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THE negro department of the Cumberland conference was in session December 2-6. The meetings were successful, and they mark the beginning of a new era for the work in this conference. The key note throughout the session, was the finishing of the work of God.

The Holy Spirit prevailed, and every heart felt its presence. Sins were confessed, wrongs made right, and all re-consecrated themselves to God for service. So we are looking forward for a large harvest of souls.

Reports were presented from conference laborers showing the progress of the work for the past two years. Cumberland has the smallest constituency of any conference in the union. Two years ago we had only two churches; today we have three churches and two companies.

During the conference we were glad to have with us Elder G. E. Peters and Sister Anna Knight who rendered valuable help.

The work is onward. Several persons have promised to obey the commandments of God, and other interested ones are halting between two opinions. We are praying that when the decision is made it will be on the side of truth.

Our work here is greatly handicapped because it is impossible to get a good place in which to worship. Many people will not attend our services on that account. We are now planning to buy a lot and erect a building. We earnestly appeal to the brethren and sisters, especially in the Southeastern union, to help us build a church. A neat place to worship in will mean a great blessing to the work in this city. Remittances may be sent to the conference secretary, Mrs. Clara Russell, Graysville, Tenn. State that it is for Chattanooga church No. 2.

W. E. STROTHER.

A Beautiful Story of First Aid

NIGHT was coming on, cold and dreary. The air was thick with frozen particles of ice and snow that rattled against the windows of an eastern-bound train. The car was poorly lighted, and a spirit of discontent seemed to have fallen over the passengers. Above the roar of the wind and the noise of the train came the shrill cry of a baby.

A delicate little woman, thinly clad and evidently in the last stage of consumption, vainly tried to hush the little one. Black looks were exchanged, and scowling faces were turned toward the noisy child. One man in an audible voice remarked; "Better put babies in the luggage van with the dogs and guns." The weary mother grew more nervous, and the child screamed louder than be-

If

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our throats would pleasantly agree
If I knew you and you knew me.

fore. A woman, sitting near, offered to help, and soon found that the family of mother and four little children were suffering from hunger. They had been two days travelling, their lunch basket was empty, and they were without dinner. The father had recently died, and the brave mother was trying to reach her childhood's home with her little ones before the grim summon came to "pass over the divide." The eldest child, a girl of eight years, was trying to amuse the two boys younger than herself. The story of the hungry little ones spread from group to group, and lunch boxes were freely offered, and the little ones bountifully fed.

A white-haired, stately old gentleman left his seat, and with a pleasant smile

and courtly look, to the tired mother, said: "I was quite a nurse in my younger days; let me take the child." And the baby read his face, as only babies can, and was satisfied. Reaching out its hands, it was soon cuddling its head upon the old man's breast. The tired eyes began to droop as the nurse slowly paced up and down the aisle humming a cradle song.

At a distant end of the crowded car were the members of a concert company. All were tired and sleepy, some were cross, and some complained of the cold car and the smoke from the soft coal. But the baby face touched a tender chord as the old man paused beside them and told the sad story of sickness and poverty. A new interest was aroused, and after a few moments' consultation the manager announced that "the company would give a concert for the benefit of the widowed and fatherless."

How they sang! Every corner of the car was filled with the sweetest melody. Now soft and low, then higher, sweeter, clearer. Our hearts were lifted. We forgot the cold and the bitter wind outside as the sweet strains of "Annie Laurie," "We'd Better Bide a Wee," and "The Old Folks at Home," rolled thru the car. Song after song they gave us, and then came the grand old hymns that hold the key to every heart. As the last word of "Rock of Ages" softly died away, the old man, with the sleeping baby in his arms, passed his hat, and every one responded to the call for help. Silver chinked against silver, and not a few bank notes drifted silently among the coins. With tears streaming down her face and voice choking with sobs, the mother tried to express her gratitude. The old man placed the sleeping babe beside its weeping mother, and walking to the center of the car, raised his hand and reverently said: "Praise God from whom all blessings flow." — *Exchange.*

Talks to My Students

Cheap

I DO not now refer to the dry goods laid on the bargain counter, nor to the shoes of ancient style and odd sizes, displayed on the table at \$1.49. If merchants choose to work off their otherwise unsalable or less desirable goods by making a "marked down" sale, and purchasers can supply themselves with the goods they need by patronizing, I would offer no objection.

