manager sitting at his desk and two men working in the rear. I gave an exhibition to the manager and received his order. "He asked, 'Isn't that a Seventh-day Adventist book.'" I said, "It does not become me to boast, but I think every one is a Seventh-day Adventist." He then began to make excuses and cancelled the order. God gave me skill and the man liked the book so well that he called his workmen and had them put in their order. Then he said, "When you come your money will be here for you." I said, "Thank you. Good morning," and went on having more success.

I think I shall canvass next year.

J. L. MARTIN.

New York City

OUR work among the colored people in New York City is prospering. The effort began June 15 when Pastor J. K. Humphry pitched his tent. We

have been having good meetings from the start. Hundreds visit the tent every night, not from a mere passing curiosity, but from a determination to know what is truth.

Pastor Humphrey is working as he has never worked before. We pray that his strength may not fail, that he shall always realize his sole dependence upon God, and keep humble. Therein has been his remarkable success thus far. He has a strong corps of workers, not paid by the conference, who are enthusiastic in their service for the truth. These workers Pastor Humphrey trained in his winter school, and he is now reaping the fruits of his efforts. New York Number 2 is a live church because it is a working church. We can hardly accommodate the Sunday night crowds.

Every morning at eight o'clock, during the present campaign, Elder Humphrey meets with the workers, gives them helpful counsel, helps them with their problems which arise in the daily performance of their duties; and all earnestly pray together. Then each is given a long list of names, about seventy-five at present, and must give some account of each. Under the tactful direction of these shrewd ambassadors, the people find themselves coming, night after night, to the tent, and becoming truly interested in something that they had before concluded was uninteresting to them.

In connection with the present campaign is also conducted a "Daily Vacation Bible School" for children, in which boys are taught to make hammocks and baskets, and the girls to sew and weave. This school is under undenominational auspices and directed by one of the many social welfare societies in New York that provide for the care and best interest of the children of the city.

Pastor Humphrey made a proposition to the society showing them the advantages of his tent for a summer school, and the society accepted. The fact is, Pastor Humphrey was appointed superintendent, and three or four from among his workers are his assistants. A young white lady teacher from the society has charge of the music and manual training.

In conclusion we wish to say in all earnestness that Ethiopia shall soon stretch forth her hands unto God. This truth shall indeed go as a whirlwind among the people.—*C. A. Crichton in Atlantic Union Gleaner.*

Georgia Sabbath Schools

STATEMENT of colored Sabbath schools in the Georgia conference for the year ending June 30, 1914.

Name of school	Pres. memb.	Avg. att.	Offerings	13th Sab. off.
Atlanta	44	32	\$196.20	\$53.75
Albany	12	10	29.63	4.77
Austell	17	13	32.90	8.99
Brunswick	8	9	53.31	17.75
Macon	23	16	48.68	8.94
Savannah	201	157	289.07	44.75
Total	305	237	\$649.79	\$138.95

Home Department Schools

St. Simons Island	5	5	4.62	.92
Willacoochee	3	3	1.26	.26
Willacoochee	1	1	.50	.05
Total	9	9	\$6.38	\$1.23

Summary

Regular schools	305	237	\$649.79	\$138.95
Home schools	9	9	6.38	1.23
Total	314	246	\$656.17	\$140.18

MRS. L. T. CRISLER.

An Interesting Experience

THE Lord is good to all, but it seems to me that he is especially kind to the colporter.

He goes to the dwellings of the people and prepares their hearts.

One very striking example occurred this week. Thursday I was feeling uncertain about my work, but I fell on my knees before God. I went a few miles, coming up to a large plantation. Seventeen men were out in the field together working near the road. The one nearest me was singing "What is the soul of man." I walked up smiling and said, "All right I will tell you." We all had a very hearty hand shake.

I spoke to them of the work I am doing before showing them the book. They were anxious to see it, so they clustered around me while I showed them "Daniel and Revelation." They gave me eight orders for the book before I moved. I stopped over night at the same house with the leader of them, and he told me the following experience. In part he said,— "We have had a very wicked overseer. (white man) He came in the field to us yesterday and cursed us shamefully. While he was doing this I stepped aside and prayed for him.

In a little while he left us in a rage, but soon returned riding slowly. Some of the men said he is coming again, boys. I said, yes but he is coming different this time, for I knew the Lord had already answered my prayer.

