

The Power of God
Unto Salvation

Go Ye Into All the
World



GOSPEL HERALD

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Dedication

THE Huntsville S. D. A. Church was dedicated to the cause of God on Sunday March 19, 1916, in the presence of a large and interested audience. Among those present were Elders C. B. Stephenson, secretary of the North American Negro department, Elder J. G. Dasent, of the Alabama Mission, Prof. Boyd and other members of the Oakwood faculty, Bro. Reuben Roberts, of the Bessemer church, who was one of the pioneers of the work in this city.

The dedicational sermon was delivered by Elder T. H. Jeys, Bible instructor of the Oakwood School. He chose as his text, Ps. 127:1, and delivered a very instructive sermon.

We were favored with excellent music from the combined choirs of the Oakwood and Huntsville churches, and the Oakwood Orchestra under the directorship of Prof. George Jeys.

The church building which is 24x40, was packed beyond its seating capacity.

Mention must be made of the great interest that Prof. Boyd and the faculty took in making the meeting a success. We regretted not having

Elder A. L. Miller the superintendent of the Alabama Mission with us, he having been unexpectedly called elsewhere.

The following was the program.—

Opening song Congregation
Scripture Reading .. Neh. 4, R. Roberts

Invocation Elder C. B. Stephenson
Musical selection Oakwood Orchestra
Introductory remarks Elder J. G. Dasent
Solo Mrs. Bessie Powers
Dedicational Sermon .. Elder T. H. Jeys
Song Oakwood Quartet

Unpedigreed Children

I know a man who has a dog that has a pedigree ;
And he is just as proud of him as any one can be.
And careful too ; he never lets him loose, except he's there
To see he doesn't run away and loose himself somewhere.
He never goes to bed at night until he's been to see
His fifty dollar dog is in the place he ought to be.

I know a man that owns a horse, a splendid thoroughbred ;
He never eats his meals until the animal is fed.
And every minute he can spare, out to the barn he goes,
To comb and brush the glossy coat, or rub his horse's nose.
No stranger's hands have ever tugged this horse's silver bit —
'They might abuse his mouth, you know, he couldn't think of it !

I know a man, the father of three splendid manly boys.
But when he's home, they're not allowed to make the slightest
noise.
And they can roam the streets at will, and play with whom
they choose,
And he is not at all afraid that one of them he'll loose.
In strangers' hands they're often left to do just as they please ;
For boys are not at all like dogs with splendid pedigrees.

Whene'er I see a man who owns a fifty dollar pup,
Or keeps a thoroughbred that he alone must harness up ;
Whene'er I see the care that's paid a bull dog or a horse,
I always feel a touch of pain, of pity, and remorse ;
Because I think of boys and girls about me everywhere,
Who really need, but never get such tender watchful care.

—Selected.

A Pleasant Visit

I CAME to Huntsville March 16, and found Elder J. G. Dasent conducting a very successful series of meetings. As the result three men gave their hearts to God. On Sunday night, March 19, the

Huntsville church was dedicated to the Lord. Elder C. B. Stephenson presented the church and the congregation to the Lord in a very touching and solemn manner.

Elder Dasent gave the introduction with enthusiasm. Elder T. H. Jeys delivered the dedicational sermon. It was impressive and practical, and many hearts were touched. The choirs of Huntsville and Oakwood, with their orchestra under the leadership of Professor George Jeys, rendered good music. The remarks by Elder Stephenson, giving an outline of the work among the colored people, was very interesting.

Brother C. A. Wilson, elder of the church, read a history of the church.

Every one seemed to be pleased with the services. R. ROBERTS.

For the information of our readers who have not been at Oakwood, it may be explained that the school is five miles

Collection
Closing Remarks
Closing Song 720 Christ in Song Congregation
Benediction Elder J. G. Dasent
C. A. WILSON.

from the city. When the Huntsville church is mentioned it is the one in the city to which reference is made. The church at the school is locally known as the Oakwood church. We rejoice with them at their blessing.—Ed.

Christian Education

CHRISTIAN education has its origin in the school of the universe. God's throne is the center of learning around which circle the worlds that have gone from the omnipotent hand. The Upholder of the world is the great Teacher, and his character, which is love, is the theme of study. Every lesson is a manifestation of his power.