But don't, I beg you, place yourself on a bargain counter and thus advertise yourself as "cheap."

I have seen a girl so anxious to receive the attention of some young man that she made herself a laughing stock by her actions. Don't do it, girls. Young men are quick to discover that you are placing yourself at a disadvantage. Keep these marked down tags off. You are worth the best there is. But it will not be paid if you lower yourselves and cheapen your value.

If you permit undue liberties, do not be surprised if advantage is taken, and you find yourself regarded as one who may be treated with a familiarity that breeds contempt.

Hold yourself to a higher plane. Make your favors worth something. Don't conduct a social bargain counter. Or if you do, don't expect that your wares will be regarded as the most valuable.

And, too, it should be remembered that when you do thus cheapen yourself, you may not hope for favorable attention from first class people. The cheap society market is only patronized by the socially poor, who are bargain hunters in the marts of low priced favors. They are themselves third rate, and must content themselves with what they can find.

The low state of public morals calls for young women who will set a high value upon themselves and will thus exert a mighty influence in elevating the low standard.

Young men are much needed who will not wink at low ideals nor be found encouraging a cheap, low, social standard. I want my students here at Oakwood to help each other in maintaining such a standard as will not cheapen but rather increase your value.

It can be done, and you can do it. Why should young people carry on a

conversation among themselves that they are embarrassed to have their teachers hear?

Don't be cheap, and don't patronize cheapness. If you do, you will find, as is many times discovered in the commercial world, that bargain counter goods are high at any price.

No Chance

History records the achievements of Columbus, DeSota, Balboa, Morse, Edison, Stephenson, an Addison, a Couvier, a Harvey. Webster made himself a name, "Clay wrote for himself a place high on the tablet of fame, L'Ouverture earned for himself his reputation.

I listened as I heard two of my boys talking. This was the burden of their words,—“There's no chance for us. All roads to success are over-crowded. Circumstances are against us. We are handicapped by our misfortunes. There is no help. We cannot progress.”

If I thot these boys really believed this, I should be in favor of inviting these lads to leave the school. Why should they stay? They do not hope for success, and it may be set down as certain that no man is more successful than he expects to be.

But I am persuaded better things of them and of every student here. You are at this school because you believe in success, and are willing to pay the price.

It is morally certain that there is no hope of prosperity to the boy who wants to lie still and have his success brot to him on a silver tray. The girl who hopes to win without diligent labor is doomed to disappointment.

But for the boy or girl who has the snap and energy, who is not afraid to labor hard, there are opportunities on every hand. This is an age of chances. Never has there been better. But they come to those who work.

T. H. J.

An Allegory

(Continued)

MISS Godsway was a resident on Thanksgiving Street.

She was of humble birth and early in her life was taught to fear God. The instructions of her parents made an impression on her tender heart, and altho when she was grown she spent years in Vanity Square yet at times the instructive words received from her parents in her early days would come to her remembrance.

On entering the new dispensary recently opened on Strait Path, Miss Godsway was impressed with the appearance of the place, and especially with the dispenser who was so gentle and kind, but earnest and truthful. The inquiries she made concerning the truth were similar to those made by Miss Ownway on Meanwell Street. And as the dispenser spoke of freedom from sin, she became intensely interested, for it was then months since she was forced to believe that freedom from sin is an impossibility. Altho numbered among the gay of this world, Miss Godsway longed and prayed for the time when she would be so situated as to be able to live out in her daily life the religious instructions received in her girlhood days.

“What is the price, sir?” asked Miss Godsway.

“All you have,” replied the dispenser.

“Are you willing to part with all?” he added with a smile.

“Well,” said she, “I need truth, but it is no easy thing to surrender all. Is that your lowest price?”

“Yes, we speak the truth only,” said the man.

There was a short pause, then she asked. “How is the amount to be paid? all down, or easy payments?”

“All down,” he answered impressively. “It is a risk at a tremendous cost to secure it any other way. There are many who try to buy the truth by easy payments, but they very often are the losers for before they are thru paying they get discouraged and give it up.”

“Don't you deliver the goods on first payments?”

“No ma'am not until the full amount is paid, so in case any one should die before this is done, he is in no better condition than he was before he started business with us. In many cases he is in a worse shape. Quite frequently thus discouraged parties publish an evil report against the firm, and in that way prevent many from patronizing us.”