He, coming up, asked which of the

boys he had cursed. He answered. Then the boss said, 'I have done wrong boys, and if you will pray for me, I will give you all an hour to go now to church.' We men all went to church for the one hour of prayer. It was so striking and very strange for this to happen. Our white boss came also to church. After a few deep earnest prayers, he asked the pardon of those whom he had cursed. Many of us were moved to tears. The boss said we might have meeting every day if we wished, so we feel free here now." I met the boss the next morning. He was quite pleasant to all of them.

Had I come two days before this, I could not have stopped these men from work to show my books, but the Lord had gone on before me and prepared the way. This shows that if we would pray more, and be kind to the unthankful there would be a great work done.

I am greatly encouraged in my work. During this four months and a half, my orders for D. & R. amounts to \$1256.00. Brother B. D. Crawford, my associate is also doing well.

M. L. IVORY.

The War

Some of the immediate causes leading up to it

AUSTRIA's demand that Serbia surrender the slayers of Archduke Ferdinand and wife to the Austrians for trial, is regarded as the immediate cause of the European war. Serbia's refusal resulted in Austria's declaration of war on Serbia.

Russia took up arms for Serbia and began to mobilize her army. Germany sided with her ally, Austria, and questioned Russia's motives in mobilizing. Negotiations ended in Germany's also mobilizing and her announcements that she would fight for Austria if Russia took up Serbia's cause. Russia called on England and France, each nation proceeding immediately to mobilize, too. Germany asked the intention of Russia in mobilizing. Neither would desist from mobilizing.

Then the integrity of Belgium entered into the negotiation. England, France, and Germany had agreed to maintain the neutrality of this little kingdom, Germany and England going so far as to sign a treaty to that effect. England and France asserted Germany had violated neutrality by moving troops not only into Belgium, but into the duchy of Luxembourg. England and Germany declared war on each other about the same time over the Belgian neutrality proposition. England gave the Germans twenty-four hours in which to explain why the alleged neutrality violation had occurred. Instead of an answer a declaration of war was given. Practically the same procedure is true of France.—*Southwestern Union Record*.

Thru the Southeastern Union

THURSDAY Aug. 18, I started from Oakwood to make a trip thru the Southeastern union in the interest of our school. My first stop was at Graysville, Tenn., where my son is at work in the school printing office.

I arrived in the morning, and left on the evening train. The minutes seemed to fly. Of course I should have been glad to stay with the boy longer, but my program required that I hasten on to other points. Those who know the truth of God for these times have a responsibility to the world that makes it necessary to forego many of the pleasant and otherwise desirable things. And we can well afford to do so, for soon the harvest time will be over, and we shall be gathered home to our Father's house.

After the few pleasant hours, my son accompanied me to the train. I said good bye with as cheerful a voice as I could muster, but a great lump was in my throat. Men of fifty are not supposed to cry, so I complained to my seat mate that the cinders were flying.

When I arrived at the camp ground at Greensboro N. C., the sight of many fond familiar faces, as well as many that were new, made me feel myself once more in the house of my friends. In this conference, ten years ago, I first met some of these dear brethren. I was then an entire stranger, and in a strange land. For some time, I carried responsibilities here, and again went to other fields. The work has grown apace, and it is clear to be seen that the Lord's hand is over his work and that he will finish in power what has been begun in apparent weakness.

Elder Behrens, the conference president extended every courtesy. I was especially pleased to meet Mrs. Behrens, who was formerly Miss Mable Nogle, and who was converted at my meeting years ago in Marshalltown, Iowa. Thus, after many years we met once more, "Like ships that meet and speak each other in the night."

At one of the conference meetings I spoke briefly of the work of our school, and the following resolution was adopted,—

Whereas the third angel's message is to go to every nation, kindred, tongue and people, and whereas Oakwood is the only school in the demonination where our colored youth may get the necessary preparation to become workers, therefore,

Resolved that we give to the school at Huntsville Ala., our hearty support, and that we pledge ourselves to help by

1. praying for teachers and pupils,
2. by recommending capable young colored people to the school and aiding them to get the necessary education, and,

3. by patronizing the industries of the school when practicable. I spoke of our paper, the GOSPEL HERALD, and after the service Brother M. G. Creasey made a canvass of the camp and got us twenty-five subscribers.

