

THE GOSPEL HERALD

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A Collection for the Colored Work

SABBATH, March 6, is the day set apart by our North American Division Conference for a collection for the support of the colored work. The result of this collection is of special interest to the teachers and students of the Oakwood school as it is arranged that \$6,000.00 of this general collection should be used for the erection of the girls dormitory at this school.

For a long time better facilities have been desired in which the home life of our students could be made to be more satisfactory. For a number of years "Old Mansion," together with its annex, has furnished the homes for girls. This building has stood for more than ninety years, and while its large, spacious rooms are filled with historic interest, yet it has never served the purpose in a very satisfactory way, for which necessity has dictated that we use it. Four to six in a room are too many.

It has been impossible for the managers to maintain proper order and home discipline in such surroundings. When the floor is unswept, it is usually the other student that is to blame. When the beds are unmade, or articles of clothing promiscuously left about the room, it is an easy matter for each individual to shift a responsibility.

"The education which the young men and women who attend our colleges should receive in the home life is deserving of special attention. It is of great importance in the work of character-building that students who attend our colleges be taught to take up the work that is appointed them, throwing off all inclination to sloth. They need to be-

dents. We read on page 168, "Our school homes have been established that our youth may not be left to drift hither and thither, and be exposed to the evil influences which every where abound; but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptation to immorality, and be led to Jesus. The heavenly

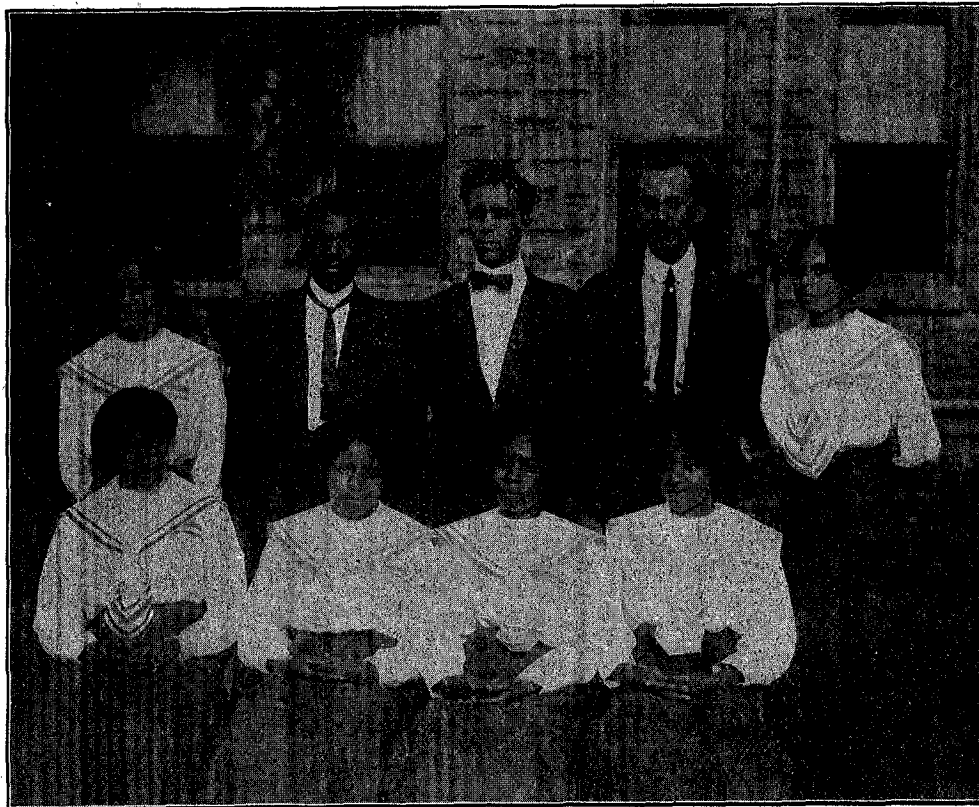
family represents what the family on earth should be; and our school homes, where are gathered youth who are seeking a preparation for the service of God should approach as nearly as possible to the model."

These statements only tend to convince us of the necessity of giving our best efforts to provide conveniences for our young people that will shield them as far as possible from the snares and pitfalls that the arch-enemy of mankind in these last days is setting to entrap them.

It is our plan to erect a three story

building, midway between the sanitarium and Old Mansion, in the edge of the grape vineyard. This building will accommodate about sixty girls, together with rooms on the first floor that will be used for music purposes. The students' rooms each to be 12x16, will contain a wardrobe, two single iron beds, and

(Continued on page 24)



Oakwood Graduates, Class of 1914

"The intelligence of Oakwood students is recognized wherever they go."

come familiar with the duties of daily life. They should be taught to do their domestic duties thoroughly and well, with as little noise and confusion as possible. Vol. 6, P. 169.