“So you are made to suffer quite a little I see,” rejoined Miss Goodway.

“No not at all,” replied the dispenser, “for we can do nothing against the truth but for the truth. 2 Cor. 13:8.

“Well,” said the customer, “I need the truth and would much rather pay the price, than to try to secure it at the tremendous risk you have explained to me, but—well—” “Let me tell you

(Concluded on page 8)

False Holy Ghost**No 4***Gift of Tongues*

THE possibility of confusion entering into a religious worship of the church existed in the days of the apostles.

There is some satisfaction in knowing that God is not the author of any form of confusion.

To guard against confusion in the exercise of spiritual gifts in the apostolic church, Paul counseled order. 1 Cor. 14: 29-33.

We recognize the wisdom of the apostle in his suggestion, that in a religious service the prophets should be heard one by one, while the rest of the congregation assume the position of careful and earnest hearers, who may judge whether what was presented had any light in it or not. Isa. 8: 20.

In the worship of the believers the apostle again counsels order where there is to be an exercise of the spiritual gifts. 1 Cor. 14: 26-28.

Who would deny, that in public worship the paramount question is,

Edification

Upbuilding,

Perfecting each soul,

Benefitting all.

If the gift of tongues is exercised in all assemblies of Christian worshippers, and no interpreter is present, embarrassment prevails; hence Paul counsels silence to that gift of tongues under the circumstances.

More than once, the apostle has advised that, where conduct is calculated to result in a burden, embarrassment or a confusion in the church or in a community, his life may be taken as a safe example to follow. 2 Thes. 3: 7, 9.

Most especially to the Corinthian church does the apostle Paul refer the consideration of his own personal example. 1 Cor. 14: 18, 19.

In the apostolic age as well as in the present time men sought opportunity, position, and power, that they might astonish and not particularly to instruct.

It may never become expedient to exercise self or parade the personality at a place where public worshippers are not profitted or instructed. 1 Tim. 4:8.

The grace of Godliness is always superior to gymnastic or religious exercises devoted to religious duties and mortifications.

Learn a lesson in this connection from

the illustration to which the apostle directs our attention in 1 Cor. 14: 20.

In occasions of malice or provocation how appropriate it is to exhibit the freshness and simplicity of a child in all things.

But in understanding, and in a sensible exercise of the spiritual gifts, let us be warned not to allow ourselves to be carried away or influenced by unintelligible sounds, or external display, or anything pertaining merely to manner, which does not enlighten the mind or purify the heart. Things childish are unworthy of grown people in this respect.

Study carefully the words in 1 Cor. 14: 21, Isa. 28: 11-12, and note how Paul takes the prophecy of Isaiah and the then present condition of the Corinthian church, and proves that with a strange unintelligible uninterpreted tongue spoken in the Corinthian religious assemblies, the Corinthians were thereby convinced as idolatrous and backsliding Israelites, to whom God spoke in stammering tongues when he sent the far off and strange Assyrians who came upon the house of Israel and taunted them in uncouth tones. Jer. 5: 10-18.

Thus, the apostle infers in 1 Cor. 14: 22 that their unintelligible sounds proved them to be unbelievers.

The step is not a great one between an unbeliever and a heathen.

1 Cor. 14: 11 carries out the figure used by Isaiah when it declares that where there is no interpretation of the tongues spoken, the would-be worshippers become barbarians to each other.

Note the argument the apostle Paul gave to the Corinthians to show them that even unintelligible and uninterpreted prayers uttered in public worship fail to edify those that hear. 1 Cor. 14: 13-17, 12.

When many persons leave their several abodes to attend a public service and worship, how blessed it is if every one is helped and edified. Paul directs the attention of true Christians to the consideration of this notable object. 1 Cor. 14: 7-11.

Persons today, while seeking to get attention paid to the gift of tongues, forget that wider and greater benefits come to God's church thru the gift of prophecy. 1 Cor. 14: 5.

Whatever comes out of the mouth in a religious service and engages the time

and attention of the other worshippers should by all means minister grace to the hearers. Eph. 4: 29.

Defending this principle, the apostle Paul asks the Corinthians a question in 1 Cor. 14: 6.

