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True Holy Ghost

No. 3

*Office and Place in The
Plan of Salvation*

THERE are three persons in the God-head:—

God,—Creator and Preserver,
Christ,—Mediator and Redeemer,
Holy Spirit,—Sanctifier, Teacher, and Comforter. 1 Jno. 5: 7, 8, Matt. 28: 19.

Each has his own special office and place to fill in the plan of salvation, the Holy Spirit being distinctly an agency thru which God works with man and for his salvation.

Some people, rather than study the office and work of the Holy Ghost, stop first to inquire into the nature and personality of the Holy Spirit. This seems to interest them more.

The Bible has much to say about the office and work of the Holy Spirit, but as to what it is, and as to the particular personality, the Bible says nothing.

There is a mistaken notion prevailing that the Holy Spirit had his beginning on the day of Pentecost, and never visited the earth nor man before that time.

But since the creation when the Holy Spirit moved upon the waters, he has had an intimate acquaintance with man. Gen. 6: 3, Isa. 63: 10, Psalm 51: 11, Acts 1: 15, 16, Mark 12: 35-37, Zech. 4: 6.

The entire volume of sacred Scripture came to us thru the agency of the Holy Spirit. 2 Pet. 1: 20, 21.

Thru the power and influence of the Holy Spirit, Mary conceived and bore the man-child, Christ Jesus. Matt. 1: 18-20, Luke 1: 35.

John was filled with the Holy Spirit. Luke 1: 13-15. Elizabeth was filled. Luke 1: 41. Zacharias was filled. Luke 1: 67. Simeon also was filled. Luke 2: 25-34. All these lived before the day of Pentecost. M. C. STRACHAN.

Alabama

THE tent season is here, and ere this article reaches our readers, the workers selected from this mission will, as a united company, be heralding the message to many who may never have heard of the soon coming Saviour.

In accordance with a decision of the last meeting of the committee, we expect to pitch our tent first at Mobile, and from there to Bessemer and there wind up with the annual camp meeting. Mobile is the second largest city in the state of Alabama. It contains a population of nearly 52,000 people, about one-third of this number being colored.

Late in the summer last year an effort was put forth for the building up of the work, but owing to the cold weather which came on earlier than was expected, we had to close. Since then, many changes have taken place in the small company of believers, but the things which happened have fallen out rather unto the furtherance of the gospel. Confident that the Lord is leading the way, we go to the work which he has assigned. J. G. DASENT.

Fort Lauderdale, Fla.

AT the camp-meeting and conference at Orlando Oct. 8-18, 1914, it was decided that Elder J. S. Green and the writer should pitch our tent and begin work here.

From the meeting in Orlando Elder J. S. Green spent a few weeks in Miami where he arranged for and commenced the erection of a church building.

We reached Fort Lauderdale Dec. 29, 1914. January 7, 1915, we opened our meeting with a fair attendance, considering that this is a small town and a farming country.

The attendance continued good for two weeks. We then had it quite cool, rainy, and unusually windy. Our tent

was ripped several times from the wall up to the pole, however we were able to re-align the many blessings of the Lord.

The fourth week the commandments were presented. The Spirit and power of God attended.

We did not hold meetings on the Sabbath until after the presentation of the fourth commandment. At our first service we had with us some of the members of the Miami and Coconut Grove churches, and five new Sabbath keepers.

The opposition of the ministers against us, by the help of God has played an important part in advertizing our meetings.

After running meetings every night for eight weeks, we then held meetings three nights each week, devoting the other nights to Bible studies in the homes of those who would permit, and by so doing quite an interest was revived and four more have taken a stand for the truth. Others are interested.

On Sabbath May 2, we organized a Sabbath school of nine members.

Prospect is bright that in the near future they will be organized into a company of staunch believers.

We are planning to begin another effort about forty miles north of here.

JOHN A. WHITE.

Sylacagua, Ala.

THURSDAY May 6, I got to Sylacagua and found a call from brother Robert Cook, one of Oakwood's students. The call was answered. Difficulties arose, but were overcome. After I gave five Bible readings, one sister promised her Lord to walk with him as Enoch did, and to work on the Sabbath no more. Four more, two men and two women, promised to do the same in the near future.

We praise and thank God for these blessings and await greater victories from God. R. ROBERTS.

The Man Who Is Down

Some poets have sung of the men of renown
Of heroes, and brave, daring deeds;
But I sing the song of the man who is down—
The one who my sympathy needs.

O, it's all very easy to flatter and praise,
When others are praising galore,
And also full easy when changed are the days,
To flatter and praise then no more.