To carry out this admonition of the testimonies it is necessary for our school to be properly equipped to obtain the best results of home training for its stu-

False Holy Ghost

No. 6.

*Spirit Baptism and the
Gift of Tongues.*

BEFORE his ascension, the Saviour promised to give the early Christian church a baptism of the Holy Spirit which would result in placing in the church special signs, gifts, and powers. Jno. 14 : 16, 17, 26. 16 : 7.

But, while it was his purpose to bestow this blessing and allow it to remain until the end, yet nevertheless, he provided conditions upon which the Spirit and its associated gifts were to be given and retained in the church.

First,— There should be a true repentance of every known sin. Act. 2 : 37, 38.

Second,— Through and by faith the promised blessing should come. Gal. 3 : 14.

Third,— A conscious need of it, and a definite prayer for it, should be shown. Luke 11 : 13.

Fourth,— An ever present turning from a past life of transgression to a sincere obedience to the divine commands should be seen. Jno. 14 : 15-17. Acts 5 : 32.

The tokens and evident manifestations of the presence and visible working of the Holy Spirit should not be confused with the gifts and miracles of the Spirit.

The tokens of the Spirit's presence are these ;—

(a) A conviction of sin and a discovery of duty.

(b) A sense and belief of an approaching judgement.

(c) A revelation of a perfect Saviour, through whom salvation is gained. John 16 : 7-11.

A strong sense of guilt may come to the heart without the aid of the Holy Spirit. Jno. 8 : 9. But it is not doubted that a stronger convincing results from the working of the Spirit. Acts 2 : 37. 9 : 6. Heb. 3 : 7-8. By the aid of the Holy Spirit we obtain a deeper sense of wrong, and we receive a revelation of truth and duty.

The natural heart may dream of judgment, but the Holy Spirit does more ; it convinces of judgment, fastening on our minds the certainty and belief of a coming judgment.

By the Spirit the vision is cleared so that we better hear and understand the word and become satisfied through it.

Now none of the above may be dupli-

cated by the devil. But the gifts, and signs, and wonders, displayed by the Spirit may be imitated and reproduced. Ex. 7 : 8-12. 2 Thes. 2 : 7-9. Rev. 13 : 12-13. 2 Cor. 11 : 14-15. But Satan may not duplicate the work described in (a), (b), and (c).

Perhaps thousands are exercised today over the working of miracles ; they are astonished by the miraculous ; they seek for signs and wonders. Some do not want their names retained on a church book if miracles are not displayed by the members of that church. Such persons are in themselves, excellent material and profitable subjects for Satan to deal with. Ah ! the spirits of devils go forth to interest such persons. Rev. 16 : 14, 19 : 20. Matt. 24 : 24. Hence we may be deceived by an individual who in a miraculous way displays the gift of an unintelligible tongue.

The gift of a tongue alone is not to be taken as a proof positive that an individual is baptized by the Holy Ghost from heaven.

A publication known as the Evangelical Messenger gives the story of —, a pretty girl of eighteen, who having succeeded in returning to our country after wandering in India and South America looks like a woman of fifty ! The story in the girl's own words is this :

"We were driven out of New York. We were members of the —sect, and we had the gift of tongues and went out to teach the rest of the world the real Christ. We decided to sail to London. We escaped a great ship wreck, but they would not receive us there. Then six of us got the call to go to India. We went from London and reached Calcutta in July. Mr. — who led us, thought we could do great things in India. Besides me, there were three girls from New York and two from Philadelphia. We nearly starved in Calcutta and went to the North. We reached Benares a month later. There two of our girls disappeared. They were very pretty and there were some Indians we met who liked them very much. We were destitute, and the girls — well, they just vanished. We did not complain to the government authorities, because we knew pretty well where they had gone. They are now in harems and I can't blame them much. We did not have the real gift, and life was far more terrible than I can tell. Again we went north to Lucknow.

Another girl, — of New York, was

taken from us one night after we had camped for the night. There were some wild hill men who rode down and stopped at our camp. Next morning all were gone. There were only three of us now left, Mr. —, and —, and I ; and we went to Calcutta. From there we sailed to Buenos Aires to join others. We had even harder times in Argentina than in India.

Then my parents succeeded in getting me home. Our gift of tongues was not from God. It was from some devil."

About a quarter of a century ago a new religious movement broke out in the churches of West Virginia, which spread north, west, and south in our country. In this movement about ten years ago was developed a feature known as the "unknown tongue." Accounts of the miracles and wonders of this new power spread rapidly.

Those who embraced the strange powers that seemed to accompany the religious movements were soon possessed with the tongue.

The original movement and the developments which have gone along with it has since divided itself into more than a dozen distinct organizations, each one denouncing the other as liars, schemers, deceivers, and ambitions.

God's people should be warned against this deceptive movement and the false gift of tongues which has associated itself with that movement.