Paul seems to infer that, if he can give you no revelation, if he can communicate to you no knowledge, or declare unto you no truth which you may understand, he profits you nothing.

The first three verses of first Corinthians fourteenth chapter are Paul's argument to show that in public worship prophecy is more to be commended than tongues.

In verse four he shows that an unintelligible tongue, if at all, edifies only the speaker; and in absence of an interpreter the tongue should be silent in public worship. 1 Cor. 14: 28,

In the absence of interpretation really the apostle has nothing commendable to say about unknown tongues.

M. C. STRACHAN.

When the New Birth Begins

REPENT ye therefore and be converted that your sins may be blotted out." Acts 3: 19.

It is sin that makes our minds and bodies vile, and God sent his Son to save his people from their sins. Matt. 1: 21.

True repentance worketh Godly sorrow not to be repented of. 2 Cor. 7: 1. This leads the sinner to cry "what must I do to be saved." Then comes the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jno. 1: 9.

This is our duty toward God, then comes our duty toward our fellow man. "Confess your faults one to another, and pray one for another, that ye may be healed." Jas. 5: 16.

Thus thru faith in the blood of Christ, his righteousness is declared for the sins that are past. Rom. 3: 25.

The work of conversion is not all completed at one time. Man must be converted from every error before its work is fully accomplished, and then if any one err from the truth, the only way to return is thru conversion. Jas. 5: 19.

To convert is to change, and this change must first begin and be complete in our minds. We must be "crucified with Christ." E. O. PARKER.

Which Fear?

"THE fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be set on high." Prov. 29: 25. A dread of meeting people is one of the greatest drawbacks to missionary endeavor. Very much more would be accomplished in soliciting for missions, in the sale of our books and periodicals, and in the distribution of tracts, were it not for the timidity that comes over us when we think of approaching individuals. God's people are willing in the day of his power. They deplore their inactivity and long to get free from this man-fearing spirit. It is with an earnest desire to help such to gain a victory and become active in winning souls that this article is written.

Among us as a people there is far too much false modesty. We are too apologetic. God is dishonored as we speak disparagingly of the talents he has given us. "Who made man's mouth?" was the Lord's rebuke to Moses when he was depreciating his lack of ability for the work to which God was calling him. Jeremiah had a similar experience. When called to deliver a message for the salvation of his people, he began to make the usual apology: "Ah, Lord God! behold, I can not speak: for I am a child." Jer. 1: 6. But the Lord understood his real weakness: "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." Verse 8. It was not lack of ability, but a fearfulness of meeting the people that was the great obstacle. What we need is not more fluency of speech, but more courage to go out among perishing souls and put to use the talents God has given us.

Fear is a mental disease. It is not an indication of a delicate and refined nature. Many attribute it to meekness. To fear God is a Christian virtue, but to fear man is a perversion of true meekness. The divine message is: "Fear God and give glory to him." The weakness of our flesh leads us to do the opposite. Instead of trembling before his awful majesty when he says, "Go work today in my vineyard," we disregard the Lord and magnify the glory of men.

We fear to approach a millionaire's home because we esteem his wealth. Riches may be his god, and we unconsciously bow in fearfulness before his idol. We depreciate the riches of eter-

nal life and regard ourselves beneath men because of their superior wealth. We stand in awe of the banker, the merchant, the lawyer, the judge, and those holding positions of worldly honor, forgetting that to be an ambassador of the King of the universe is the highest office accorded to men, and to win souls the most honorable work in which human-beings can engage. Similarly, we appear bashful in the presence of a popular society, whereas the society to which we belong, as Christians, is far above the most dignified of earth. "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." Eph. 2: 4-6.

Could we know the hearts of men, we would find that many whom we fear covet our experience and long to converse with us. The Holy Spirit leads them to respect a Christian; but knowing that they are sinners, tho rich and honored by the world, they feel beneath us. Their timidity keeps them from opening up their hearts to us. Like the ten spies, we look upon them as giants, while they, in turn, feel as grasshoppers in our sight. Truly, "the fear of man bringeth a snare," and Satan employs it to his advantage.