But I write my lay for the man in distress,
For him who is cuffed and abused,
For tho he's unlucky, he's human no less;
He suffers when mocked or misused.

And tho he is dirty, deserving no love,
Tho filthy without and within,
My Father looks down from the heavens above,
And loves him in spite of his sin.

So why should I think in my poor puny pride
That I am much better than he?
Or why should I mock, or despise, or deride,
The one who needs pity from me?

So I plead for the men who are down in the strife,
Who never have made them a name;
Whose failure to find what they sought in this
life
Is their only clear title to fame.

For Scripture hath said, "With what measure
ye mete
Shall it likewise be measured again,"
And that which you sow you are likely to reap,
As you deal with your poor fellow men.

For, He who was king became servant of all;
His life as a king He laid down,
That He might raise them up—those who
stumble and fall,
And give them the conqueror's crown.

Then let others sing of the men of renown,
Of heroes, and brave, daring deeds;
But I'll sing the song of the man that is down—
The one who my sympathy needs.

T. H. J.

Confidence

"**C**AST not away therefore your confidence." Why? For this is the confidence we have in him, if we ask anything according to his will he heareth us.

When we pray do we really believe that God hears our prayers? The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. His ear is not heavy, that he cannot hear. Our Heavenly Father knoweth our needs before we ask him.

Listen how he reasons with us—"If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" What mother would turn from the ear-

nest pleadings of her child? Shall our Heavenly Father turn from the pleadings of his children? Don't we address, him Our Father? Does this not make us his children? He is listening, waiting to hear our complaints, our desires, our pains, griefs, sorrows, disappointments, and many heavy burdens. He answers,— "Cast thy burden on me, and I will sustain thee." Do you believe that he hears when we pray? It is soon time to know it my dear brethren and sisters. O how often has the Lord said in these words thru his servant,— "He will not turn away from the earnest petitioner."

When we are before him in our secret closets telling him our troubles and trials, we need not come out bearing them, for we know that he heareth us, saying— "Cast thy burden on the Lord, and he shall sustain thee. O, what relief! Our Father has taken them because we were willing to let him have them. This is the confidence that we have in him that if we ask anything according to his will he heareth us. W. H. SEBASTIAN.

The Infidel's Sheep

AWAY among the hills of northern New England were two infidel neighbors who had lived to man's estate, sinning and blaspheming against God. One of them heard the gospel, and on hearing believed unto eternal life. A short time afterward the converted man went to the house of his infidel neighbor, and said to him,—

"I have come to talk to you; I have been converted."

"Yes, I heard that you had been down there and gone foward to be prayed for," said the skeptic, with a sneer; "and I am surprised, for I thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I have not slept much for two nights thinking of it. I have four sheep in my flock that belong to you. They came in my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark, and you inquired all around and could not hear anything of them. But they are in my field with the increase of them; and now I want to settle this matter. I have laid awake nights and groaned over it, and I have come to get rid of it. And now I

am at your option. I will do just what you say. If it is a few years in state prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter and get rid of it."

The infidel was amazed; he began to tremble.

"If you have got those sheep you are welcome to them. I don't want anything of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

"Oh," said the Christian, "I must settle this matter up now; and pay for the sheep. I shall not be satisfied without; and you must tell me how much."

"Well," said the skeptic, "if you must pay me, you may give me what the sheep were worth when they got in to your field, and pay me six per cent on the amount." and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

The full results of the scene are known only to God. One thing is certain, the infidel was seen to frequent the house of prayer, and we may be sure that he afterward believed that there was some power in the gospel, and that not all Christians were hypocrites.— *Selected.*

Jefferson, Tex.

THE parable of the sower has had its practical fulfilment at Jefferson in connection with those who first took hold of the message. The "good soil" followers are not at all discouraged but are holding fast to their profession.

We have promised to hold a series of tent meeting at Jefferson in September.

One of the physicans here has been sick so I paid him regular visits, speaking of the message as the opportunity presented itself. On a recent visit, he expressed a desire to study the Sabbath question. The study was held and he said that he was satisfied and intended to keep the Sabbath the remainder of his life. M. G. NUNES.

The Passion**GOLGOTHA**

One gleam of happiness lightens the gloom,
Comforts the Saviour, tho near to the tomb.

"When thou shalt come in Thy kingdom of love,
Take me with Thee to Thy mansions above."

Luke 23 : 42.

Thus speaks the thief, and directs his sad eyes
Toward the dear Saviour who gently replies,—

"Truly as now you do suffer with me,
So you in Paradise with Me shall be."

Luke 23 : 43.

