

THE GOSPEL HERALD

Volume X

HUNTSVILLE, ALABAMA, NOVEMBER, 1914.

Number 11

El Passo Texas

OUR hearts flow out in gratitude to God as we see the indication of His Spirit working among us in his closing work in the earth. Earnest pleading and crying to God has resulted in the rescue of several from a life of sin to one of obedience to the Saviour.

On Sep. 19 seven were baptized. Our success aroused the ever increasing wrath of the dragon, who worked upon those opposed to our faith, to put obstacles in the way of baptism. We applied to some of them for the use of their church and baptistry, but were denied. Disappointed, but not discouraged we asked aid of the city authority for the use of the park which was granted, but as no facility for dressing was available, we went out some distance in the country and found not only suitable arbor for dressing, but plenty of water and a permanent place of resort whenever the like occasion comes.

At the close of the quarter ended Sept. 30, 1914, the treasurer's report showed that \$19.60 was raised for missions, while the tithe amounted to \$53.87, making a total of \$73.49 from a membership of fifteen.

We regret the loss of one by removal to a distant city. Our house to house Bible reading impressed this sister that our position is right, then she came out to church one Sabbath, and was moved away by her opposing husband before she had decided to obey. Our work is progressing, for the Lord has caused his face to shine upon us, and we are hopeful that a remnant will be gathered out to call the Redeemer blessed. But the scene is changing. One minister asserts that I should not be allowed to go from house to house among their members. To us this is but an indication that the time will come when this way of reaching the people will be hedged up. Many have already sealed their hearts against the rays of light.

The Rising Bell

THE Oakwood rising bell rings at five a. m. All are expected to rise and prepare for morning worship at 5.30,

Hark the sounding and resounding
Of the early morning bell!
Tis of duty or of beauty
That its clanging tones doth tell.

In the morning it gives warning
Of the dawning of the day.
"Rise for working, not for shirking,"
Are the words it seems to say.

As the warning bell of morning
Wakes the dreamer from his sleep,
So, God's sounding call, resounding,
Rouses earth from slumbers deep.

Soon, earth's story, dark and gory,
Will be told and done for aye;
Sin and sighing, tears and crying,
Will forever pass away.

Darkness fleeing, some are seeing,
And are pressing toward the light.
Others dying, sadly crying,
"Watchman tell us of the night."

Let the story of the glory
Of the kingdom soon to come
Banish sadness, waken gladness,
For His will shall soon be done.

Rouse, then, sleeper, least a deeper
Slumber doth thy soul o'ertake!
Look about thee, for without thee
Other souls may failure make.

T. H. J.

Our church school is a most perplexing problem. We have sixteen children among us going to the public schools, who should be wholly free from their influences, but lack of a suitable building in which to begin work, and means to finance the movement are unsurmountable barriers.

Now is the time to aid the colored work in the South, for the field is becoming more difficult every day. The work is closing and our hands are full, our hearts overflowing, and our eyes wet with tears, because our young people are slipping away from us.

METHUSELAH JONES.

The Christian Life

THE Christian's life is by no means an easy one; it is rough, difficult, full of sorrows and trials. Yet, to the true Christian, this is the grandest and most sublime life. There is in it a "halo" which (despite all the difficulties) the Christian enjoys. There is a hope which buoys him up even among the most dire troubles. When the storm of affliction rages round him, when there is not one ray of light to be seen,—even then he is hopeful. He upon whom the Christian rests every care, is testing the faith of the believer.

The Apostle Peter tells us to "think it not strange concerning the fiery trials," and adds, "Which are to try you." The Christian must be tested. Tests make character. After we have stood the test and overcome the trials, then rays of light begin to pierce the darkness, the clouds of discouragement roll away, and the soul launches out into the sunshine of God's love.

The unbeliever must take in place of this true, benevolent love, the vain allurements of this world. To the Christian these things have no weight, for his treasure is laid up in heaven.

Reader how is it with you? Is your treasure laid up in heaven? Is your life hid with Christ in God? Are you living the Christian life? If you have not yet begun, begin at once.

Now is the accepted time. Now is the day of salvation. Today (the Saviour says) if ye will hear my voice harden not your hearts.

Jesus is willing to help you live a Christian life. He is our pattern. In our own strength we must fail.

"The world has nothing left to give,
It has no new, no pure delight;
Then try the life that Christians live,
Thou would'st be saved, why not to-night?"

B. A. LENNARD.

Appreciation

FROM a private letter written by Sister A. L. Kent we cull these interesting paragraphs. Tho not written for publication, we feel sure they will be of interest, and Sister Kent will not be displeased for us to publish them.—Ed.

Please find enclosed thirty cents to renew my subscription to the GOSPEL HERALD. Thanks for such a nice paper. I read them and then send them on to be given to others.

I am old and feeble. Eighty years of age. I love this blessed truth, and it makes my heart thrill with joy to hear of so many turning to the blessed Master. Truly the Lord's word is being fulfilled, which says that the Lord will make a short work in the earth. As we look on every hand, we can see he is guiding, leading, and turning hearts to himself.