"Perfect love casteth out fear." 1 John 4: 18. Fear is born of selfishness. It is hard for us to realize this; but if we would forget ourselves entirely and think only of souls for whom Jesus died, much of this pride and man-fearing spirit would leave us. Because of patriotism, the soldier forgets himself and plunges into battle. Love for his country eliminates fear and enables him to face the mouth of the cannon for the honor of his king. Likewise, a true reverence for God and the love of Jesus in our hearts will give us victory over timidity. Every mountain will become a plain, and we shall not fear to go to the homes of the rich and the poor with our books, tracts, and papers in an endeavor to rescue souls as brands from the burning, before probation closes.—J. H. McEachern in *Central Union Outlook*.

Truth will not accomodate itself to us, my son, but we must conform ourselves to truth.

Jackson, Miss.

I AM glad that God has given me a part in carrying the word to a perishing world.

When my wife and I arrived here in the month of July, everything looked dark, but thank God the time is come now that souls seem to be hungering and thirsting for the word of God. I am working busily visiting the people and giving Bible readings. "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines., 2 Sam. 5: 24. If there was ever a time to bestir ourselves it is now. We must work as for eternity. The Lord is going to cut His work short in righteousness.

The enemy knows he has but a short time to work, and he is working with all his power to bring the world to destruction. He works night and day; so let us work night and day likewise. The things we read in the newspapers daily, show that the Lord will soon come back to this old earth again, to gather his elect.

Dear brothers and sisters, let us not lose confidence in God and his word. Let us not grow faint and weary in well doing, but let us press onward, upward, and keep faithful until Jesus comes.

The Lord is blessing our feeble efforts. From the effect of the camp meeting one has joined the Lord's side, and from the effect of the Bible readings that have been given, there are four new Sabbath keepers, who are now rejoicing in the third angel's message. Wife and I will soon move to Meridian Miss., to labor there. The good work will go on here just the same. Sister Dora Wilson, a strong Bible worker will be left who has had much experience in the work.

R. WATKINS.

For Our Transgressions

"HE was wounded for our transgressions, He was bruised for our iniquities. . . and with his stripes we are healed." Isa. 53 5.

There's a fine story that comes from a New England home of years ago. It is told by one of the two boys concerned, now grown to manhood. As he tells the story:—

Once I saved Tom from a promised whipping for leaving down the bars when he went after the cows at milking

time, thus giving the young cattle left in the pasture a chance to get out, which they always improved. If they were on the back side of the lot when Tom got the cows, he thot it unnecessary to put up the bars. It would be so short a time until the cows would be driven back.

Father cautioned and reproved him several times, until finally he threatened to whip him if it happened again. But again the young cattle got into the corn, doing much damage.

The next morning father said nothing, but went about his usual work. Tom was gloomy; there was an air of depression in the house, and I was greatly troubled. I couldn't bear to have Tom whipped, nor could I blame Father. At last I resolved to go and speak to him.

The sun was shining brightly, and he was opening some bundles of hay in the meadow. I approached him slowly, for I did not feel sure of my ground, and stood still without saying a word. He looked up at me and said, "Well, Joe, what is it?"

"I have come to speak about Tom. I don't want him whipped."

"I don't see how you can help it, my son. I cannot have my crops destroyed in this way, and I must keep my word."

"Father, didn't you read this morning in the lesson: 'He was wounded for our transgressions; He was bruised for our iniquities . . . and by His stripes we are healed?'"

"Yes; what a boy you are to remember, Joe."

"Well, I will take the blows you intend to give Tom."

"I can't do that, Joe. Tom is the transgressor, not you," Father answered, his face softening and his voice trembling. Then, looking at me keenly, he asked:

"Did Tom send you to me?"

"No; he knows nothing of my coming."

My father stood leaning on his pitchfork with both hands, looking down on the ground. At length he said: "Go and bring Tom."

I found him on the front porch, with a sober face, trying to study.

"Come with me, Tom; father wants you."

"I know what he wants," said he turning a little pale. After a moments hesitation he arose, saying: "I might as well go now and have it done with."

As we walked along I thot it best to give him a little advice, for he generally did as occasion served him. There was no knowing beforehand what he would do.

"Now, Tom, you mustn't flare up or show any spunk. You must be humble and answer father's questions in a good, kind way. You mustn't talk any; only answer his questions. I don't think he will be hard with you."

Father stood as I had left him. I can see him now, after the lapse of so many years, with his back to the morning sun, leaning forward a little on his pitchfork, looking down to the ground, one hand above the other and his chin on his hands, and some forkfuls of hay scattered about him.