Standing beholding is Mary again,
For, tho the sight gives her infinite pain,
She cannot leave Him, but lingering nigh,
Watches with John who is standing near by.

Jno. 19 : 26.

Gently and clearly, He speaks to her there,
Sweetly His accents ring out on the air ;

"Woman, my help in your life is now done,
John will be to you in place of a son."

Jno. 19 : 26.

Then, as He tenderly looks upon John,
Says to him, "Now that I soon shall be gone,
Take her and care for her. She shall be thine.
She is thy mother as she has been Mine."

Jno. 19 : 27.

THE DEATH

A darkness dense is o'er the scene,
Dark clouds arise and lightnings gleam ;
For Nature seems to sympathize,
And thus to show her terror tries.

Ps. 55 : 4.

For three long hours these sorrows last,
But now the trial is almost past ;
The task, so great, is nearly done ;
The last fierce struggle now is come.

Matt. 27 : 45.

The watchers note His anxious air,
They see His look of dark despair,
They hear His helpless, hopeless cry,
Eli Lama Sabachthani."

Matt. 27 : 46.

The Father's face is hid from Him !
His sight of heavenly things is dim !
The Father's presence is withdrawn,
His usual source of help is gone.

Matt. 27 : 46.

"'Tis finished," now the Saviour cries,
Then bows His sacred head and dies.
Let angels, and the worlds above,
Behold the proof of Jesus' love !

Jno. 19 : 30.

INTERLUDE

Within the temple's sacred wall
Strange things today the priest befall.
An earthquake at the hour of prayer
Affrights the people gathered there.

The lamb starts up and runs away,
The one the priest had meant to slay.
The temple curtain, rich and rare,
Is torn to shreds while hanging there.

Matt. 27 : 51.

Blind people ! This same curtain, torn,
Is fitting type of useless form,
Which, even now is passed away,
As fades the moon when dawns the day.

2 Cor. 3 : 10.

The Christ, our antepast is slain.
The blood of beasts no more again
Shall for the sins of man atone,
But now the blood of Christ alone.

Dan. 9:27.

THE BURIAL

The shades of night are falling fast ;
The dismal day is nearly past ;
The soldiers, casting lots, sit by,
His few heart-broken friends are nigh.

Jno. 19:24, 25.

And as they stand and whisper low
In words betraying direst woe,
Two rulers of the Jews appear,
Whereat the group are filled with fear.

Jno. 19:38,39.

But soon they see in each a friend.
'Tis seen these noble men intend
To care for His poor body bruised,
All pierced, and mangled, and misused.

Isa. 52 : 14.

With gentle touch, they lower Him.
Those tender eyes in death are dim,
The nail-marred feet are now at rest,
The torn hands folded on His breast.

Matt. 27 : 57-59.

Hard by Golgotha is the grave
That Joseph thot for self to save.
To this they bear their precious dead,
And thus fulfil what prophets said,—

Matt. 27 : 60.

"Altho no violence He has done,
And tho He is the sinless one,
On Him the sins of all are laid,
And with the rich, His grave is made."

Isa. 53 : 9.

The linen cloths, the burial things,
The spices, Nicodemus brings.
The women watch the work with care,
And how they place the Lord, and where.

Jno. 19 : 39, Luke 23 : 55.

Up to the door they roll a stone,
And leave Him in the grave alone.
At last He rests. 'Tis set of sun.
The Holy Sabbath is begun.

Mark 15:46.

—The Mystery.

Talks to My Students

Change

THE law of the Medes and Persians was theoretically unchangeable. Various expedients were resorted to in order to maintain this fiction. Ahasuerus could not repeal his cruel decree concocted against the Jews by Haman, but he could issue a counter decree that would in fact render it null. Darius might not rescue Daniel from the lion's den, but he could thrust into the den the conspirators when the morning was come, and it was seen that no harm had come to Daniel.

The reason that this theory was held was that the king was supposed to be God. Therefore he must be infallible. It must be assumed that he can do no wrong. Man's attempt thus to climb up into the place that only God can occupy would be laughable were it not so blasphemous.

Man changes. God never changes.

In the beginning God made man upright, and had sin not entered the heart and life of man, there had been no change. Man would still have been in the image of the unchangeable God.

But, sad to say, he began the pernicious practice of changing. And since then, his has been a life of sorrow and uncertainty because of the changes that must come. He must grow old. He must experience the vicissitudes of time and mortality.

When our hearts are saddened with the contemplation of this dreary prospect, how cheering to harken to the blessed promise of that time, "Now not afar, but near," when "This mortal shall put on immortality," when "We shall not all sleep, but we shall be *changed* in a moment, in the twinkling of an eye." Most glorious and last great change! Hail happy day!