Angels and intelligent beings of all the worlds in countless numbers are the students, and the course of study is to extend throughout eternity. The true source of Christian education is he who measures the waters in the hollow of his hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance.

Again, man has a threefold nature, the spiritual, the intellectual, and the physical; and Christian education so develops these, that they sustain the proper relation one to another. The spiritual nature was the controlling element in the man, but on account of sin he lost his spirituality, and passed down to physical and intellectual only.

This is seen in the life of the antediluvians. Eden life was a spiritual existence but after sin entered, man was less spiritual, and gradually he came to possess only the physical and the intellectual.

Man descended so far below the principles of truth that "nature" says one, "was broken to her heart and wept a flood of tears." The earth was covered with water. But there was one family that held up the principles of truth, and by so doing connection was held between earth and heaven. This was Noah and his family. They obeyed God, hence they were saved.

Time hastened on and the last gospel message is now going to the world. But before a people can be ready for the coming of Christ and the setting up of his kingdom, there must be a great work of reform, and the very principles of this reformation are those that come to us thru Christain education.

'Tis a good thing to know the sciences. Moses and Daniel knew them. Moses was learned in all wisdom of the Egyptians, and was mighty in word and deed. Daniel was learned in the language of the Chaldeans; he studied the beasts of the field, the fowls of the air, and the fishes of the sea. It is a good thing to

know that the sum of all the angles of a triangle equal two right angles, and that a square described on the hypotenuse of a right-triangle is equal to the sum of the squares described on the other two sides.

It is a good thing to take a subterranean journey with the geologist into the interior of the earth, examine the stratum of every rock, and the mechanism of the same.

It is a good thing to take an imaginary journey with the astronomer thru the immensity of space, count the stars from the first to the seventh magnitude, and study the satellite system, the planetary system, the starry system, and system of systems or starry systems, as far as you can scan thru telescopic vision.

It is a good thing to know the physiological features of the human body, and the psychological powers of the human mind.

It is a good thing to know how to decline a Latin noun, or to conjugate a Greek verb.

It is good to know that a proposition is composed of two terms and a copula, that a syllogism consists of three propositions. But my friends, it is worth ten thousand times more to know the love of Jesus which comes to us thru the principles of Christain education.

The spreading of the third angel's message is dependent upon those who are standing for the principles of Christain education. The coming of Christ may be hastened by our taking a firm stand for Christain education.

Worldly education partly prepares men to do duties well in this life, but Christain education not only prepares men for full duties of this life but fits us for the earth made new. Education is development. Christian means Christ-like, so Christain education means Christ-like development. If we want to develop in Christ we must lay aside self-interest, self-exaltation, and all forms of selfishness and sin, and put on the whole armor of God, live the life and do the work that will be pleasing in his sight.

And when the message shall have triumphed, and Jesus shall come in the clouds of heaven, we shall hear his voice saying to those who stand for Christain education, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

BENJAMIN W. ABNEY.

One Thing at a Time

He who hunts two hares at the same time leaves one and loses the other. So likewise no man can do two things properly at once. "Dispatch is the soul of business," says the proverb, and when two or three things are being done at the same time, all must suffer delay for want of dispatch or continuation of application. The man that hunts two hares at the same time is either covetous, unstable, or indifferent. If the first, he outwits himself, if either of the other two, he has no chance of success. The Bible says, Ye can not serve two masters.

When Antony was bidding for the conquest of Rome, he divided his attention between love and ambition, and lost both his mistress and crown. While on the other hand Caesar put the whole of his attention on the object of his pursuit and gained supreme power, thus overcoming all his rivals.

He who, like Antony, so divides his attention, brings self-destruction. And suicide, except as the result of insanity, must always be selfish and cowardly.

One of the strangest problems of our nature is the choice of evil and the rejection of good, even after long experience has proved that misery and evil are synonymous. Virtue, it is true, does not always exempt from sorrow, but crime must ever be wretchedness.

The wayward man drinks the bitter cup when the sweet is offered to him, and launches his boat upon an angry sea, where storms attend his course, and shipwreck terminates his voyage, rather than glide down the smooth current of a stream where peace pilots him on the way, and happiness waits him on the shore.

AMELIA FOWLER.