He did not seem to see us. He was lost in reverie.

"Father," I ventured timidly, "Tom is here."

He looked up at us quickly; then said:

"Tom, do you remember these words in our Scripture-reading this morning, 'He was wounded for our transgressions; He was bruised for for our iniquities . . . and by his stripes we are healed?'"

"Yes, sir," answered Tom, greatly snrprised.

"What do you think these words mean?"

"That Christ suffered for us, replied Tom, his voice unsteady and his face flushing up.

"Well, Joe offers to suffer for you."

Tom turned to me with a look on his face I shall never forget, and exclaimed:

"No, Joe, you shall not do that."

Then flinging his arms around my neck, he kissed me, and as quick as a flash he stepped up to father and held out his hand, saying: "The stripes belong to me, Father; I am ready."

Tears were falling down father's face and for a moment he could not speak. Then he said:—

"No, Tom, I cannot punish any one now. I do not think you'll ever forget this day. If you do, remember Joe's offer holds good. I love my children, and I want to do them all the good I can. But I must be obeyed, for this is one way of doing them good. You may go now."

Tom did not stir. He was evidently waiting for me, and yet, for some reason I could not explain, I hesitated. Stepping closer, I said: "Father, I want to

kiss you." He embraced me saying: "Oh, my boy!" and kissed me. Then taking Tom, who was ready, he said: "God bless you, dear Tom," and kissed him with swimming eyes.—*The Evangelical Christian.*

Courage or Cowardice—Which?

We are cowards, all of us. I know of but one person in a wide circle of acquaintances who seems absolutely fearless. And my appreciation for this man's courage grows keener as the years pass, and I see how cowardly the rest of us are.

This man has held various responsible positions in our educational work. And wherever associated with others as teacher, principal, or church elder, this characteristic of Christian courage has made itself felt upon those associated with him. If he saw a pupil or even an associate member of the faculty, or a brother in error, he would bravely counsel with the person in question, point out *definitely his shortcomings*, and encourage him to renew his diligence regarding himself upon that point. He would not merely bear with the person's failings until it seemed unwise for the work concerned to do so longer, and then dismiss the person from school, from employ, or from the church, without disclosing the exact occasion for his dismissal. This is the easiest way, but it is not the kindest way; it is not the Christian way.

Many persons have been moved about from one position to another without any one's having had the courage to say kindly and heroically to them, "This change is necessary because you talk too much; or, You criticize too much; You are not sufficiently energetic in your work; You do not think and plan enough, You do not come close enough to the people; You hold yourself aloof from your associates and from those you ought to help; You do not economize as much as is necessary; You attend to details too much, and do not plan broadly; You think too highly of yourself; You are unwilling to get down and dig; You are too afraid of soiling your clothes; You do not visit the people in their homes as much as is necessary to bind off your work well; You do not get right, down and study as your work demands; or, You do not put in long enough hours."

It takes courage to tell a person, face to face, his predominant failing. It is

far less embarrassing *for us* to tell his faults to others, or to allow him to drift on in his crippled way until some committee votes to relieve us of his incompetent work by sending him to some other field of labor, or by dispensing altogether with his services; but it is more embarrassing to the one most concerned. And it will in time be embarrassing for those to whom the committee sends him.

Would it not have been far better for some brother to have told him plainly his failing when it first became apparent that his work was not proving a success, and thus have given him an opportunity to correct the hindering cause?

Some of us who now and then have courage to tell another his wrong, put it off so long because we dread the ordeal so much, that it is well nigh impossible for the person at fault to redeem himself. Procrastination in this Christian duty often brings in many complications, and sometimes proves fatal to the one most concerned.

The heroic person referred to at the beginning of the article did not wait for "opportune moments" as you and I do; he made the opportune time, and he usually made it come at once, with the result that thousands of persons, have been greatly helped by this man's timely counsel.

Let us break away from the timid and the fearful. Let us love others as we do ourselves; let us deal as candidly with others as we should like to have them deal with us. Let us not hide anything, but tell the worst, in love counselling and helping the failing one on to victory. Would you not rather have your worst fault pointed out, and know that the person pointing it out is endeavoring to help you, than to have nothing said, and you left to guess why you are dropped out and your work is given to another?—*H. O. Sinclair in Australian Record.*

Portsmouth, Va.