My second eyesight is failing, so I cannot long read, but I have His word stored in my heart, so that at night I can repeat it. How good the Lord is to spare me all these years. Now I only feel to say His will is mine, whether I live or am laid away a few short years to rest till He calls me home, where I shall behold His lovely face and praise Him thru endless ages.

Yours in Christ,

MRS. A. L. KENT.

The New Birth

"THERE is a natural body, and there is a spiritual body." 1 Cor. 15:44. The natural body is born of the flesh. Christ says, "That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." John 3:6.

As truly as that which is born of the flesh, is flesh, and becomes a natural body, so truly that which is born of the spirit will become a spiritual body. A careful study of the word of God will make this clear.

The natural body comes first, "afterward that which is spiritual." 1 Cor. 15:46.

The same body that is sown a natural body, is raised a spiritual body, therefore the change that is brot about must be made in that which controls the natural body, which is the mind. And so Paul says, "Be ye transformed by the renewing of your mind." Rom. 12:2. Thru our natural birth, we become sons of men, and thru our spiritual birth, we become sons of God.

The Son of God became the Son of Man that "as many as receive him" might have the power (right or privilege) to become sons of God. John 1:12.

Christ took our natural body and was "made flesh" that our natural bodies may be raised to be spiritual bodies. See 1 Cor. 15:22, 23.

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Verse 49.

Christ has provided a way to change our vile minds, so that when he comes again he can change our vile bodies, that they may be fashioned like unto his glorious body. See Phil. 3:21, and Jer. 31:31-34.

This has been made possible by Christ's becoming a man with sinful flesh, (Rom. 8:3) tempted in all points as we are, that he might condemn sin in the flesh, so that the mind of Christ might control us while in the flesh, if it be our choice.

Paul says, "Let this mind be in you which was also in Christ Jesus." Phil. 2:5.

Christ is our creator, (Jno. 1:1-3) and his mind in us will "create within us clean hearts, and renew a right spirit within us." When this is fully accomplished, our vile minds will be gone, and we will be prepared for the glorious body Christ waits to give us at his coming. Then we will be waiting for the adoption, to wit, "the redemption of our body." E. O. PARKER.

Pittsburg, Pa.

MISSIONARY report for quarter ending September 30, 1914.

Letters written	67
Letters received	20
Missionary visits	500
Bible rdg's or cottage meetings	153
Sub. taken for periodicals	12
Papers sold	482
Papers mailed, lent, or given	287
Books sold	12
Books lent or given away	41
Tracts sold	17
Tracts lent or given away	540
Hours Christian help work	740
Articles of clothing given	100
No. of meals provided	175
Treatments given	17
Signers to temperance pledge	5
Offerings home missions	\$49.57
Sick persons visited	4

WM. D. DAVIS.

Obituaries

GRANGER

Fannie Granger died at her home in Corsicana, Tex. September 22, 1914, aged 36 years. Since her connection with this message she has ever been actively engaged in some line of church work, which she did in a very satisfactory manner. She will be greatly missed by the church as well as in her home. She passed away in full hope of being raised with her Lord when he comes to take his people home. She was conscious to the last. The funeral services were conducted at the Waco, S.D.A. church. Words of comfort were spoken by the writer from 2 Kings 4:26.

M. G. NUNES.

WILLIAMS

Daisy May Williams fell asleep in Jesus Monday, Oct. 12, 1914. She was born at Americus, Ga., March 5, 1901, and died at the Oakwood school near Huntsville, Ala. In the spring of 1911 Elder C. G. Manns and R. E. Williams held a series of meetings at Albany, Ga. At this meeting Brother J. A. Williams and wife and their family accepted present truth. Tho Daisy was at that time only ten years old, she seemed to fully understand the truths in a childish way, and wished to take up the truth with her parents. She was baptized at the same time that her mother was. She became a member of the Albany church, and on removal of the family to Oakwood, in the fall of 1912, she accompanied her parents to the school. She was ever faithful to the truth and was an obedient Christian child.

Before her death she called the family together and herself tho weak, spoke a few words of prayer in which she asked God to bless her father and mother and the children.

The funeral services were conducted by the writer in the Oakwood chapel.

From Isa. 40:1 it was shown that the Lord wishes, not to punish his people, but to comfort them. That this comfort is not the dismal philosophy of the stoic, nor yet the deceptive doctrine of natural immortality, but rather the glorious hope of the resurrection.

We laid her away with the comforting assurance that soon Jesus will come, and the children shall come again from the land of the enemy. T. H. J.

Dothan, Ala.

It has been my privilege to be connected with the work here since Sep. 10. I found the believers very active. Brother C.A. Wilson their leader was called to Huntsville, Ala., relieving me of that situation, that I might connect with the recent tent effort and camp-meeting held in Bessemer, Ala.