Leaving Greensboro Sunday noon I went to Macon Ga., stopping to pay brief calls to friends and brethren in South Carolina.

At Macon, the colored brethren were holding camp meeting on one side of the city, while the white people were encamped at another place. This made it possible for many of the laborers to visit the colored camp and help some in the meeting. Elder M. C. Strachan of Florida was present to aid Eld. J. W. Manns who was directly in charge.

A good interest is in evidence at both meetings. I met some who will become

students at Oakwood, and also some who have been in my classes. Needless to say I was glad to meet them once more. I was disappointed not to see some of our canvasser boys whom I had expected to meet, but on second thought, it is all right. They were out in the field at work in the King's business. They would have been glad to attend but duty forbade.

Elder Willess, president of the Georgia conference, is alive to the necessities of our work, and gave assurance that he would do all in his power to build up the work among the colored people. A goodly number of subscriptions for GOSPEL HERALD were taken here also.

On my return home, I passed thru several strips of country that seemed to have failed to get rain. Then again there were places where there had evidently been copious showers. I was reminded that we live in the time of the latter rain. If we are where it falls, we shall experience the refreshing. If not, we shall be like a dry land, parched and thirsty. How important that we be in the right place, this time not as to locality, but as to condition.

The work will soon be done. The nations are angry. As I rode along past various stations, I could not help but notice how eagerly the people bought newspapers that they might find out the latest news from the front. The controversy is very soon to close. Jesus the great Commander will soon ride forth to give the last terrible stroke to his enemies. Are you ready?

T. H. J.

Results when the New Birth is Complete

WHOSOEVER is born of God doth not commit sin, for his seed (Christ) remaineth in him, and he cannot sin because he is born of God." 1 John 3:9.

We hear many boastingly say, "I am born again, I am sanctified, I cannot sin, I know it for I feel it in my heart," when in fact they do not know where to find the Law of God in the Bible, much less have it written in their hearts.

There is no new birth outside of the word of God, and it is a spiritual knowledge of the word that changes the heart.

When fully born of the word, we are kept by the word, therefore we cannot sin.

E. O. PARKER.

The Gospel Herald

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The Oakwood Manual Training School
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T. H. JEYS EDITOR

M. C. STRACHAN

J. W. DANCER EDITORIAL CONTRIBUTORS

T. B. BUCKNER

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Note and Comment

RECENTLY the school was fortunate to be able to buy at a greatly reduced price an auto-truck for use in transportation of passengers and merchandise. The school has long felt the need of such a convenience, but hitherto the cost has seemed to be prohibitive. By the kindness of the owners, who donated nearly half of the price, we saw our way clear to obtain it.

Prof. Boyd attended the camp meeting at Jackson, Miss. He saw some who will attend school, and he also attended to the various matters of business pertaining to the school.

As we go to press, the students are rapidly arriving and ere another paper is printed, we shall be well started on the year's work at Oakwood. A good spirit pervades the student body. All seem to realize the significance of the stirring scenes of the present, and so wish to prepare themselves to help in the great closing work.

The success of our canvasser students in this summer's campaign has seemed nothing short of marvelous. Of course we know that it has been by the help of the Lord that the work has been done. A new field is opened to our young men and women who wish an education. We believe it marks an epoch in the history of the success of our young people and the work of the school. No more do boys and girls need to lament their lack of money. They may independently

go to the field and earn it. This year, the school will devote much careful effort to imparting just the help needed, so that when followed out will spell success for the canvasser. We hope that at the end of this year's work in the school, there will be an exodus from Oakwood as great or greater than that of last spring, and that each one will be still better equipped to make a full success.

Our printer boys are just finishing a new edition of Story of Joseph. All orders filled promptly. Price 25 cents, post paid.

Bessemer, Ala.

ON the 8th of July the writer with a corps of workers entered the city of Bessemer, Ala. with the last warning message. We pitched our tent in the southern portion of the city and on Sunday July 12th the work began. It is hardly necessary to relate the difficulties and trials which came as a result of the opposition from the enemy. Suffice it to say that all things worked together for the furtherance of the work.

The attendance was good; audience was made up of those in the higher as well as the humbler walks of life.

Sunday, August 16th, The True Sabbath was presented. There were fully three-hundred present. Hearts were impressed with the truthfulness of the message. The minds of many were awakened to the difference between Sabbath and Sunday and the question why not found out before? is frequently asked.