Paul says "Greater is he that prophesieth than he that speaketh with tongues." 1 Cor. 14 : 5.

M. C. STRACHAN.

Sylacauga, Ala.

THE work in Sylacauga is onward. This church has been revived. Sabbath Jan. 30, 1915, the Lord blessed, and all consecrated themselves anew to God. Seven were added by baptism, two by confession of faith, making a total of thirty-four members. The Sycamore company have been baptized and united with this church.

New officers were elected for the year. Elder Dasent was here recently to further instruct them in their duties and set them apart for service.

God will certainly give the increase and preserve these for his soon coming harvest, when saints and angels will rejoice.

R. ROBERTS.

Nashville, Tenn.

THE work here in Nashville progressed wonderfully during 1914. What success has attended our efforts here, must be attributed to the incessant use we have made of the "from house to house" plan, backed up by two tent efforts for the year. I make it my business to visit among the people. Almost every night I will be found exchanging the Truth for a comfortable place around some one's circle. But I could work with all my might without ceasing, and unless I received the hearty cooperation of the laity this city could never be warned. We have therefore organized our missionary societies with the view of each member doing aggressive missionary work in his neighborhood. I am sure that if each Adventist in the whole world will enter heartily into this soul saving work, preparing daily the unselfish ministry of love, working earnestly and very prayerfully in the place where God has placed him, ere long all ears will have heard the last message of mercy, and the long looked for Saviour will come.

To heaven it must be a sad spectacle, and to the angels and unfallen worlds a long and anxious wait, to look upon the world and to know that the only thing that delays the harvest is that not every Adventist will step next door and warn his neighbor. Brethren, one man who can keep ten busy is worth more by far than any one man who tries to do ten men's work.

During 1914 our membership increased from 12 to 53. Already for 1915 two have been added, with the prospects of several more in the near future, as others are already beginning to keep the Sabbath. One of the two who joined is the wife of a doctor who has a wide practice here and who has for some time been connected with the Meharry Medical College. Sabbath Feb. 6 a student came

over from Meharry to keep his first Sabbath and to enquire after the possibility of entering one of our medical institutions where he can finish the course he is now taking. This reminds me very forcibly of what is said in Testimony for the church Vol. 7, Page 232-233 under the heading "Nashville as a center."

God has worked wonderfully for his people here by giving them a very neat, attractive, and substantial place of worship, which mounts up, a fit memorial to our work in one of the most prominent and influential neighborhoods in the city. This building has already been described by Elder Scott's article



2ND SEVENTH-DAY-ADVENTIST CHURCH
NASHVILLE TENNESSEE 1914

in last month's issue of this paper. I will therefore instead of giving a description, show you by the accompanying cut the general appearance of the building and its approaches. There is a left wing to the building that cannot be seen in the picture. In each of these wings, and in two other smaller rooms connected with the main auditorium, we carry on our Sabbath school work, and hold other meetings. This helps us to preserve the sanctity and sacredness of the place. Our financial showing for 1914, while not all we had desired, far exceeded that of 1913. The total amount raised was \$810.00, not including money raised to pay on our church building. \$601.38 of this was tithe, leaving \$168.62 which includes our various offerings.

R. JOHNSON.

Pine Bluff, Ark.

WHILE hauling water up a hill by hand, at the Devall Bluff school farm, some one always had to push, while I pulled. Many times I repeated the words *push, push, push*. By these repetitions they knew that I was in need of more help, and those in the rear *pushing*, always responded to the call for help.

We have been working in Pine Bluff since last April with the result that ten have been added to the company. Nov. 11, a church was organized with an enrollment of twelve members. Since that time seven others have been added.

We now have nineteen members, all of whom are women but four, and they are men who canvass for our books. The people out here are very poor, and our company need a church building very much. They are not able to pull the load all alone. This is why we have to use these words *push, push, push*, asking our dear brethren and sisters, to *help, help, help*.

The Testimonies say, when an interest is aroused in any locality, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness. As persons become interested in the truth, they are told by the ministers of the other churches, — and these words are echoed by the church members, — "these people have no church, and have no place to worship. You are a small company, poor and unlearned. In a short time the minister will go away, and then the interest will die down." This has been spoken many times here in Pine Bluff, about these few, who are good people, faithful in tithe paying. Send donations to the Ark. Tract Society, for the colored church in Pine Bluff, Arkansas.

E. M. GATES.

Grumble Corner.

I knew a man, and his name was Horner,
Who used to live on Grumble Corner;
Grumble Corner, in Cross Patch town—
And he never was seen without a frown.

He grumbled at this, he grumbled at that,
He grumbled at the dog, he grumbled at the cat;
He grumbled at morning, he grumbled at night—
And to grumble and growl was his chief delight.