Believers and I with God's help are trying to break down discouraging features of the situation here, yet it seems hard even when the cooperation of all who are concerned is given. We are of good courage to fight for the Lord as the combined army of Europe is fighting faithfully for their leader and country. As leaders we should be busily engaged in mobilizing the Christian troops for service, knowing that the arch enemy has already gathered his forces and is hitting hard on the Christian line every day. If members of the church who are not faithful to duty would realize that "the fight is on," and that the Lord expects every man engaged in this warfare to do his duty, and that eternal destiny hangs on constant faithful fighting, they would be at once aroused to duty. From the signs we are warned that it can't be long before Christ will come. In many instances as I come in contact with those who are reading our literature, they want to know what means the current war in Europe. "Is it Armageddon?" they say. In response we show from the Scriptures that Armageddon is not yet, but very soon we know Armageddon will be here. Let us do our part in this great controversy.

C.A. BLACKWOOD.

The Great Mocker

THE Word of God gave Divinity's estimate of the drink traffic many centuries ago, and specified its three distinctive features. We read:—

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20:1.

Those distinctive features are: It is a mocker; it is a rager; it is a deceiver. Thru all the centuries of human history since men began to drink fermented beverages, liquor has been demonstrating the truth and justice of that divine indictment.

As a mocker strong drink has no equal in the world. Men have taken their first taste and loathed it. They have said liquor could never hold them gain. And

they have drunk it to show their contempt for its power, to show themselves stronger than the drink demon. They have declared they could drink or let it alone; and hugging that delusion, they have continued to drink instead of letting it alone. With the drink inside, they were surer than ever that they were strong enough to let it alone, and would do so when they found that it was injuring them.

Then one day, to prove their power to their friends and to show their worrying and sorrowing relatives that there is no danger, they determine to leave it off.

A day passes, and there is a craving they can not satisfy; two days pass, and the craving becomes a demand that grows persistent, insistent, and peremptory.

Three days pass, and the craving and the demand begin to smolder, and a flame begins to burn at the very root of the soul and no amount of water will quench it.

Then these unhappy victims, with their backs against the wall, fighting for honor, fighting to preserve themselves from complete failure and their families from ruin, plead with themselves for the sake of their loved ones, to refuse to yield.

Finally, with nature wholly exhausted and with their first horrible realization of the strength of the furies they had tampered with, they cease to boast, and begin to plead with the drink demon itself. But it mocks them and shouts in their ears "Drink! Drink!"

"But, I have boasted I could leave it alone. I have said I was stronger than you; if I drink it will prove me a liar."

"Never mind that; drink!"

"But I have promised my loved ones I would stop it. If I can't, I am ruined, and they are disgraced."

"Never mind; drink."

He drinks. And that struggle has gone on in the breasts of millions of human beings who have startled into the realization of their terrible condition when they have sought to break away from the invisible tentacles which the drink demon has around every fiber of their being. It has lead them on to scout the fears of their friends, and then it has mocked them in their weakness. It has mocked at their pleadings, mocked at their ambitions, mocked at every desire they had for good, and has burned its mockery into their souls, when the victims have found themselves going down into the vortex of utter ruin and taking

their loved ones with them. Truly "Wine is a mocker."

In the causation of brawling, strife, discord, and contention of every kind, the liquor business has no equal. The inspired writer says: "Strong drink is raging." We see this verified wherever it is sold. Neither land nor climate alters its characteristics in that particular.

The third leg of this tripod of misery and wickedness is deception. The liquor business has deceived nations and states and municipalities and individuals. It has made nations and states believe that they could not maintain the various departments of government without the revenue derived from licensing the liquor business.

But it has taken out of the people from five to ten dollars for every one that it has paid in revenue. Thus it has deceived the people. But in addition to extracting from five to ten dollars for each one it has contributed, it has besotted men and women, reduced their earning capacity, filled their homes with discord, misery, and want.

Compared with other attempts made to supply revenue, it is one of the most peculiar kinds of finance that is seen anywhere in the world. In no other department of human affairs do men pay out ten dollars, or even five dollars, to get one in return. But that is what is done wherever the liquor traffic is licensed to carry on its business. In causing nations, states, and cities to think they must have the liquor revenue in order to operate their departments, the liquor business has demonstrated that God's Word is true when it calls strong drink a deceiver.

On every account, then, it proves itself to be what heaven declares it to be. It has mocked humanity for ages; it has stirred up strife, hatred, and murder for ages; it has deceived the race for ages.

It is high time that men everywhere should rise up and say, It is enough. No other such devastating agency ever came into this world. It is Satan's right hand supporter. It has written a history that drips with blood and tears from its first chapter to its last. It has fostered and nourished and propagated every crime that is known to man, and to license it to continue its operation for a few million crime-stained and blood-wet dollars in revenue, is the most stupidly folly the book of history records.

—Selected.

Talks to my Students

Famous

Do you want to be famous? Has your mind and ambition been fired as you have read or heard of the brave, or the wise, or the successful? Do your pulses quicken and your interest kindle, so you are nerved to effort? If so, it is well. That kind of interest which bears fruit in action deserves to be encouraged.

But don't, I counsel you, covet fame for itself. It is an unsatisfying portion. And the bitterness that goes with it is not to be lightly regarded. There is much in this world that poses for good, "and men will praise you when you do well by yourself," especially if in so doing you also do well by them, but the sober second thought will convince that human favor is transient, evanescent, and essentially selfish. Indeed as you think deeper you will see that your own ambition has also been in the hearts of those whose praises you court.