AND the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12: 17.

One of our sisters who lately accepted of this truth and was baptized recently received this note from her church:—

"You are requested by the church

(Divine Baptist) to meet with us on next Monday night to give an account of indoctrinating principles in your community that are not in keeping with the customs and discipline of the Baptist faith."

A goodly number (composed of five families) in this community have accepted of the truth and have Sabbath services, two weekly meetings, and a church school of fifteen; all Sabbath keepers' children, so Satan is wroth. This sister has been a public school teacher and has been quite active in the Baptist church. She will tell the truth to her Baptist brethren.

Nov. 8 we baptized seven. A large attendance of both white and colored gathered at the water's edge and listened to the singing and words on the "Significance of Baptism." Eyes were filled with tears, souls rejoiced, and some decided to be baptized. Four are waiting baptism. Our hearts are full of praises to see our heavenly Father drawing souls.

W. H. SEBASTIAN.

Race Cooperation

ROBERT R. Morton, who is commandant of cadets at Hampton Institute and a safe race leader, speaks frankly in the *Southern Workman*:

"It is frequently asserted by careless and thoughtless speakers and writers that all negroes are lazy, shiftless, and inefficient; but the people who say this are not only out of accord with the facts of the case, but they often do not believe what they themselves are saying.

"What they mean to say is that *some* negroes in every community are lazy, shiftless, and inefficient; but in practically every district where negroes are employed, whether as farm laborers or as mechanical laborers, the verdict is that the large majority of negro workers are reliable, many of them are skilful and very efficient, and not a few are indispensable.

"The South has made great strides in industries within the past forty years.

Notwithstanding the discouraging talk and the more discouraging, not to say unfair and unjust legislation, there cannot be found, even where the ruling and the laboring classes are both of the same race, as much real, helpful sympathy and cooperation as exist at the present time between the negro and the Southern white man."

Asks License As Horse Thief

TO the Honorable, the Board of Supervisors, County of Imperial, State of California; I hereby make application for a special license to steal horses. I am to pay liberally for the privilege. I am emboldened to make this application by reason of other privileges sought in Brawley and other places by citizens of "good moral character." The business for which they desire license, produced at least three fourths of all the crime committed in Imperial County last year. It has made our criminal court the most expensive in the history of the country.

The business for which I ask a license is far less injurious to the community than the business of selling intoxicating liquors, either at wholesale or retail.

1. I pledge myself not to take away the sense of any man nor to rob his purse.

2. I obligate myself not to cause men to beat their wives, damn their children in this world, commit murder, or raise disturbance in the community. I only want to steal their horses.

3. And if a man has a soul, which most men believe, I promise to do nothing to destroy this germ of immortality, but will leave it to its own moral course. I only want to steal horses.

4. I furthermore solemnly promise that if the license is granted I will not steal horses on Sunday, nor on election day, nor on legal holidays, nor after 12 o'clock at night. I also solemnly promise not to steal colts, nor horses that have no sense, nor old broken down plugs.

5. Your honorable body will realize the license I pray for will result in far less harm to the community than a license to sell intoxicating liquors. Of course, I may damage the property of a few well-to-do persons, but their bodies, minds, reputations, and character I am above impairing. I only want to steal their horses.

6. I would further enforce my application by reminding your honorable body that you cannot run the county without the license fees; that if I don't steal horses somebody else will without the license, and all attempt to prohibit horse stealing only results in producing sneaks and liars.

I am a liberal contributor to the political jackpot and control more votes than most of the other applicants for license.

Trusting you will grant my petition, for which I shall ever pray. Respectfully submitted.—*G. J. Lovegold in the Brawley Gazette.*