The following Sabbath twelve adults, with the workers and a few children gathered in the tent to worship the Lord according to the commandment. These twelve are yet faithful. There are others who are deeply interested.

J. G. DASENT.

The Pine Bluff Camp Meeting.

WE have just closed a very successful camp meeting. Elders M. G. Nunes and Chas. S. Lightner were with us thru the ten days of the meeting. Most all of our own people in this conference were in attendance, and all staid thru the ten days. We had from 100 to 150 outsiders every night, and the last night of the meeting, we could not seat the people. The last night of the meeting fifteen gave their names to keep all of the commandments of God, and especially observe the fourth precept of the ten.

Our people gave us about \$75.00 to pay on a new church building for Pine Bluff. We are in great need of a good consecrated Bible worker.

All who came said it was the best campmeeting that has ever been held for colored people in Arkansas. The president, Elder W. E. Baxter, was with us at the beginning, and preached for us at the noon hour service. We are planning now to send for 1000 copies of the war extra. We already have 600 copies of the monthly Signs of the Times. The company here seem to think that now is a good time to rise up and help finish the work. All who would like to help us build a church here, may do so by sending us any amount. Please always give the name of the donor.

E. M. GATES.

Alabama Camp Meeting

THE annual camp meeting of the Alabama Mission was held in Bessemer Ala. August 28-Sept. 6, 1914. There was a representative gathering in attendance. All the workers were present save one, and it was so pleasing to see so many canvassers on the grounds.

The Union Mission was represented by Eld. J. H. Lawrence of Louisville Ky. and Bro. Davis, union canvassing agent. We were glad to have these brethren with us, and their assistance was much appreciated. Elder A. L. Miller supt. of the mission, S. D. Hartwell secy. and treasurer, Mrs. H. M. Keate, Sabbath school and young people's secretary and Bro. M. Wilson, field agent, were present. The reports from the different departments of the work showed progress, especially the canvassing work.

Prof. Boyd of Oakwood was present among the visiting brethren and was well pleased with all he saw and heard. His talk on education was well received.

The white members of the Birmingham church visited the camp on Wednesday of camp week. Their presence was a source of inspiration.

Large crowds attended the preaching services at night. The first Sunday night there were about three-hundred and the last Sunday night not less than four-hundred. Bessemer is stirred. The message has been given in no uncertain sound.

Bro. Reubin Roberts will remain here to look after the interest while I go with the tent in answer to a call from Mobile.

J. G. DASENT.

Supplement

Thru the Southern Union

THE Alabama camp meeting, colored was held at Bessemer, a suburb of Birmingham, Aug. 30 to Sept. 6. The camp was conveniently located in a grove near the car line. About fifty of the brethren and sisters were on the ground. Montgomery, Dothan, Pensacola, Sylacauga, and Huntsville were well represented. The following ministers of the Alabama Mission were in attendance: J. G. Dasent, R. Roberts, C. A. Wilson, C. A. Blackwood. Elder J. H. Lawrence of Louisville, Kentucky, rendered valuable service in the evening meetings.

The book work was represented by J. W. Davis and M. L. Wilson. Elder A. L. Miller, Prof. Bralliar of Hillcrest, and the writer were also in attendance. The music was good and attracted splendid audiences.

A series of meetings had been on at this place for a few weeks previous, and about fifteen persons have taken a stand for the truth. On the last Sunday night the subject, "Here the conclusion of the whole matter", was preached upon with power by Elder Dasent. The tent was more than full, yet the order and interest was fine. Many of the brethren said it was the best camp meeting ever held in Alabama.

At the Mississippi camp meeting about seventy-five were encamped at Jackson. The interest here also was good. A number of the old Oakwood students were there and rendered splendid music.

Elder Wiest, President of the Mississippi Conference took charge of the conference meeting, and important discussions were engaged in relating to the extension of the work in the state. At one meeting \$113.00 was raised in cash and pledges with which to purchase a large tent for next year.

The local workers present were A. N. King, A. C. Chatman, D. V. Barnes, and R. Watkins. Elder Lawrence was present, also Elder Sydney Scott, the union evangelist. Brother Scott had a lot of bills printed and divided the workers into companies and advertised the meetings to the colored districts of Jackson. Very large crowds came out, among them were some of the Professors of Jackson college under whose shadow the camp was pitched.