Be great, but be truly great. Be a conqueror, but be a conqueror of self. Be a discoverer, but let the Perrys and the Cooks find the North pole if they can and will, and let them do all the squabbling and striving as to whose is the honor; but go thou and discover the secrets of Him who inhabiteth eternity, whose throne is in the "sides of the north."

The "mute inglorious Miltons," the "Hamptons, guiltless of their country's blood," are more to be envied than their unfortunate fellow men who are stricken with that strange fever, the thirst for human fame.

And would you, O conceited toiler for worldly applause, fame, and praise—would you see how much you really are worth in the world's great mart of value? If so, go thrust your finger into the sea. Then withdraw the finger and look at the hole.

Where He Is

Did you ever notice in the story of Hagar and Ishmael that the Lord sees and hears? Possibly you may say that of course the Lord always does that. But that is not what I mean. It is easy enough to accept the theory that God is omniscient and omnipresent. It is easy to subscribe to a formulated creed. But do you really believe that God sees and hears?

Notice the story. Hagar flees from the face of Sarah. The Lord speaks to her in the wilderness of Shur. Abraham

and Sarah didn't know where she had gone. She had run away. But God saw her, and Hagar recognized the fact. "Thou God seest me," said the Egyptian bondwoman, and Beer-lahai-roi,— "the well of him that liveth and seeth," was henceforth the name of the place. God sees.

Fourteen years pass. Ishmael and his mother have been sent from home.

They wander in the wilderness of Beer-sheba until their water is gone and the child is perishing for drink. Hagar can not endure to see her son die of thirst. She goes off a little way and cries out to God in the bitterness of her soul. Then the voice of the angel comes to her saying, "God hath heard the voice of the lad where he is."

It would possibly be easy to believe that God would hear Abraham back at Hebron. But that is of little worth to a boy under a tree in the wilderness, perishing for water. But that is not what is said. It is the lad that is heard, and it is where he is." Gen. 21:17.

God hears.

Poor, despondent, forsaken, lost one, hark to the voice of the angel as it sounds down thru the ages to our own time and to you; God hears, where you are.

Amid the turmoil and trial of daily existence, in the crowded counting-house, or in the lonely field;— it is all one to the Lord. He hears you where you are. Take courage, lonely canvassers, who are far from home or those who care whether you fail or succeed. God sees, and hears, and cares. Tired mother, whose agonized prayers have ascended for years for that wayward son, take fresh hope, for the God who sees and hears, has seen both you and him.

Hagar was but an Egyptian, yet God thought enough of her to send an angel to be her comforter and give the glad assurance that her prayers were not unheeded.

O, our God is of tender pity and infinite love. "If ye ask, . . . I will do," is the divine promise. T. H. J.

Mississippi Mission

SUPERINTENDENT'S ADDRESS

To the believers of the Mississippi mission of Seventh day Adventists, assembled at camp meeting in Jackson, September 4-13, 1914. Greeting:

Again we are assembled in council to

consider methods by which we may best promulgate the message which is to reach every home in this great state of Mississippi.

The state of Mississippi has 786,111 white inhabitants, 1,009,487 colored, 56.2 per cent, or almost twice as many colored as white. It is therefore very evident that the colored work in this state should receive special attention, and further, it is evident that a tremendous responsibility is resting upon the colored believers of this state to perform their duty faithfully, carrying the third angel's message to those outside our ranks.

Truly we are living in a very extraordinary age. Millions are wondering what this international conflict means that now is raging throughout Europe; and thousands are fearful concerning what the end will be.

For the last fifty years the nations of Europe, and all of the nations, have been preparing for some great war. No people ever so clearly understood the true meaning of this war preparation in time of peace as the Seventh day Adventists. Not that this people has wisdom more than any living, but because there is a God in heaven who revealeth secrets and maketh known to them what shall come to pass in the last days.

The past year has given evidence that God has raised up the Seventh day Adventist people to proclaim a very definite message. The message, "Fear God, and give glory to him, for the hour of his judgment is come" must go forth with no uncertain tone. The time has come when the cry must be, "There shall be delay no longer." We have wandered long enough on the borders of heavenly Canaan and the hour has arrived for the saints to arise and take possession of their inheritance. What lies between us and our reward? It is the unfinished work. "For when the fruit is brought forth, immediately he putteth in the sickle, for the harvest is come."

The Evangelistic Work

This impels me to urge every worker to study methods which reveal the third angel's message in a clear, distinct manner, and which will bring quick results in Sabbath keeping. Time is too short to spend from four to six weeks, before the congregation hears a sermon on the third angel's message, and the Sabbath question. There is no better

way for a Seventh day Adventist minister to get an audience than to take subjects like the Coming of Christ, the Second Chapter of Daniel, the Battle of Armageddon, etc. Our people have a very definite message to give to this generation, therefore in a series of meetings, the sooner we tell the people of this message, the sooner we have discharged our duty.