His meals were never to suit his taste,
He grumbled at having to eat in haste;
The bread is poor, or the meat is tough,
Or else he hadn't half enough.

If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about—
He grumbled because of a threatened drought.

He grumbled so much at his wife, that she
Began to grumble as well as he;
And all the children where're they went
Reflected their parents discontent.

No matter how hard the wife may try
To please her husband; with longing eye
He'll look around, and then with a scowl
At something or other begin to growl.

One day as I passed along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care,
Or angry frown that it used to wear.

"I may be mistaken perhaps," I said
As after saluting I turned my head,
"But it is; And it isn't—the Mr. Horner
Who used to live on Grumble Corner."

I met him next day, I met him again,
In melting weather, in pelting rain,
When stocks were up and when stocks were down
But a smile somehow had replaced the frown.

This puzzled me much, and so one day
I seized his hand in a friendly way,
And said; "Mr. Horner I would like to know
What could have happened to change you so?"

He laughed a laugh that was good to hear,
For it told of a conscience calm and clear,
And said,—in none of his old time drawl—
"I've changed my residence, that is all."

"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumbling Corner,
And so I moved, 'twas a change complete,
And you'll find me now on Thanksgiving Street."

Now every day as I walk along
The streets, so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell.

And many a discontented mourner,
Is spending his days on Grumbling Corner
Sour and sad, I long to entreat,
To take a home on Thanksgiving Street.

— *Selected*

Wise Methods of Labor

"**H**E that winneth souls is wise."

Win your enemy by kindness. A Jew could not be won by telling him first of Jesus of Nazareth. In what way then could we win a Jew? "For tho I be free from all men, yet have I made myself servants unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under law, as under the law, that I might gain them that are under the law; to them that are without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake." 1 Cor. 9:19-23. Paul's manner and methods of labor for his people are good for us to imitate. And this wisdom that he had was given unto him by God. 2 Pet. 3:15, 16.

Our blessed Master instructed his disciples to follow him and he would make them fishers of men, or teach them how to catch men. Luke 2:10. Matt. 4:19. Our Saviour employed many methods to win souls to himself. We must bait our hook with that which the people like, then, we shall be able to get them to take the bait which they do not like. We cannot always win a soul by telling them about the Sabbath,—the first thing that is often done by a large number of our people. Combativeness is stirred, or created, and this will drive the fish away. Study, as the servant of the Lord has said:—"the best methods, in order that we may not needlessly arouse prejudice or stir up combativeness in our hearers."

Remember the words of Jesus:—"I have yet many things to say unto you, but ye cannot hear them now." "As the result of their early education, their ideas upon many points were incorrect, and they were not then prepared to understand and receive some things which he otherwise have taught them. His instructions would have confused their minds, and raised questioning and unbelief that would have been difficult to remove."

"Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the

great truths of the eternal kingdom."

Much has been lost for want of wise methods of labor.

Adaptability is needed. The Holy Spirit has been promised us, to bring Christ's words to our remembrance. Let us not take the work of the Holy Spirit. We must study; but Jesus knows how and when and what the people are in need of, and the time he sees fit for them to have it. Let us furnish him the channels, and he will take care of the results.

W. H. SEBASTIAN.

Progress

IN many respects 1914 has been the banner year in the work for the colored race. Truly the Lord has gone before, by his Holy Spirit, and the ministry of angels, preparing the hearts of the people for a reception of the truth. The number of souls harvested and churches developed, have been limited because we could not place more workers in the field. Every worker as far as I know has had very satisfactory results for his service. Tent efforts usually result in the establishment of churches. This is true even in our large cities, where much opposition is manifested. There are quite a number of churches which have a membership of from one to two-hundred with frequent additions. This denotes a growing interest. With the increase of membership, there is a corresponding increase in tithes and offerings.

I will quote from a letter just received from one of our workers in the South. "In evangelistic endeavors for 1914, we won our 186 accessions of which 160 have been added to our church membership throughout the entire Union Mission. The Union Mission has contributed \$1000 as general claims, made up of Sabbath school offerings, Mid-summer, Harvest Ingathering, and Annual offerings. Our tithes from the five local missions for 1914 has reached the \$7,000 mark."

This is an old territory which has been worked a number of times, and is an illustration of what is being done in other conferences.

The workers are striving to promulgate the third angel's message, and to preserve unity and harmony of action.

While progress has been made in the past, I am sure none are satisfied with it, and will put forth more earnest efforts to make the present year more prosperous.

C. B. STEPHENSON.

Talks to My Students

Doing or Dodging

THERE are two kinds of people in the world—the doers and the dodgers. The doers are those who, seeing something that needs to be attended to, at once bend their energies in that direction and soon they are ready for something else. Their tasks are accomplished, their consciences are free, for they have not shirked their duty. They are the ones that Fortune picks out to bestow her smiles upon. They are the ones we like to have around and the ones we like to be with. If there is a good job, they get it, for those who have the jobs to let, are partial to the people who do, instead of dodge.