The Voice of God

THAT we might hear the voice of God, speaking to melt our hearts to tears! That we might see our need of him, for we have tried self, and it has failed on every hand. Now come with me in this solemn time, and let us seek the Lord as never before, before the decree goes forth, that we may be ready when the Bridegroom comes. He is sure to come back again, for he has said so in his word. This time is even at the door and we have no time to waste, therefore, let us get ready.

EMMA ADDISON.

Georgia Camp Meeting

THE time is coming for another annual gathering. We are nearer home to-day than we were yesterday; every day brings us nearer home.

The Colored camp meeting will be held April 27 to May 7. We expect this to be the best meeting that has been held in the state of Georgia. Brethern and sisters, let us look forward to the time and be ready for the blessings which the Lord has in store for us. We will be blessed to be a blessing to others.

Let us all arrange to stay on the campground. Those who are coming and desire tents, please write to R. E. Williams, 209 Greensferry Ave., Atlanta, Ga.

The weather may be a little cool, so bring plenty of bedding. The tents will be rented for the same as last year, \$3.00 each, and two or three persons can stay in one tent.

Let us all come with one purpose. 1 Cor. 1:10. All grumblers and faultfinders fell in the camp of ancient Israel; so it will be with spiritual Israel.

R. E. WILLIAMS.

A Visit by The Agent

GOOD morning. Is this Mr. Smith? I am Mr. Brown. I have called to show you a nice new book that I am sure you will be pleased to examine.

It is called the MYSTERY. The name suggests the theme of the book, which is the plan of God for the salvation of a lost world. It is written in three parts The Promise, The Passion, The Glory.

In the first part the author briefly describes the fall of man, brot about by the scheme of Lucifer (P.5) who has fallen into rebellion and has been driven out of heaven.

Antediluvian wickedness is sketched rapidly, (P.10) and the flood is vividly described. As the story progresses, the author shows how God's plan is constantly unfolding. The promises to Moses, (P.35) and to David (P.36) are noticed with clearness tho with brevity.

Part two (P.31) deals with the earthly life of our Lord. It begins with the shepherds (P.39) watching their flocks by night.

They talk together and as they converse suddenly the angels of God appear (P.40) and announce the birth of the child Jesus.

The visit of the wise men is described, (P.42) together with the astonishment

of King Herod, and his plot to kill the young child.

Then follow in quick succession the closing scenes (P.61) in the earth-history of Jesus,—his arrest, trial before the Sanhedrin, before Pilate and Herod, and finally his crucifixion, (P.102) and death, (P.107) burial, resurrection, and appearance to his disciples.

Part three is called The Glory that Should Follow. It is an intensely interesting description of present day conditions, ending with the close of probation and the coming of Jesus to gather his children to the City (P.146) that hath foundations, whose builder and maker is God. It shows that the plan of God has been the same in all ages, and that the Lord is looking with loving and longing eyes toward his erring children on this earth.

There are not less than nine different styles of versification, and the author changes from one measure to another so naturally that it is not tiresome to read, but adds interest and variety.

You may be interested to know that neither the publishers nor the sellers of this book make any profit. We receive it from the printers at exact cost. I in turn, report my sales, and all profits go to help in building our new church.

The book contains over 150 pages, the price is only 35 cents. I am sure you will want one of these little books in your home.

Cleburne, Texas

I CAME here Nov. 16, 1915 to take up the Mission school work. Miss Carrie Shaw had taught the previous terms, and was unable thru failing health to return. She left a good impression upon the people as a teacher, and as a young woman of high Christian character.

Elder Nunes was here and kindly took me around to meet the old patrons of the school and solicit their continued patronage, but many had already entered their children in the public school. So I opened on Nov. 22 with 3 pupils, have now enrolled 25, all doing nicely. The brethren at Keene thru Bro. C. U. Taylor, donated us a stove, a supply of wood, blackboards, and some secondhand books, collected from children at Keene, which books I lend to the children who are unable to buy their books.

I am made glad when I visit the homes of the children and hear their parents ex-

press themselves pleased with the progress of their children, and especially to hear their hearty approval of their children's learning the Bible, even before they can read it.

I am glad to have a part in the work, and that others can have a part in it too, by their gifts and by their prayers.

JOSEPHINE C. MONTGOMERY.

Divine Wisdom Needed

THERE will be times when "the enemy will come in like a flood." Who is to be our helper? "The Spirit of the Lord shall lift up a standard against him or shall put him to flight."