There was a time when it was no doubt a profitable method to establish mission schools, and teach the third angel's message to the children. Some of these boys thus taught are today actively engaged in the work of this cause, and have become soul-winners; however, there are some reasons why this method does no more seem profitable. We have a message that will close in this generation, and not in the day of the rising generation of which children are a part: It is our duty to warn those of mature years that they may "Come out of Babylon," and not "Be partakers of her plagues." It is a warning against the worship of the beast and his image, and the receiving of the mark of the beast. One cannot discharge this responsibility by spending his time in instructing children that they might accept the truth and become prepared to proclaim it when grown to years of responsibility.

I would not discourage church schools, but heartily encourage them wherever it can be financially supported. We must give our children a Christian education, and this they will not get under the public school system. I believe the Lord will use many a child of Seventh day Adventist parents who has been properly trained and educated in the message, before this message will close. Therefore the teaching and education of our children should lie close to our hearts.

The evangelistic effort put forth by the ministry of the mission has brought good results. There is one church which requests admission into the Mississippi Mission at this meeting. This is largely the result of the faithful efforts put forth by Elder A. C. Chatman and wife. Then there are twenty or more who are keeping the Sabbath as the result of the Greenville effort which will be a splendid addition to this church. There have been souls added to the Vicksburg, Brookhaven, Jackson, Yazoo City, and other churches during the year just past.

Tithes and Offerings

There has been a decided increase in

tithes and offerings for the year 1913 over the year 1912. Last year the largest amount of tithes has been paid by the mission. During 1910 the amount paid was \$1098.53, and in 1911, \$1785.73, in 1912, \$945.84, and in 1913, 1373.03, an increase over 1912 of \$427.19. This shows a very healthy and encouraging growth in tithe. I am pleased to know that the Lord has put into the hearts of so many the importance of paying tithe. We have every reason to believe that there will be another decided gain this year over the year 1913.

Twenty-Cent-a-Week Fund

The Mission is coming up in offerings. God is not satisfied with us when we have given him the tenth of what we made. That part belongs to God, and we are not giving anything. But he says, ye have robbed me in tithes and in offerings. So then we are under an obligation to make unto God an offering. The offering that we make to the cause of God is just as large as the message finds a place in our hearts. If a large portion of the message is within us, we generally give as much as we are conscientiously able. If we love the message little, our support for it will be small. Therefore the offering is a sign of the love we have for the truth. Evidence can be produced to show that this love is growing in the Mississippi mission. During the year 1910 the offering amounted to \$204.53, in 1911, \$301.93, in 1912 \$215.16, and in 1913, \$496.62, an increase over 1912 of \$251.46. There is some excuse for the decrease of tithes and offerings in 1912. In this year we passed through the transition of the mission school system onto a more definite evangelistic method. By the reports thus far received, 1914 will show a very decided increase in all lines, which is evidence that the blessing of heaven is resting upon the present method.

Harvest Ingathering

This is a wonderful asset to raise our quota on the Twenty-cents-a-week fund. While we may not have \$10.40 to give to the Lord every year, God has prepared a way by which we may raise what we lack from our own money. Two things are accomplished by the Harvest Ingathering work. First, we inform the people of the soon coming of the Lord, and the rapidity with which this message is going to the inhabitants of the earth. Secondly, from the donations thus re-

ceived, we help to support the messenger who proclaims the third angel's message in heathen lands. Let us heartily take a part in this great work and receive the great blessing thus gained.

Colporter Work

The canvassing work has been well nigh phenomenal. It is the fruit of organization and unbounded courage. It seems that every colporter has been electrified, stimulated, and encouraged until he has accomplished a work not found anywhere else in the world. For three consecutive months this branch of the work has been in the lead of the world from one to three thousand dollars. Let me appeal to this delegation for your earnest prayer in behalf of these faithful colporters.

These reports that have appeared from time to time mean much to me. The 12,177 hours of service for the first six months, a gain of 5,241 over the year 1913 give evidence of keeping close to business. It proves that our canvassers are "not slothful in business." It shows that the resolution made at the institute is being put into practice, and the Lord is signifying his approval by this remarkable result. I know that these hours do not speak of loitering along the road, sitting in the shade, musing, and passing away the early morning in bed. No! for the time has been well spent in going from house to house. Some of our colporters are in the field at work at 5 o'clock in the morning. I am sure that such faithfulness will bear fruit for the heavenly garner.

An Appeal for More Earnest Work

I am of the profound conviction that the day is not far hence when the followers of this movement must respond to the call of God in Volume 9, page 70;—"Will not the churches arise and give the last warning message to the world?"

The time has come for our church members to arouse to activity for the finishing of the work of God in the earth. Has not the cry been world-wide for men and women to carry the last warning message to all the world in this generation, and with this cry, the assurance that God will work mightily with the messenger? I appeal for a steady, never-ending missionary effort by every member. Let the everlasting gospel stir your energies, and compel you to go out into the highways and hedges to save the lost.