The man of sin who has assumed the place, power, and work of God, very logically claims to be unchangeable. Hence the claim that "Rome never changes." But that day will reveal it. That power will be consumed with the brightness of His coming.

This power also blasphemously claims to be able to change the lives of men, from sin to righteousness, from defilement to purity. Only God can do this. "There is but one that can forgive sins, that is God."

It has sometimes happened that others than the pope of Rome, or the catholic

priest have made this attempt. Sometimes we have assumed that we can change ourselves. We have imagined that we are able to make the necessary amendment. Vain delusion! It cannot be. Only He who is the same yesterday, today, and forever, can accomplish this for us.

O we need to be changed. We *must* be changed. Let us come to Him who can do the changing.

Hear the great Logician. He says,— "Come now, let us reason together. Tho' your sins be as scarlet, they shall be as white as snow." Come, dear students, let us be changed.

Liberal

It is a word that has been much jugged with, and many times has been greatly abused. The enemies of our God have many times assumed to themselves this word, and have stigmatized all others as altogether narrow, little, insignificant, selfish, and utterly unworthy of consideration. Infidels never tire of saying that they are not of such small caliber as to suppose that only themselves can be right. "We," say they, "don't believe in any narrow platform. We believe in being liberal. We would rescue the world from the narrow and dwarfing influences of a doctrine that only admits certain kinds of believers to the benefits of its communion."

All of which may sound very good to one who does not take pains to think carefully.

Webster gives for the meaning of the word the following,—generous, bountiful, munificent, ample, large, profuse, free.

Let us try the two doctrines by the definitions. Has infidelity sent a Paul into the darkened corners of earth to preach the saving truths of infidelity to a perishing people? Have the great apostles of doubt shown an undaunted determination to go to the ends of the earth with their work, so that, tho' bonds and imprisonments await them, they can truthfully say, "none of these things move me?"

How many Careys have been sent out? How many Judsons? How many Whitmans has infidelity sent wading thru the snows of mountain trails, urged on by their desire to do service for the cause of so-called liberal doctrines? What infidel has given his all that his enemies might live? Who among all the hosts of self-styled liberals has issued the mani-

festos,— "Whosoever will, let him take that I have to offer freely?" Who has given his only begotten son that a world of unthankful mockers might have a chance for life?

Has any infidel society raised twenty cents per week to send the gospel of doubt to those who need what these supposedly wise and good men have? Have they planted missions in all the principal countries of the world? Do their widows cast in all their living for the purpose of carrying on the work? Do self denial boxes hang upon their walls into which they encourage their children by precept and example to place their money? Do widows' hearts leap up for joy, as the words of infidel messengers sound the call of comfort? Do they plan ways and means by which they may increase their outgo and thereby decrease their income?

Do they in the face of persecution, injustice, discouragement, disappointment, and every evil that can be inflicted, still continue to love and do good to those who spitefully use them? Have the apostles of infidelity been in perils by land and by sea, have they endured weariness, painfulness, watchings, hunger, thirst, nakedness, fastings, cold, heat? Have they given to those who have hated them, prayed for those who spitefully used and persecuted them?

Ah! Ye men of liberal words, come forth and set in order before our eyes the generous, bountiful, munificent, ample, large, profuse, free things that your doctrines have produced for others. Cause us to behold the unselfish service of those who refuse the God of hosts, and then we may give some credence to your claims.

But what *can* be shown?

Mighty men, striving for the mastery. The weak falling before the strong. The discouraged brushed carelessly aside in order that some other, stronger or more fortunate one may be pushed to place and power. Grasping, grinding greed goes stalking thru the earth. When they are truly liberal it is to themselves. When they give feasts, it is that they may be invited again. When they give of their costly things, it is that they may be counted great, or munificent, or liberal. Thus they have their reward.

I may remark in closing that it doesn't take much real liberality to talk infidelity at the rate of \$100.00 per talk.

Virginia

By invitation of Elder Moffat the president of the Virginia conference, I spent two weeks with him, visiting the colored churches in that state.

The first company we visited was at Wythville, in the southern part of the state. We spent the Sabbath, speaking twice to them. There are about twelve believers composing the company. Elder Mallory had spent two weeks there encouraging the believers and following up an outside interest. It is hoped this company will soon be organized into a church.

We spent Sunday, April 14, at Roanoke and Lynchburg, visiting the members in Roanoke and speaking in the latter place at night to a well filled house. There is only one colored Sabbath-keeper in Lynchburg and none in Roanoke. There is a large colored population in both cities and we hope that ere long something will be done to reach them with the message of the soon coming Saviour.