When the enemy troubled Hezekiah he prayed to God. He spread the letter before the Lord and his prayer was heard.

The Lord promised to send his angel before his servants, and they need not doubt the angel's presence. They are with us today, as then. But often we forget that they are about on their mission.

They have not ceased their work of ministering. We are told that God's heavenly host was present at the victory of Jericho. The Captain of the Lord's host led his legions of angels to the attack.

How easily the armies of heaven brought down the walls that had seemed so formidable to the spies who brot the false report!"

We need not expect to receive, nor see results, if we doubt. Believe God and leave every thing with him. Our duty is to stand still and see the salvation of God.

"As Joshua withdrew from the armies of Israel to meditate and pray for God's special presence to attend him, he saw a man of lofty stature, clad in warlike garments, with a drawn sword in his hand. 'Art thou for us, or for our adversaries?' 'Nay! but as Captain of the host of the Lord am I now come.' It was the Son of God who stood as an armed warrior before the leader of Israel. See what meditation and prayer will do!

"The Captain of the Lord's host did not reveal himself to all the congregation. He communicated only with Joshua, who related the story of his interview to the Hebrews. It rested with them to believe or doubt the words of Joshua, to follow the commands given by him the name of the Captain of the Lord's host, or to rebel against his directions and deny his authority."

W. H. SEBASTIAN.

What Is Man?

Truth or Tradition

If men go at once to heaven
When they yield this mortal breath,
If they reach their final portion
At the moment of their death,

Truly Satan did a service
Introducing death to earth,
Made more short the path to heaven
When he gave to sin its birth.

And, when Cain destroyed his brother
He but shortened up the time,
Hastened Abel on to heaven,
To a happier, better clime.

When the righteous of all ages
Have been burned, or crucified,
When the wicked seemed to triumph,
And the pure and just have died,

Surely none should grieve or sorrow;
They have reached a better land;
They are filled with joy and gladness;
They're a holy, happy band.

Or, when Jesus at the bedside
Of the little Jewish maid
Spoke rebuke to the grim monster
Death, and His word was obeyed,

He but called the child from heaven,
From her new found joy and light,
Disappointed all her gladness,
Quite dispelled her prospects bright.

Or when, Lazarus lying sleeping,
Jesus raised him from the tomb,
He but called him back from glory
To a world of sin and gloom.

.....
But a truce to all such reasoning,
For the premises are wrong.
We will see what saith the Scriptures,
Whence all truth for aye is drawn.

Rom. 4:3.

From the sure word God has spoken
We know our Redeemer lives,
That he careth for His people,
To them life He freely gives.

Jno. 10:10.

That, tho worms destroy this body
Tho our house shall be the grave,
In the glorious resurrection
He His saints will come to save.

Job. 19:26.

For our great Redeemer liveth
And shall stand upon the earth,
He who spake the world from chaos,
He who gave creation birth,—

He shall call and I shall answer,
I, the creature of His hand
At the voice of my Beloved
From the dust shall rise and stand.
Job 14:15.

Al! 'tis then the righteous living
Their dear risen friends shall greet,
And together they shall worship,
Prostrate at the Saviour's feet.

No one goes before another,
All together shall we see
Father, mother, sister, brother,
In the glorious jubilee.

Jubilee of all the ages!
Day of all earth's days the best!
Time of entering into glory,
And the saints eternal rest!

Then shall be fulfilled the saying,—
"O thou grave, where is thy sting?"
Then, triumphant over Satan,
Shall the hosts of heaven sing.

Then the dead shall rise immortal,
Then the saints of God shall come,
On their heads joy everlasting,
To their glorious heavenly home.
Isa. 35:16.

Shouts of praise and songs of triumph
Shall cause heaven's vault to ring,
As, with one great hallelujah,
All their songs of joy they bring.

Then the lame shall leap for gladness,
Then the blind their God shall see,
All the sad forget their sadness,
All the prisoners be free.
Isa. 35:5.

Deaf, and dumb, and blind, and naked,
Shall both see, and hear, and speak;
Jesus' righteousness shall clothe them
In the kingdom of the meek.

Then the promise of the ages
Shall be by the saints enjoyed.
All the sadness, sickness, sorrow,
Shall with Satan be destroyed.
T. H. J.