C. S. WILST.

North Carolina

Extracts from conference reports

I ARRIVED in North Carolina Jan. 4. My first stop was at Asheville. I spent about five weeks there, holding night services part of the time. During my stay one backslider was reclaimed, and one member added by letter. The church was greatly strengthened, and pledged loyalty to God in paying tithe and in giving offerings.

I arrived in Wilmington Feb. 11., found a company of seventy-six members. Here I remained until April 7. During my stay 16 members were added by baptism and nine subject to baptism. I left the people of excellent courage, paying a faithful tithe and increasing their offerings. This promising church has no building of their own, but rent an auditorium at a cost of \$8.00 per month. During my stay \$100.00 was raised and added to what was already in the treasury on the building fund. We were thus enabled to make a payment of \$200.00 down on a lot for \$750.00. We have well organized plans for paying for the lot and erecting a church building.

While at Wilmington I visited other points, viz., Winston-Salem, Greensboro and New Bern. At Winston-Salem I baptized three candidates. On advice from the conference I left Wilmington April 7, for New Bern, where I spent one week. During my stay, the church officers were ordained.

New Bern has a church membership of about sixty or more. There is also a strong Y.P.M.V. society and a live church missionary society.

May 22, I started meetings at Durham. I had an excellent attendance, notwithstanding strong opposition from the clergy and some of the influential men of the city. June 22, our tent was blown down and almost totally wrecked. The tent meeting was hindered for ten days, when we were enabled to start again. We closed our effort July 31. During this effort I preached 69 sermons. We now have a S.S. of 30 members. Most of these are adult Sabbath keepers. There is still an excellent interest.

G. E. PETERS.

Arrived at Winston-Salem May 8, 1914. Have done two kinds of work here, viz. pastoral and Bible work. Special efforts were put forth to reclaim those who were in a much backslidden state. The Lord wrought upon hearts, and sins were con-

fessed and put away. Vows of greater faithfulness in tithes and offerings were made.

The officers' Gazette is studied by the church and its help is invaluable. The junior society of Y.P.M.V is organized.

Nearly a hundred dollars in tithes and offerings has been paid since Jan. 1.

Bible Work

The work in this line has been most encouraging. Many doors are open, and opportunities to labor are presented. Six have believed and have decided to obey.

The jail has been visited, and the Lord blessed in giving a heart-searching message. Many of the prisoners burst into tears under the Spirit's power and knelt in prayer as God was entreated for them. I was deeply conscious of the Lord's favor as I labored for these souls.

Winston-Salem is a great tobacco manufacturing city. Perhaps there is none greater. Bible readings can scarcely ever be carried on except after factory hours. This makes it impossible to complete a series of readings as quickly as we could if the conditions were different.

I give the Lord praise for his help in many trying situations, and for the bright prospect ahead.

PAGE SHEPARD.

Roundtable Chat with our Readers

DO you care to read the Gospel Herald? I take it that you do. The very fact that you are reading this article proves to yourself that you enjoy its pages. And indeed some of you have written me and said that you do take pleasure in its visits to your home. Of course there are some whose opinion is otherwise, but I prefer to contemplate the favorable side. Quite natural, isn't it?

Occasionally some one writes in and says, "don't send the paper any longer." This pleases me. Why? Because I know the subscriber has the courtesy to part company properly. Others say "Enclosed find so much to pay up my arrears." I am pleased at that, for I know that the effort to produce a good little medium of communication is appreciated. Others say "please send the paper to the following persons:" This is a delight, for it shows that the reader not only enjoys the paper himself, but that he wishes to share his pleasure with others.

Well, there are many other things coming to my table from time to time that

you would be interested about. Sometimes complaints are made. One good sister writes me that she is not getting her paper regularly. I run and look in our list to see if it is in the mailing gally. It is there all proper. It transpires that the post office is at one place and the sister at another. She has been depending on her friends at the post office to send it to her. Of course we would be delighted to change her address and send it directly to her. But, strange to say, we cannot do this unless we know where the subscriber is. We mail to every state in the Union and to many foreign countries, and while each particular individual knows his own name and whereabouts very well, we cannot know this unless we are notified.

The little words of appreciation that come in from time to time are a real help to me. Even an editor, tho he may disguise his feelings, and smile at a severe thrust, enjoys the pleasant words much better.

And, too, I want you to help me with that list of new subscribers you were going to send. "There!" you say, "I knew Brother Jeys was going to say something about that before he stopped." Well, if you know it so well, why don't you attend to it at once? You see, you are cheating yourself. Several have sent in a good list, and have received in return a nice little book as a premium. Want to know about it? Just write me and I'll tell you.

Have you noticed your paper wrapper lately? Now just go and look at it. If it says June 15, rest easy, for your bill is paid till next June. If it says Feb. 13, don't rest so easy, for you owe over a year's bill at the HERALD office. Then when you write in, if you say, "Please take my name off your list," we will do it without a murmur, (that you can hear) but if you say, "Please continue my paper and here is the price," we shall do that without any complaint. In fact, like Paul, we wish to learn how to abound, and how to be abased. But if the choice is left to us, we would take the most of it in abounding.