Young People's Column

The Gourd and the Oak

'Tis said a gourd once climbed an oak
And when a hundred feet or more
From earth, he ceased his spiral task
To look the lovely landscape o'er.
And to the oak top thus he spoke,—
"Why, here with me you're in the air!
Pray tell me whence you came, and how,
And what your native home, and where.
The oak replied,—"a hundred years
Have I been growing on this spot.
A hundred winters have passed by,
A hundred summers bright and hot."
"So long as that?" replied the gourd,
How very slowly you have grown!
Tho you've been here a hundred years,
Your height's no greater than my own."
"Ah, yes, no doubt, the oak replied,
'Tis even so; you truly spoke.
Tho gourd vines quickly grow, it takes
A hundred years to grow an oak."
"I've lived to see a hundred gourds
Who like yourself were prone to boast.
I've seen them live their life and die,
But I'm still standing at my post.
And after you are passed away,
And gourds like you are come and gone,
I'll still be standing in my place
For other gourds to climb upon.
The poet smiled to hear the talk;
(For poets only hear such words.
'Tis only they who understand
The speech of trees, and beasts, and birds.)
He smiled and said to those near by,
"A lesson from the vine and tree
'Twill not be difficult to find,
And one that will be plain to see.
"As gourds grow rank and soon mature,
And just as quickly then decay,
So, men a few short years endure,
And then as quickly pass away.
"And as the vine climbed up the oak
And thought himself to be so grand,
And to the forest monarch spoke,
As tho the vine owned all the land,
"So, man with puerile petty pride
Forgets his little time to stay,
Forgets how other men have died,
And how he too must pass away.
"He boasts of things that he has done,
Of his great strength, or wealth, or fame,
Of the battles he has won
Or how he's made himself a name.
"But, after all, gourds have their place.
God planted one for Jonah's shade.
And human gourds are no disgrace,
If they can find for what they're made.
"But if we're of the slower kind
To whom the flippant gourd-vine spoke
Let's thank the Lord there's not a vine
Where God designed to grow an oak."

T. H. J.

South Eastern Union

REPORT of home missionary work of the Southeastern Union Mission for quarter ending Sept. 30, 1914.

	Cumb.	Fla.	Ga.	N. C.	S. C.	Total
No. churches & cos.,	3	8	5	4	10	30
Memb. of churches,	83	151	297	172	170	873
Persons reporting work or donations,	12	98		100	100	310
Churches holding miss. meetings, weekly,		6				6
Churches holding miss. meetings, Sabbath		2		4	2	8
Churches holding fourth Sabbath miss. serv.,	1	5		3		9
Memb. conf. ch. & isolated memb. including M. V. S.		12		10		22
Isolated memb. conf. ch. reporting, including M. V. isolated memb.,				4		4
Letters written,	17	289	234	99	35	674
Letters received,	10	192	65	55	34	356
Missionary visits, (personal work)	96	482	583	595	45	1801
Bible readings, cot. mtgs.	19	330	570	487	59	1465
Sub. for periodicals,		69	12	348	3	432
Papers sold,	17	352	1072	147	54	1642
Papers mailed, lent, given,	621	453	1852	132	2728	5786
Books sold,	3	44	18	83	82	230
Books lent or given,	7	105	34	24	25	195
Tracts sold,		37	37		10	84
Tracts lent or given,	141	3906	380	114	983	5524
Hours Christian help work,	119	239	210	412	129	1109
Articles clothing given,	13	154	63	137	9	376
No. meals provided,	4	195	85	310	41	635
Treatments given,	23	7		70		100
Signers to temperance pledge,		8		4		4
Offerings home mission work,		\$23.50	\$23.89	24.90	\$1.66	\$73.95
No. conversions,	2		7	12		21
Sick assisted,				35		35

W. H. WILLIAMS.

Denver, Colo.

THE work is progressing among the colored people of Denver. Every evening is taken up with Bible readings, excepting Wednesday evening, while calls for studies are still coming in.

Since the war commenced, our literature has been sought for as never before, because it contains the answer to the many inquiries that are being made daily. This has opened the homes for us as nothing else has done. We believe that this is God's appointed way to arrest the attention of the people to consider the message due them, which is being given by Seventh-day Adventists.

The future is bright for the work here. New ones are added to our ranks fre-

quently, and the outlook forecasts that several others will join us soon. Our courage is good, and our hope is in God.

Our little company seems to have realized its responsibility in this closing message, and is doing earnest work. At our last business meeting, \$105. was subscribed by the members of the church, to apply on a note of \$400, which becomes due May 29, 1915. We shall be pleased to correspond with any who may feel impressed to help in this, our financial distress. Giving time will soon be over, and that which we do must be done quickly. Soon that which is kept back will become valueless, and will be turned into a swift witness against us.—
J. W. Owens in Central Union Outlook.