The dodgers are those who, seeing something to do, immediately begin work to invent some way to get out of the thing. Of course it happens many times that they do more work in dodging than they would do in doing, but the force of habit is strong, and they usually spend their strength in avoiding the work.

The two are well illustrated in the story of the transfiguration. When Jesus began to show his disciples that he must go up to Jerusalem, be set at naught of the chief priests and elders, be killed and rise the third day, Peter began to rebuke Him and to say to Him, "Be it far far from thee Lord, this shall not be unto thee." But when Moses and Elias on the mount talked with Him, they talked of that very thing—of what He was going to accomplish. Of what He was going to do, not dodge. Satan had tried the dodge temptation, when in the exceeding high mountain he had suggested the easier way of reaching the same result. The answer given was the same that was afterward returned to the impetuous disciple, and, because it was essentially the same.

Jesus meant was to do the will of him that sent him, and to finish his work. So should it be our pleasure to do valiant service, to bear and endure hardness as good soldiers.

There's really more fun in doing than in dodging, if we once get started right at it. Here at school is a good place to begin to learn the better way. Here it will be seen "who is who and why." Conference presidents are on the lookout for recruits for the canvassing field, the ministry, the nurses' work, the

teachers, the office hands, the workers in various lines. But, strange to say, they never seem to care about taking onto their work, one from the dodgers' list. Which list do you think you are on?

Jesus a Law-breaker

A few days ago, one of my girls made a statement in class which has set in motion a train of thought in my own mind.

She said that Christ in his earthly life broke the law of sin and death.

The statement "broke the law," sounded as a catch-phrase to me and my mind has reverted several times to the words. I believe it is a fortunate expression. In this age when we everywhere hear men saying that Jesus set aside the ten commandments and taught men so, it is well that we know what law he really did abolish or break.

Paul knew full well what the law of sin was, for it had held him in an unendurable bondage. With agony he had exclaimed, O wretched man that I am! Who shall deliver me?

Well, the Breaker of bonds came along and set Paul free, just as He has set free many another sin-burdened one. Whom the Son makes free is free indeed. He breaks the shackles off his dear ones, and the law of sin, that has held them so tenaciously, he effectually breaks and makes a show of it, triumphing over it openly.

Yes in this sense he is the great law breaker. And ever after this as I read Romans 5, I shall remember that Jesus has succeeded in breaking a law that no mere human could in any wise destroy.

Judging before Hearing

Nicodemus asked a question that threw the persecutors of Jesus into confusion and showed he had not lost his sense of justice, nor love of equity. "Doth our law judge any man before it hear him and know what he doeth?" asked this ruler of the Jews. The negative is clearly implied in the question.

We think these wicked Jews were very unjust to wish to secretly condemn Jesus without a hearing; and they were. But not more, perhaps, than others who may be flattering themselves that they are better than those men of old.

How about the boy who speaks gossip or the girl who listens to slanderous reports, the man who with a tongue of venom spreads abroad a tale of evil, never stopping to give the victim opportunity

to hear or answer? How of the woman who hears and tells the current evil report, without stopping to search out the truth?

Is not this a substantial doing of the thing for which Nicodemus rebuked the Jewish Sanhedrin?

And would you say that you would not do that way to Jesus? Hark! He says, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

T. H. J.

Isaiah 25:9.

AND it shall be said in that day Lo, this is our God; we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. Isa. 25:9.

Naturally you believe there will be in this company people representing every nation, kindred, and tongue, Rev. 7:9, and every age, from righteous Abel down to the very last generation this earth will have known. Consequently there will be in that company a large number of people to whom you would need an introduction. But those are not the people to whom I would direct your attention. I would have you know that in that crowd will be some folks you have seen and known quite well, known as "hard cases," "toughs," bad men, men the sting of whose wickedness many have caused you or some of your acquaintance bitter, bitter sorrow; for will there not be among them murderers, thieves, and other bad characters? Did I say there will be murderers and thieves in that group? What I really mean is those who some time in their experience were murderers, thieves, etc. 1 John 1:7, 9. Sure enough, there will be in that gathering some men whose early days here on earth were, as the poet says, a "blot upon the calendar of time," and whose deadly "inhumanity to man caused countless thousands to weep." but the glorious thing about it all is, they were honest enough to repent when they saw the error of their way. Jas. 5:20; Eze 18:23, 27, 31, 32; 1 John 1:7, 9; John 3:16.