From Lynchburg we went to Danville where we have a small church. We were glad to meet Elder Armstrong and wife at this place who have done faithful work for both races, bringing several into the truth during their short stay. At one time there was a strong colored church at this place, but by apostasy and removals, the membership has been greatly reduced. They have a very good church house which will be repaired and used in an effort to rebuild the membership. There are some faithful souls here and with the earnest efforts being put forth I am sure of good results. There are about ten thousand colored people in Danville.

One day was spent at News Ferry with the church, visiting and conducting a night meeting. This church is located in the country, in the midst of a prosperous farming section. We found the believers of good courage in the message.

We spent one night in Chase City where we have one Sabbath keeping family. Elder Moffat spoke in the Baptist church on the Eastern question to a very attentive congregation.

We reached Richmond for Sabbath April 10. We met with the two churches Sabbath, and spent the afternoon visiting the sick ones, reading and praying with and for them. May the grace of the Lord sustain his suffering children. We have the sick with us always. May

the day of deliverance from sin with all its consequences hasten on.

Sunday following, we made three appointments, meeting with the churches in Newport News, Portsmouth, and Norfolk. We have small churches in the three places, but only one church house which is located at Newport News. In Portsmouth a hall is used, and in Norfolk a room in the home of one of the members. The Lord came near in all the services and gave us a new vision of the greatness of the work committed to our hands, and inspired a new determination to be more active in the spread of the present truth. In these cities there are many thousands of people who must have the privilege of the light. Two church schools are being conducted there. We visited them and noted with interest the progress being made by the children in their studies. No doubt but some of these children will be used to proclaim the warning in the closing scenes of this world's history. "A little child shall lead them." Elder Moffat informed me that he was planning to have Elder Mallory begin a tent effort in Newport News soon, and follow up with the camp meeting.

There are between eight and nine hundred thousand colored people in the state of Virginia. We have about one hundred-fifty Sabbath keepers and two ordained ministers and one retired minister or sustentation worker who does what he can, one Bible worker and two school teachers, laboring to bring the third angel's message before them. While the laborers are few, they are of good courage. The outlook for the work in this conference is encouraging.

C. B. STEPHENSON.

Colporters' Institutes

WE held two institutes for our colored people this spring. They were among the best held in this union.

At Waco, Texas, where we held the first one, a goodly number of earnest, truth-loving people attended, and from the good reports that are coming into our North Texas office, a good work will be done this summer among the colored people of the North Texas conference.

Pine Bluff, Arkansas, was the place where the second institute was held, and while there were not so many in attendance, yet those who did attend were of good courage. We hope for better days

in this union in placing the truth in the homes of the colored people.

The printed page, containing the truth, in the hands of the people, will bring forth good fruit.

Let us do our best to keep our publishing houses busy printing this good message that will put an end to sin, and bring our blessed Lord to this earth the second time.

G. F. WATSON.

Louisville, Ky.

REPORT of home missionary society of S. D. A. church, Louisville Ky., for quarter ending March 30, 1915.

Letters written	90
Letters received	24
Missionary visits	489
Bible readings	302
Subscription for periodicals	35
Papers sold	8
Papers given	250
Books sold	158
Books lent or given	106
Tracts sold	21
Tracts lent or given	209
Hours of Christian help work	231
Articles of clothing given	107
No. of meals provided	121
Treatments given	31
Signers of temperance pledge	16

The membership of our church continues to increase. From January to March we had eighteen to join and nine conversions. We have now 138 members.

MRS. MATTIE CLARK.

Character

CHARACTER is a combination of habitual qualities, distinguishing any person. It is the unavoidable product of the every day life, the construction of a life time existence. Good characters are not formed by chance, but by the aggressive efforts of the will. The will controls in carrying into practice our motives, from which habits and characters are formed. Majestic is the power of will, and when we give it fitting drill, it holds the lower nature still. We consciously or unconsciously build our character.

The apostle Paul who succeeded by the grace of God in giving his mind a fitting drill, and has won the reputation of a wise master builder, says to us as truthfully as he said to the Corinthians, "Take heed how you build." 1 Cor. 3: 10. In verse 12 is a list of materials given. These are fit symbols of the

good and the bad traits people are apt to build into their characters, viz. gold, silver, precious stones, hay, straw, and stubble. In second Pet. 1: 5-7, is named a list of qualities which may fitly be represented by the gold, silver, and precious stones of 1 Cor. 3: 12, and in Gal. 5: 20, we have some of the qualities that may fitly be represented by the wood, hay, and stubble.