Isn't it remarkable about the acquaintances that we form? Now I feel a real personal acquaintance with hundreds of our readers. I have been here now long enough to have received your annual subscription a few times and some way I have each one pictured in my mind.

The good sister in Michigan who regularly sends her letter on new years day, I have decided is slightly gray, wears glasses, and has blue expressive eyes. I'd just like to see her, to know whether I am right.

Ah well, we may never meet face to face in this life. But what a joy to see the innumerable multitude in the world so soon to come. It is the Christian's glorious hope. My older friends write of it so many times. My own dear mother, now bent with age, whom I have not seen for more than ten years, always speaks of it to me in her letters.

How plainly the signs read of the soon coming King!

T. H. J.

An Allegory.

ALONG the path which leads to God there is a dispensary with the following sign in letters bright and clear "Buy the truth and sell it not." Prov. 23, 23.

One day Governor Pontus Pilate of Jerusalem happened to pass across this path which is called "Strait," and observing the sign, enquired of the dispenser, "What is truth?" Jno. 18, 38. He was not particularly interested, and like other casual observers he hurried on to Broadway, not waiting for the answer.

Coming up Strait Path was Miss Ownway who reached the dispensary a few minutes after his Excellency had crossed, and on reading the sign, made similar inquiry. The dispenser answered "Thy word is truth." Jno. 17, 17, meaning the word of God. This young lady who was a person of style, fashion, and pride, became somewhat interested in the answer, and after a few seconds asked, "What is it good for?" "The truth shall make you free." Jno. 8:32, was the reply.

"Freedom, that is my greatest need." said Miss Ownway. "For many years I have been a slave to sin and selfishness despite all my Christian professions. That which I do I allow not, but what I hate that do I. To will is present with me, but how to perform that which is good, I find not, for the good that I would, I do not, but the evil which I would not that I do. Rom. 7:15-19. O how much I would like to get rid of this bondage of sin! cried she.

"I have what you need." said the dispenser.

"May I ask what is the price?"

"All you have," rejoined the man.

"Is that all"? said the customer, "let me go home for the price. I shall be back in a few hours."

So lady Ownway went home and began to take stock of all she had, but before stock-taking began she visited a few of her near-by neighbors, to whom she related her discovery and intentions, but was both disappointed and surprised at the cold way they received the tidings; especially disappointed was she in not receiving words of hope and encouragement from Brother Blow-hard and Sister Pretender, for these parties Miss Ownway believed were converted; they sat in the "amen corner" at church and helped out the preaching with shouts and responses. Matt. 8:9. Half discouraged she returned home and began stock-taking. It took her quite a while to get thru, for she had "great possessions." Friends called to see her during those hours, but to the astonishment of all she stoutly refused to receive or entertain any one.

Just as she was about to return to the dispensary, Mounseigneur Shantgo, Archbishop of the diocese, appeared at the door with a letter from his Satanic Majesty. It read as follows:—

(To be continued)

J. G. DASENT.

Durham, N. C.

ABOUT twenty believers have stepped out on the side of the Lord, and have covenanted to keep the ten precepts of the decalogue.

On May 21, Elder G. E. Peters and his company of workers entered the southern part of Durham, N. C., and began a series of meetings. The services were well advertised and consequently were well attended at first.

Elder Peters and his corps of workers labored under many trying circumstances. We would be happy to see a greater number take their stand for the truth, but when we consider the prejudice and other seeming impossibilities that have been surmounted and conquered, we feel to say with the Psalmist, "The Lord hath done great things for us whereof we are glad."

Before we commenced our campaign, a certain minister spread the rumor that we were Adventists, and that this means destruction to the churches in the city. Thus the people were warned at the churches and canvassed at their homes

to keep away from the tent, yet some nights we were unable to seat our congregation, attendance some times being about seven hundred.

Thus far our effort was promising and our interest good, but just a few days before the night we had planned to present the vital question, we were visited by a terrible storm which left our tent level on the ground. This hindered us. The tent was considered unfit for further use and so our congregation became scattered while we were searching for a hall. We secured one, but the high rent that we paid added to our disadvantages, so we abandoned its use and re-examined our old tent.

After a few days of labor, patching and mending, it was pitched. Its appearance was not very inviting, yet with much labor, prayers, and fasting, we again brot back our congregation, and the night the Sabbath was presented, we had about five or six hundred present to hear. The Holy Spirit was surely present. Elder Peters presented the subject very clear and emphatic. The audience listened very attentively. At the close of the discourse Elder Peters took an expression, and nearly all present held up their hands as a token of their agreement to all that was said. Soon after this, owing to the inclemency of the weather, the tent became unfit for longer service, and so had to be taken down, thus leaving our work not bound off. This resulted in moving the meetings to another hall which is not in the same locality. Only the new converts with a few interested ones would attend. Elder Peters was given a new tent, and is now conducting another effort in another part of the city. My wife and I regret very much that we cannot be with Elder Peters in this effort. We are now making preparation to go to the Oakwood school.

N. J. GRANT.

Buena Vista, Ga.