And what of that bad fellow across the way who killed your chickens, perhaps stole and ate them, stoned your faithful watch dog, made you pay for the "footing" of the horse and, in a thousand other ways made it un-

Just Plain Honesty

pleasant for you? Many are the years since you parted from him, "seeking a better country," and you have not kept track of him. That he wronged you and stamped himself black upon your memory is without a doubt. And that you may meet him in the kingdom is quite possible. How have you allowed yourself to feel toward him? And he might be only one of many. To be sure you have just now no way of knowing anything about him. Are you waiting to have to make it up with him in heaven? To be frank, my friend, if that is your plan, I am rather afraid it will not be your privilege. There in that city of gold there will not be any settling of earthly disputes. Enmity, may be some fashionable people would prefer to style it. A little unpleasant feeling in the heart against a brother, even a brother who has wronged you, will find the gate of heaven shut with you and that cherished enmity on the outside.

What then, do you ask, should be our attitude to those who have wronged us? Forgive seventy times seven times if necessary; forgive whether you feel like it or not. Matt. 5:43, 44, Luke 17:3, 4. Is it any wonder that the Master said "Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you? In the day of his visitation did he not pray, "Father forgive them"? And has he not taught us to pray "forgive us our trespasses as we forgive." Seeing that it is only as we forgive, what then should we do?

C. C. ROBERTS.

Dothan, Ala.

THERE are omens of a bright future in this field, tho the enemy is trying as never before to tear down; but as it has always been, "God will take care of the work he has begun."

The people of this city are appreciating the teaching of present truth with more earnestness. We have organized a Bible class in one of the important places of this city. This is serving, as it were, as a nursery for the church.

On Sabbaths and Sunday nights, our little building is crowded with visitors to hear the Word of truth. Pray that more souls be added to the kingdom.

C. A. BLACKWOOD.

SOME people seem to harbor the mistaken idea that to be sly and shrewd is a sign of strength, talent, or genius. We believe it to be a sure indication of weakness. Douglas said of Lincoln: "He is the honestest man I have ever known." Every truly great man has been straightforward, open, and honest. Anyone who reads the Bible will see how truthful the men of God were. Remember in how outspoken and frank a manner John the Baptist, Paul and other servants of the Lord labored and spoke. We could make many applications of this principle of honesty to our own work. We wish to refer to two things.

When a minister among us accepts his credentials and receives his wages from month to month, these papers are granted, and the money is paid with the understanding that he preaches the doctrine which we as a denomination believe to be the truth of God.

Any man has a human right to change his views, to believe and to teach some new doctrines or some different doctrines from what he has held in the past; but no man can be honest and accept conference pay after he begins to preach new ideas and doctrines which the conference has not sanctioned. When a man ceases to believe or to teach the third angel's message as it is understood by Seventh-day Adventists, he must, if he is honest, cease to receive wages from Seventh-day Adventists. It would not only be folly but sinful for us as a people to pay men to hinder the very work which we believe God has called us to do.

This same principle of honesty applies to our church officers. When a man accepts the responsibility of elder or deacon or Sabbath school superintendent, or some other office, he does it with the understanding that he will labor to build up the church and to assist the cause of God in our organized work. If a man does not believe in the Spirit of Prophecy or does not pay his tithes or does not accept our principles of organization he should refuse to take an office. He does himself an injustice and he injures the work which he professes to serve by accepting such a position. Another point of great moment should be noted. No minister has a right to ordain a man as elder or deacon who does not believe our message, who is out of harmony with our organized work, who fails to support

our conferences by his tithes and offerings, his influence, etc. The minister that lays hands on such a man shares in his guilt. Further, no conference committee ought to continue in its employ a man who teaches new and strange things, which tear down and destroy. We must guard with the most sacred the message committed to us of God care. In writing this I do not want to state anything that is unreasonable, and I am sure that none of our loyal, God-fearing people will so receive it. To us it is a matter of following the principle of good old-fashioned Bible honesty.—*L.H. Christian in Lake Union Herald.*

Orangeburg, S. C.

JANUARY 22, 1915, the writer began a meeting at Orangeburg, S. C. The Lord truly came in and blessed our effort. The meetings were held in a large hall in the main part of the city, and were well attended by the people of that place.

We closed the meeting Monday night, Feb. 1, and our hearts were made to rejoice over 14 souls who stood for the Sabbath and all the commandments of God.

The Orangeburg church has not been organized because they did not have the men to support the organization, but the Lord has blessed the church in adding six good, strong men to it. For the information of some I will give the names of five of the men who have accepted the truth: Brethren Thos. Bowler, Archie Hooper, James Dickson, James Freeman, and Vandy Janison. We are always glad to see the men come in and stand for the Sabbath of the Lord with their wives. The interest is still good and the little company are praising the Lord for the addition to their number. Counting the children, the Sabbath school now numbers 38 members.

We hope to hold another tent meeting here soon. This little company is now trying to make ready to build. If there is one who will help them by sending a donation, it will be gladly accepted. Send all donations to the South Carolina Conference, 1208 Calhoun St., Columbia, S. C., stating that it is for the Orangeburg church.