Peter declares, "If ye do these things, ye shall never fall." What things? Build your character with the qualities he has selected. Christ meant the same when he compared the man who hears his words and does them unto a wise man who built his house upon the rock. It fell not. The stormy elements had no effect on it.

Character marks out the individual who has only the form of religion, a mere profession which he or she wears to serve certain ends when truly in the heart the love of God which ought to let "all men know ye are my disciples" is absent. On the contrary it also points out to the world the man or the woman in whose heart the love of God dwells. The kind hearted and generous man carries certain expressions on his countenance and in his words that betray the thots in him, that is, what he dwells on most.

Amid culture or social position, we may seek to cover ourselves, still our real character will tell on us. In an institution, the teachers know who the students are individually, and so do the students; even the children know us, for, "as we think in our hearts, so are we."

Not only does the world know us, or do we know one another, but Satan knows us. There is a third that knows us,—Jesus knows. Circumstances do not make characters, they only reveal what kind of persons we are. Paul says the day will reveal it, and the fire will try our work to see what sort it is.

It was the circumstance developed in Potipher's house when none of the men of the house were there within, (Gen. 39: 11) that reveals to us more fully Joseph's character as a Godly man, and also the inner life of Potipher's wife. It was the climax of her lust, the unseen thots of her heart, and the hidden part of her character, which that day had revealed.

Let us keep the heart pure, for out of it are the issues of life. If we think the

love of God, we will be what we practice most, and that is the result of what we think of most. Be not deceived, we are no better than our hidden life.

N. J. GRANT.

Kansas Conference

It has been some time since I have written a report of the canvassing work. It is indeed an encouragement to the colporter to know that the farming brethren are deeply interested in this work, and stand ready to furnish a horse and buggy to enable us to make our delivery of books, esteeming it a privilege to inconvenience themselves, that the message filled books may be placed in the homes of their neighbors.

Brother D. A. Teter kindly furnished me a horse and buggy to deliver my books in Reno County, and Brother Mc Broom, in Sedgwick County, has favored me in the past.

I am glad to say, by the Lord's help, that I was able to deliver all my books, about \$170 worth. In one township, the Lord helped me to place \$100 worth of books. The minister was so well pleased with the books I had placed with his members that he decided he must have the book, too. He thanked me very much for my work, while at the same time he knew I was an Adventist. He said there was no reason why one should object to a book of that kind.—*J. T. North in Central Union Outlook.*

Omaha, Nebr.

WHEN we came to this field of labor, one year ago last February, we found four who were ready to do what they could to build up this part of the harvest field. Since coming here one of these has been laid to rest.

We immediately began a campaign of tract distribution. By this method of labor the Lord opened not a few doors to us in which we entered and began Bible work. Gradually, but surely the Lord began to add to our ranks such as would be saved, until at this time he has given us thirteen. We feel very thankful to the Lord for this. We have now an average of four regular visitors who are attending our meetings and whom we believe the Lord will give us in the near future. Our Sabbath-school is growing, our Sabbath services are well attended, and the Sunday night meetings are increasing.

Practically all of our company have been out of work this winter. This will account for the deficiency in our tithe and offerings, but the weather is opening up now and we hope to see this side of our work come up to its proper mark.

By following the guidance of the pillar of fire and trusting our never failing Father, we hope to stand in a place where we can lead these precious souls to our heavenly home. Will the readers of this good paper pray for the upbuilding of the colored work in Omaha?

J. W. Miller in Central Union Outlook.

Nashville, Tenn.

REPORT of Y. P. M. V. Society for quarter ending March 31, 1915.

Letters written	3
" " received	4
Missionary visits	78
Bible readings	75
Papers sold	99
Papers given away	139
Books sold	57
Magazine given away	25
Tracts sold	10
Tracts given away	117
Hours of Christian help work	54
Articles of clothing given	53
Number of meals provided	15
Bouquets given	6
Scripture cards given	120
Treatments given	4
Visits to sick	48
Offerings for Missions	\$15.98
" " " home "	\$31.72
Tithes	\$11.68
Amount given to sick	\$4.00
" " raised for society work	1.00

Our society is not large, but it is endeavoring to do its part in the closing work. There are twenty seniors and fifteen juniors in our society.

HATTIE HYDE.

I Hate It

I BEAR no malice toward those engaged in the liquor business, but I hate the traffic, in its every phase. I hate it for its intolerance, I hate it for its arrogance, I hate it for its hypocrisy, for its cant, craft, and false pretense. I hate it for its commercialism, for its greed and avarice, for its sordid love of gain at any price.