On the last Sabbath the Spirit of the

Lord was present, and when the call was made, thirty came forward to get rid of sin. Some gave up their rings and feathers.

Taken on the whole, we have never witnessed a time when there has been a more determined spirit manifested among our brethren and sisters to succeed with the message.

C. J. BOYD.

An Appeal for Portsmouth

A LOT could be bought and a building erected soon, if all (who are laborers together) would do as God's people did of old. How was it?

"The people bring much more than enough for the service of the work, which the Lord commanded to make." "Proclaim throughout the camp, saying, let neither man nor woman make any more work for the offering of the sanctuary." "So the people were restrained from bringing. 'Ex. 36: 5, 6, 7; 'For the stuff they had was sufficient for all the work to make it, and too much.'"

O, what could be accomplished if we had the spirit of giving!

We are living in the period of Acts 2. Something was accomplished when God's people laid aside their differences, emptying them-selves; so God could fill them with Himself. And they were well filled with the Holy Spirit and the Spirit gave them utterance."

We have received a barrel of second-hand clothing also two packages. We were very thankful to God for stirring our brethren and sisters hearts to send them to us. How many would like to help in this work? We can use back numbers of our papers and magazines. Send all prepaid.

W. H. SEBASTIAN.

Nashville, Tenn.

THO our work here is not all that we could wish it to be, we are thankful for what success has attended our effort. Thus far nineteen applications for membership have been presented. There are others to be received later. Just how many will take their stand as the result of this effort cannot now be determined; however I am sure there are several, who at this writing are deciding and will take their stand for the truth.

The Lord only knows, and eternity alone can ever reveal what the real value of our work here is. We labor patiently and long without obtaining the desired results, and apparently our labor is in vain: but we are told by Him whose promises never fail that we shall reap if we faint not. The only way I know now to prevent fainting is to follow the directions given, as found in Luke 18:1, where we are told that if we will pray we cannot faint. Work and prayer are inseparable. The sum total of the two is success. I know of no way to succeed without work, yet if I succeed I must pray.

Sometimes it seems like an uphill pull, but I am sure it is the only way to Zion.

Thus far since January 1, not counting the workers, we have had an addition of thirty. We would that it were ten times as many. However we are thankful for these.

RANDALL JOHNSON.

Baltimore, Md.

By the time this report shall have gone to press, we will have taken down our tent in the city of Baltimore, closing the most successful summer's work ever held in the Chesapeake Conference. We are confident that the Lord can and will do a quick work in the earth for never have we seen such an interest at any place where we have been called to labor. From the very first the outlook was encouraging and as far as we can tell about twenty-five thousand people visited the tent during the season. Every where one would go the people would be talking about the services and not one night did we miss a service tho several nights it rained very hard. The people would come out, and we just had to preach.

The ministers in the city went around warning the people not to come to the tent and the more they warned the more their members came out.

The collection at the tent paid all expenses, including Bible worker, tent master, organist, lighting, printing, rent on the lot, hauling,—in fact it was a self supporting effort.

We are taking the people right into our new church, and all winter we expect to keep up a series of the best services we can arrange. Fifty-five have

THE GOSPEL HERALD

already united with the church as the direct result of the tent effort, forty-two of whom we baptized in our new pool in the church building, and in two more weeks fifteen more will be baptized, as well as others who will join the church this week.

The former members of our church rendered excellent service in the choir, distributing tracts and advertising matter, etc. Elder Seeney of Wilmington Delaware preached every other night and Elder Campbell from Washington was with us several times and rendered good help.

We set out to double our membership this year, and already seventy have cast their lot with us. This more than doubles the membership, but we are not satisfied. We are confident that it will reach one-hundred new members with the great interest that still exists. To the Lord we give all the praise.

GUSTAVIUS P. RODGERS.

Alabama Colporter Work

REPORT of colored colporter work in Alabama for month ending Aug. 31, 1914.

Name	Hrs.	Ord.	Val.
T. Allen	33	9	\$ 27.00
G. W. Brown	85	25	37.00
U. Bracy	43	24	79.00
T. G. Culpepper	166	36	110.00
E. D. Coleman	31	40	100.00
S. S. Guilford	89	30	143.00
Chas. Griffiths	152	87	388.00
P. Hampton	115	28	50.70
M. L. Ivory	166	59	198.00
H. Mathews	91	19	60.00
F. McRae	70	6	18.00
J. S. Spraggs	88	72	143.00
J. W. Wade	60	11	33.00
Alex. Wood	288	79	268.00
J. D. Stephens	192	19	59.00
Magazines			52.10
Misc.			6.00

M. I. WILSON.

Buena Vista, Ga.