I left for Spartanburg and Greenville, S. C. Feb. 10, to hold another ten day's meeting. Pray for me.

C. G. MANNS.

Obituaries

JOHNSON

DIED, January 16, 1915, of acute indigestion, James E. Johnson, aged 74 years. Brother Johnson at the time of his death was senior deacon and treasurer of the Second Seventh day Adventist church of Pittsburg, Pa. He formerly belonged to the Methodist church, but about seven years ago he united with us, being led into the truth through the Signs of the Times. He was baptized by Elder V. H. Green. Our brother not only fought the battles of Prince Emmanuel, but also fought during the Civil War.

He was highly respected for his temperate life, and had a large circle of friends who mourn his loss, but not as those who have no hope.

Words of exhortation and comfort were spoken by the writer from 2 Sam. 14:14, after which we laid him to rest to await the coming of the Lifegiver.

A. N. DURRANT.

WILLIAMS

ETHEL LEE WILLIAMS was born in Water Valley, Miss., in 1888, and died at the Oakwood School near Huntsville, Ala., Dec. 24, 1914, aged about 26 years.

Brother Luther Williams and his wife came to Oakwood in the fall of 1912 to take up school work. At that time they were not Adventists, but as the truth of God's word were studied, they accepted the message.

Sister Ethel graduated from the Teachers course with the class of 1914, but had returned in the fall to take post-graduate work.

She was taken back to her old home at Water Valley for burial.

This bereavement falls as a heavy blow on Brother Williams. He returns to the school and pursues his journey alone. Our hearts go out to him in sympathy in his great sorrow.

T. H. JEYS.

MELFORD

MRS. SOPHRONIA E. MELFORD fell asleep January 26, 1915, at her home in Pittsburg, Pa., after several months of intense suffering, which she endured with much Christian fortitude. She was aged 52 years, 4 months, 12 days.

She was born in Ohio, Sept, 1862. At ten years of age she moved to Zanes-

ville, O., with her parents. In 1882 she was married to Edward Melford, who survives her. In 1896 both came to Pittsburg. Previous to this removal she accepted the third angel's message thru the effort of a lay sister. She died in peace with her God.

Assisted by the Presbyterian minister and two Methodist ministers, the writer spoke words of comfort and exhortation from Psalm 23:4, the text of her selection. She was buried at Zanesville, Ohio, where she will await the call of our soon coming Life-giver.

A. N. DURRANT.

North Carolina

DURING the past year over 40 new converts were baptized and added to the churches.

Wilmington.

We started our church building in Wilmington the last week in Nov., 1914. Our first payment on the lot was made last May. Early in March 1914, the writer organized the brethren of the church into a working band which was called, The Young Men's Volunteer Effort; and the ladies of the church were organized into a sewing circle. By the faithful efforts of these bands, and the cooperation of the entire church, we have been able to raise about \$500.00 in cash.

The building is of wood, 33x58 ft. and is estimated to cost \$2,000 when completed.

December 7, we started our church school. This school is taught by Miss M. E. Dickson, and has an enrollment at present of 25 pupils.

Three new converts to the faith await baptism here.

New Bern

Brother Page Shephard who has labored here for about two years, was transferred by the conference last April to Winston-Salem. Our Bible worker, Sister Edith Godley, who has lived the truth in this place for 10 years, died Nov., 26, 1914.

The New Bern church has made a marked advance along several lines. We have a live Y. P. M. V. Society under the leadership of Miss Charlotte Weeks. During the past year this society gave \$97.00 to Foreign Missions, and \$10.35 to Home Missions. The Church missionary society seems willing to go to work; they have pledged to work every town and village in Craven

County. They are not waiting, but have started at once to work. Three candidates also await baptism at this place.

Winston-Salem

Here we have a small church with a membership of 12. Two additions were made last year through the labors of Brother Page Shepherd, who has done much to build up the work here along all lines. Brother Shepherd lost his wife last September at Winston-Salem.

Asheville

Our church membership at Asheville is very small. Tho few, the members are faithful. Sisters Bowman and Patton keep things going, altho the minister has been unable to visit them for several months. This church has forwarded \$19.00 to the conference for Harvest Ingathering.

Durham

Until May, 1914, there was not a single Seventh day Adventist in Durham. As a result of the tent effort we now have an organized church here of 19 adult members, and several keeping the Sabbath that have not yet united with the church. In starting the work here, the workers met, and to a great extent surmounted, stubborn prejudice and opposition.

This young church has not had regular pastoral help since October. The conference laborers of the N. C. Mission consists of one ordained minister and one licensed minister. We have no Bible worker at present. Sister J. M. Gillam who labored here for several months is now at Oakwood, but will return to us in the spring.

The following financial statement shows that the colored churches of North Carolina are striving to do their part to carry the third angel's message.