I AM still engaged in the canvassing work which brings joy in this life but a greater joy in the other life. I have enjoyed many rich blessings since I began in the canvassing work. I am still trusting God for my salvation, and am preparing for the great day of wrath.

I have many good experiences to tell when I get back to Oakwood.

JAS. L. MARTIN.

The Gospel Herald

PUBLISHED MONTHLY BY THE

North American Negro Department
Huntsville, Ala.

The Oakwood Manual Training School
Printers

T. H. JEYS EDITOR

M. C. STRACHAN

J. W. DANCER EDITORIAL CONTRIBUTORS

T. B. BUCKNER

*Entered as second class matter at the post
office at Huntsville, Ala.*

Price per year, 25 cents
To foreign countries, 40 cents

*To insure insertion in the current issue,
articles should reach our office not later
than the twentieth of the month preceeding
date of issue.*

Note and Comment

BROTHER D. H. Lewis, of Diamondale, Mich. has arrived at Oakwood and has taken up his work as head of the tent making department. He has already installed his sewing machines and is prepared to do good work on short notice.

We feel that this a rare opportunity for our boys who are expected to go out into the field work, to get a preparation to care for their tents and to repair them when torn. And, what is of perhaps greater importance, to care for them so that they need not become torn.

The school has lately been favored with a visit from Prof. Fredrick Griggs of Washington D. C., the secretary of the educational department of the North American Division Conference.

The professor spoke to the students on the development of the sense of responsibility. He showed that one's value in life is largely measured by the responsibility with which they may safely be entrusted.

Because of the low price of cotton caused by the panic incident to the war, many of our students who have done well in taking orders, are finding it difficult to deliver. Many are finding it necessary to postpone some of their deliveries, and follow up in various ways, in order to make any progress whatever.

Despite all of these handicaps, those from whom we have heard are of good courage, and are striving faithfully to make the best of the conditions.

Health Principles

THE principles of health reform is a golden thread that runs thru the human life from the fall of Adam to Christ's second advent.

It is a link of life connected with the love of Jesus, that binds Eden lost to Eden restored.

This subject is one in which all humanity should be interested, because of its vital connection with the happiness of their being and the blessing that may be received from a proper understanding of it. We are informed that "a knowledge of the laws by which health is secured and preserved is of pre-eminent importance."

Thus we are admonished to "study that marvelous organism, the human system, and the laws by which it is governed."

If we could appreciate the fact that "God's law is written by his own finger upon every nerve, every muscle, every faculty which is entrusted to man, we would be more careful regarding our daily life. "The health should be as carefully guarded as the character." This being so, how careful we ought to be in preserving our health.

How can this be? We are informed that a careful conformity to the laws which God has implanted in our being will insure health, and there will not be a breaking down of the constitution.

We are further informed, "God has pledged himself to keep this living machinery in healthful action if the human agent will obey his laws and cooperate with God."

May we seek God for guidance, and ask him to bless us in applying these principles to our lives.

C. B. RUNNELS.

A Call for Bibles

OUR church members continue their good work in the county and city jails in this city. The Lord has blessed in the efforts put forth in behalf of these prisoners. Those in authority with the prisoners give us hearty welcome.

We desire to put 15 Bibles in these jails so when we read to them, they can open their Bibles, with us and read. Those who desire to send Bibles or help to purchase these, send the same to

GEO. MASON.

1303 Effingham St. Portsmouth, Va.

Portsmouth, Va.

OUR church school opened September 21, 1914, with an enrollment of 6 pupils. During the week four were added. The week ending October 5, the enrollment was thirteen. Three of these are not of our faith. These are taught in the morning. With the consent of the conference Sister Fannie Nixon has charge. The remainder of her time she employs in Bible work.

The pupils were asked:— What have you learned since coming to this school? One answered:— I have learned about God and how to spell God.

The Norfolk church school opened with four. We are planning to open a church school at Gilmerton, Va. We have about five Sabbath keepers at that place. These five have eleven children that are old enough to attend. The sister who recently accepted the truth has been a public school teacher. One of our visiting sisters (Sister Perry) has consented to help start it. The new Sabbath-keeper will associate with her, and later may take full charge. These schools will have a telling influence. We are now looking for a room and the needed facilities. We can make good use of hymn books, if any of our brethren and sisters, desire to send us a few.

W. H. SEBASTIAN.

2419 Pine St., Portsmouth, Va.

The Long Distance Again

THE following private communication is too good to keep to ourselves, so we pass it along. Like all 'phone messages, it speaks for itself. We heartily thank our correspondent for the renewal, and hope the example may be followed by many "Moore."—Ed.

Hello, Central! Please give me Long Distance. Hello, Long Distance, give me GOSPEL HERALD, Huntsville, Ala.

Is this GOSPEL HERALD?

Is this T. H. Jeys at the phone?

This is Mr. De. Linquent speaking. (my other name appears below.) It is just exactly as you said in your July number, Mr. Jeys, below that little pencil mark.

I'm sorry I got so bad a name as De Linquent. Pay Dup would sound better.

Time is up, Central says, but I'll send that subscription right away.—Goodbye.

JULIA B. MOORE.