SINCE the panic began, people who pretend to trust God, made many discouraging remarks to me about taking orders. I paid little attention to what they said, but prayed to God more earnestly for help. And it was not long coming. Week ending August 22, when hard times were being talked, I received 40 orders amounting to \$168. The next two weeks 42 orders amounting to \$181.

There was a small decrease, but what was done was done by the help of God.

J. L. MARTIN.

Mississippi Mission

FINANCIAL statement for year ending December 31, 1913.

<i>Resources</i>	
Accounts Receivable	\$129.97
Mississippi Conf. Ass'n.	251.52
Furniture and fixtures (Inv.)	10.90
Tent fund	18.00
Cash	689.28
Total	\$1096.67

<i>Liabilities</i>	
Religious Liberty	.75
Tract society collections	9.37
Mississippi conference	33.71
Accounts payable	14.06
So. Pub. Ass'n.	11.50
Poor fund	.39
Total	69.78
Present worth Jan. 1, 1914,	1026.89

<i>Gains</i>	
Appropriations	2525.00
Tithe	1373.03
Donations and tuition	75.03
Total Gains	3973.06

<i>Losses</i>	
Tithe to S. U. Mission	133.65
Salary	2689.92
Expense	223.70
Travelling expense	325.31
Camp meeting expense	47.03
Five per cent to missions	66.82
Lost accounts	.98
Total losses	\$3554.23
Net gain for year ending Dec. 31, 1913	\$418.83
Present worth Jan. 1, 1913,	608.06
Net gain 1913	418.83
Net worth Jan. 1, 1914,	\$1026.89

Mississippi Camp Meeting

THE first annual conference of the Mississippi mission was held in connection with the camp meeting in Jackson September 4-13, on a beautiful, spacious meadow, near Jackson College. There were fourteen tents pitched, including the new pavilion. Many had to lodge outside the camp for lack of tent room. Over ninety persons were in attendance. The day services were practical, dealing with such lines of work as are suitable for the believers. At the night meetings large audiences from the city were in attendance.

The conference meetings passed off smoothly. Many important resolutions

were passed. The educational work was given much attention. Earnest efforts are to be made to establish church schools in our churches wherever possible.

The financial report of the mission showed material gain in tithes and offerings above 1912.

Laborers from abroad were the Southern Union field agent, C. J. Boyd, principal of Oakwood school, Professor F. Bralliar of Hillcrest school, Elder J. H. Lawrence and the writer. All the local laborers from the Mississippi mission were in attendance.

The daily papers gave free space for our reports. The colored believers pledged over \$100.00 to purchase a new tent for dining room purposes next year. Over 1600 Harvest Ingathering Reviews were subscribed. During the present year the colored canvassers have made well in the book work. Over \$1600 worth of books have been delivered. SYDNEY SCOTT.

Alabama Campmeeting

THE campmeeting of the S. D. A. Mission at Bessemer, Ala. closed Sept. 6, 1914. The location was an ideal one. The surroundings were beautiful and pleasant, and the people of South Bessemer were very hospitable and congenial and rendered every assistance possible to make the meeting a success. Their homes were opened for our convenience and comfort. All who were present had a feast of good things, not of surfeiting and drunkenness, but a feast of the word of God. The evening services were largely attended. Every available space under the canvass being taken. Among the leading speakers and visiting brethren were Elder Miller, president of the Alabama conference, Elder J. H. Lawrence of the Louisville, Ky. church, and Prof. Boyd of Oakwood, who spoke of school work in which he is engaged. As a result, two or three young people have decided to enter Oakwood this fall, and sixteen new subscribers were obtained to the GOSPEL HERALD. The meetings were all spiritual and interesting. All the time was given to praising God. Satan was not allowed any vantage ground. Visitors were very much impressed with the spirit of love and brotherly kindness that they saw. At the close of Sabbath service, Sabbath morning Sept. 5, ten stood up to show their intention to keep God's commandments. MRS. L. D. WAGES.