For the year 1914:

Tithes	\$1599.53
S. S. offerings	\$372.70
Annual offering	\$10.39
Offerings to missions	\$56.15
Weekly offerings	\$21.00
Y. P. M. V. to Foreign Mis.	\$125.82
Off'g for local church work	\$300.23
Harvest Ingathering	\$63.39

G. E. PETERS.

"When men use their power as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost."

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A COLLECTION FOR THE COLORED WORK (Continued from page 17)

have a Yale lock on the door. The building will be heated with steam. This dormitory added to our present facilities, will furnish ample room for this growing work.

Our prospects for next year are very encouraging. We are receiving many letters making constant inquiry about the work which we are doing. Many anxious faces are turning toward Oakwood. We believe that as the Lord lays the burden upon earnest hearts to qualify for this closing work, that we ought to do our best toward offering them open opportunities. Old Mansion will be used for the married students.

May the blessings of the Lord rest upon his liberal people in giving of their means for this worthy need.

C. J. BOYD.

Note and Comment

GARDENING is the popular occupation on Oakwood now. With a family of one-hundred or more to feed, it is essential that a good portion of the supplies be won from the soil.

Our saw mill is also a spot of interest as the lumber for buildings and improvements is here made.

Brother C. A. Blackwood of Dothan, Ala., calls our attention to a statement in his article of last month's HERALD. Where he said Lord Kitchner it should have read, Lord Roberts.

We received a postal a few days ago from Elder M. G. Nunes of Corsicana, Tex., in which the following interesting bit of intelligence was stated,—

"On the morning of Feb. 5, a visitor came to the home of Elder and Mrs. M. G. Nunes. He weighs 8 pounds and is doing fine."

Sister Nunes will be remembered as Sarah Barrow. She graduated from the nurses course with the class of 1912. Elder Nunes was also a student at Oakwood during 1912.

Prof. Boyd went Monday Feb. 15, to Nashville, Tenn., to meet Elders Evans, Knox, and members of the Oakwood school board to counsel with them regarding the work of the school.

Our postal card Bible reading met with such immediate and favorable attention that our first edition of "Who Changed the Sabbath" was soon exhausted. We have now completed a new and revised edition and are prepared to fill all orders promptly. Price ten cents per doz., post paid.

"Lest you forget" we say it yet—go and look at the wrapper you tore off this paper. Are you Pay Dup?

Knoxville, Tenn.

ANOTHER year has dawned upon us, with its new lessons, experiences, and burden of the great work that must be done before Jesus comes.

We came here to Knoxville in December, just two days before the beginning of the week of prayer. We were glad to find a lively church. The Y. P. M. V. society was organized the last Sabbath in December. The members are willing and anxious to work.

Following is the report for two weeks ending Jan. 30, 1915.

Letters written	14
Letters received	4
Missionary visits (personal work)	34
B. readings or cottage meetings held	9
Subscriptions taken for periodicals	1
Papers sold	13
Paper mailed, lent, or given away	129
Books sold	4
Books lent or given away	22
Hours of Christian help work	26
Articles of clothing given away	14
Number of meals provided	5
Treatments given	8
Offerings for Foreign Missions	\$6.81
Offerings for Home Missions	2.40

HELIER GEMON, Sec.

Pittsburg, Pa.

THE year 1914 brought many rich blessings to our work in behalf of the colored people here.

Because of the peculiar situation relative to a permanent place of worship, we were forced to worship in three different places during the year. This effected our growth in membership, as for nine years the same manner of procedure has been followed, thus causing many to lose confidence in our work. But thank God, the clouds seem to be disappearing, and we hope before another year closes, to be permanently settled.

Eight members were added to the Pittsburgh church while two others were added to the McDonald company, which can only meet once in every three months.

The financial figures of the McDonald company are not yet at hand, but those of the city church No. 2 as follows, as against the previous year,—

	Tithe	Offerings
1913	\$438.29	\$130.46
1914	556.21	336.61

And to the above, \$151.00 was paid out for rent, local missionary work and other expenses.

We were able also to strengthen our building fund some.

The members who actually sacrificed from scant earnings, felt glad that the church raised \$336.61 instead of \$270.40 as was required of them, on the twenty-cent-per-week fund. To illustrate the spirit of devotion, one sister actually had to stay from attending the ordinance the last Sabbath of the year, in order to pay a pledge she had made to missions. She wept at one time, when it looked as tho the month of December would go without her pledge being paid. God will surely reward such in the day when he shall say: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50:5.

As past blessings, and good works will not suffice to fit us for the kingdom, we have determined to seek God for greater blessings for more efficient service during this year.

Our church-building problem is a most trying one to us, because of the high cost of property in this industrial city. We solicit an interest in your prayers that God may especially help us to build him a memorial here so we can better reach souls.

A. N. DURRANT.