"I hate it for its domination in politics, for its corrupting influence in civic

affairs, for its incessant effort to debauch the suffrage of the country, for the cowards it makes of public men. I hate it for its utter disregard of law, for its ruthless trampling of the solemn compacts of state constitutions. I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens.

"I hate it for the human wreck it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for the countless graves in potters' fields.

"I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it commits, for the homes it destroys, for the hearts it breaks. I hate it for the malice it plants in the hearts of men, for its poison, for its bitterness, for the dead-sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspiration, its burden of want and care.

"I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

"I hate it as Abraham Lincoln hated slavery; and as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."—*Ex Governor Hanley, of Indiana, in a recent speech.*

Georgia

THE work in Georgia is onward. According to the recent change that has taken place in our work, I have spent quite a little time with the believers in Savannah. I have also visited our churches in Brunswick, Albany, and Austell. The aim of our people is to come to the front and help to finish this great work.

Am now in Macon. In this place last Sabbath morning seven were baptized. There are others who will follow later.

It must not be forgotten, however that the devil is doing his part, and is working thru some who know the truth; as is expressed by the apostle Paul in Acts 20:30. Spiritual Israel are having the same experiences that Ancient Israel had. These trying circumstances must be mastered and can be done only by keeping our eyes fixed upon Jesus.

As we draw closer to the end of the world, the Spirit of God is touching the hearts of men and women as never before.

Brethren and sisters, let us lay aside every weight and the sin which doth so easily beset us. We cannot run this Christian race with sins hanging to us.

Some have joined hands with Satan in tearing down the kingdom of God, by robbing him of his tithes and offerings. Prov. 20:25. By robbing God, souls are in danger. Some will never enter God's kingdom unless there comes a reformation.

Sisters, brothers, where are the tithes from the cotton, potatoes, corn, wheat, fruits, vegetables, chickens, eggs, milk, butter, etc. Why should the work of God suffer and you have his wealth in your hands? We must pay back that which we have robbed, before we can be clean before God. Ezek. 33:14-16.

Am thankful to God for the humble part that he has given me in this great work.

R. E. WILLIAMS.

Meeting of the Oakwood School Board

ACCORDING to appointment, the Oakwood school board met in Huntsville April the 27th. A joint meeting of the committees of the Southeastern and the Southern Union Conferences was held at the same time. We were glad to have with us Elder I. H. Evans, Elder W. T. Knox, and Prof. F. Griggs.

Quite a few items of important business were transacted, among which was the election of the faculty for next school year. With a few exceptions the present faculty was continued.

The school grounds and the farm were in a splendid condition. Every thing was clothed in the beauty of spring. Our farmer, Brother Swofford, has about one hundred-fifty acres in cultivation. The outlook for a good fruit crop is good which means much to the school.

The foundation of the new dormitory is laid and the contract will soon be let for the work above the foundation. We hope to have the building ready for the opening of the school this fall. It will be steam heated and we hope it will be lighted by electricity.

A nice canvassing class was begun by brethren Dillon and Davis April 29. Twenty students are studying to prepare themselves to sell the printed page. These students will spend the vacation this summer in different conferences selling books. Some will try hard to make a scholarship, no doubt. This plan offers a splendid opportunity to make the way thru school, while at the same time it gives a training that is valuable. The Lord has said, "Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory." Again, "To every one who offers himself to the Lord for service withholding nothing, is given power for the attainment of measureless results." May the Lord bless the efforts of these young people.

C. B. STEPHENSON.

Chattanooga, Tenn.

THE Chattanooga church is greatly praising the Lord for his wonderful blessings that he is bestowing upon us. One of our hardest problems is that we have had no good place in which to worship. The Lord has now blessed us with a nice neat church building, where we can invite the public. So our prayers have been answered in a remarkable way. Last Sabbath (May 1) was the second time we met in our new place. All the members are well pleased with it, and are giving God the praise for it.

The work here will now make better progress than it ever has. Our membership is gradually increasing. Since the first of the year we have added ten members to the church. Last Sabbath (May 1) I baptized six. Several others will be baptized soon. So the work in Cumberland conference is on the forward march.

By the time this article is read, I shall be in Bristol Tenn., conducting a tent effort.

We have determined to make 1915 our banner year in soul-saving.

W. E. STROTHER.

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Note and Comment

ON April 26-28, Oakwood enjoyed the presence of a number of our general and local workers. The occasion was a joint meeting of the conference committees of the Southern and Southeastern union conferences, together with the Oakwood school board. The following persons were present a part or all the time.

Elders I. H. Evans, W. T. Knox, S. E. Wight, O. Montgomery, J. H. Behrens, W. H. Branson, C. S. Wiest, R. W. Parmele, A. L. Miller, N. V. Willis, W. H. Heckman, C. B. Haynes, J. L. Shuler, W. R. Elliott, L. A. Hoopes, B. W. Brown, Smith Sharp, C. B. Stephenson, Sydney Scott, T. B. Buckner, J. H. Lawrence, Professors F. Griggs, L. H. Wood, Brethren G. H. Curtis, R. L. Pierce, J. W. Davis, D. W. Dillion, W. H. Williams, M. F. Knox, Dr. M. M. Martinson.

Brother Mark Wilson and wife of Birmingham, Ala., were with us a few days assisting in the canvassers' institute that immediately followed the board meeting. Brethren Davis, Dillon, and Wilson were the instructors.

Ere this paper is read, the dear boys and girls who attended this institute will be out on the firing line, not to fail but to succeed. We wish for them the help of him who is able to give the victory.

On another page will be found some sample selections from our new book **THE MYSTERY**, soon to be published. The entire book will have about 160 pages,

will be tastily bound in board, and will sell for 35 cents. As announced last month, we will give a 20 per cent discount for advance orders. You want it. Why not order it now? We will be glad to quote a special price in hundred lots to those who wish to use it to sell for church or school building purposes. Send stamp for sample pages and full particulars. We will tell you how you can get these books and earn a nice sum to apply on your church or school building. By reason of causes entirely beyond our control, we shall not be able to publish before sometime in June or possibly July. However the advance orders are coming in and are recorded and will be filled at the earliest possible moment. Remember there is a twenty per cent discount on advance orders. Price 35 cents.

We go to press too early in the month to be able to give any account of Oakwood commencement on May 23-27. In next month's **HERALD** will be found a synopsis of the program.

By the time this paper is in the hands of the readers, Prof. Boyd will be on his way to the educational counsel to be held at St. Helena, Calif. While on the Pacific Coast, Prof. Boyd will visit San Francisco and other points of interest. He promises to write something for the **GOSPEL HERALD**, descriptive of his travels.

Brother A. C. Clark of Wythville, Va. arrived at Oakwood Monday, May 11, to begin his work as builder of the new girls' dormitory.

Some obituary notices, crowded out of this issue, will appear later.

Pine Bluff, Ark.

THE school work in Pine Bluff is still progressing nicely. The Lord has certainly blessed the work at this place. Prejudice has been and is still high, but God is still with his work.

Our enrollment has been twenty-four, but our present number is fifteen. The year has been one of blessed experiences. We have witnessed the Lord's guiding hand many times.

Most of our pupils are from the Catholic school. They are doing well in their studies. The patrons seem to be pleased with the progress their children have made. We thank our Heavenly Father for the spiritual part of the work, which is the most important of all, and

is that which makes our school what it is.

People who would not send their children to the Sabbath school, or who would not visit the tent or camp meeting, will send their children to the mission school, where they get the truth, carry it to their homes, and thus an interest is aroused. Several of the children see the truth and are advocating it.

Sister M. E. Jackson and others of College View, Neb., sent two barrels of clothing which was distributed among the needy, and was much appreciated by them. These sisters supplied the needs of not a few. Our school will close this month.

The tent meeting will soon begin. Many are interested in the truth, and we hope to see several take their stand for it.

KATIE E. BAKER.

Negro Preacher Aids Nyassaland Uprising Charge

LONDON, April 29—3:25 p. m.—

The British government has taken official cognizance of charges that an American negro parson named Booth, connected with the Seventh-day Adventists, played a part in the the recent uprising among the natives in Nyassaland, British Central Africa.

Colonial Secretary Harcourt was asked in the house of commons today "whether any means can be adopted to prevent this parson and his American negro supporters from propagating their doctrines in the British protectorate."

The colonial secretary said:—"Steps are being taken to meet the situation."

The above appeared in one of our local papers a day or two ago. Those who are acquainted with Seventh-day Adventists and their work, know how much truth is in it. It is but another effort of the evil one to check the progress of our work in Central Africa. But can any device of the enemy prevent the onward march of the cause of God? Surely not. The angel was seen going to every nation, kindred, tongue, and people, which includes the homeland of the negro race.

Just how far the British Government may go in the matter is not yet known, but a good opportunity of getting the third angel's message before Colonial Secretary Harcourt and the house of commons is hereby offered. We can do nothing against the truth but for the truth.

J. G. DASENT.