Hattiesburg, Miss.

THE Lord has blessed this work here.
We have enrolled thirty-four students,
ranging from six to sixteen years of age
being trained in the way of the Lord.

We hope to see some results in the future. It will at least be for a witness, according to Matt. 24.

My whole heart is in this work. I want to do something for somebody every day. When I gave myself to God I said, "Father, anything, anywhere that you want me to go I will go." I did not know the trials that were before me, but knew it was safe to trust him, and he has been

a friend indeed to me. He has opened the hearts of the white people here to donate to the work freely such things as chairs, tables, blackboards, clock, maps, stoves, and other things.

We have a beautiful place this year for our school.

L. J. EASTERLING-WILLIAMS.

Grace

IN the beginning God made man in his own image. Thots, words, and appearance of man revealed his close relationship to the Father.

Satan realized that man, if allowed to dwell in the path of righteousness, would finally reach the climax of Godliness and become capable of dictating terms to him. He at once dug a pit of deception in man's pathway. Man, by refusing God's instruction, fell therein, but the Father at once extended to him a ladder, which if accepted, would rescue him and enable him to proceed on life's journey.

The ladder extended to man was Grace. Each round if grasped would enable him to take hold of the next. The first round was faith; the second, virtue or courage; the third knowledge; the fourth, temperance or self-control; the fifth, patience the sixth, Godliness; the seventh, brotherly kindness; and the eighth, charity. 2 Pet. 1:5-7.

Grace is the link which connects God's two kingdoms,—the Kingdom of Grace and the Kingdom of Glory. Now we must first become subjects of his earthly kingdom, the Kingdom of Grace, before we can become subjects of his heavenly one, the kingdom of Glory. In fact, the Kingdom of Glory is the continuation of the Kingdom of Grace.

We know that when Adam disobeyed God we became bondsmen to sin. Since Grace has been given, "Every bondsman bears in his own hand, the power to cancel his captivity." We can only do this by following the apostle Peter's instructions, "But grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:19.

Our own life should become a ladder to some one, lifting the seeker of eternal life each day higher and higher.

By helping others we help ourselves, and receive more Grace, thus enabling us to receive the promise of becoming like our Brother, Jesus Christ who is in heaven.

H. D. GREENE.

Talks to My Students

The Three Clubs

THEY are all here in our school. Each club has members. There may not be any president, nor secretary, nor treasurer. Possibly they do not have regular meetings, nor a roster of names, but these clubs are here, I am sure, for there is good evidence that their principles are being practiced.

I am quite certain that every student here belongs to one of the three. He may not have formally joined, and he possibly doesn't even know that his name is counted, but that doesn't matter.

Perhaps you are saying to yourself,—"Well what does Brother Jeys mean? I never heard of any clubs, let alone joining them."

Not too sure, my boys and girls. Wait until I tell you the name of the societies.

The first one is the "Do It Now" club. Members of this guild always rise at the ringing of the rising bell, are prompt at all their classes, give sixty minutes of work for every hour charged, are faithful at all duties thru the day, and go to bed when the retiring bell rings. They are a select and exclusive society; not that they do not want members, but many do not like to pay the price of membership—promptness in all things. I may add that those from this club become efficient workers.

The next is the "Do It Then" circle. This club is not so exclusive and it therefore has more members. These are good people sometimes, but many of them are troubled with a disease known as "Disinclination to effort." This afflicts them usually in the early morning, causing them to rise late, be tardy at classes, and affects them more or less all thru the day.

Some times a heavy dose of "Look-where-you-are-going" will cure them. When this occurs they usually join the first mentioned club.

The members of the third club are "Do It Nevers." They go thru life with the settled purpose of avoiding duty, and never doing today what can be put off till tomorrow. They are many times talented, and many could hold membership in the better club, and some actually do change.

The principal study of members of this club is to reap rewards that have not been sown, to enjoy benefits that have

not been earned, to avoid penalties that are justly due, to escape consequences that are the sure result of their own course of action or inaction.

Sad to say, there are many who are satisfying themselves with a membership with the "Do It Nevers," who are talented, capable, and eligible to a place in the best. Which club have you joined?

Habit

Some philosopher has said,—“Sow a word and reap a thot, sow a thot and reap an act, sow an act and reap a habit, sow a habit and reap a destiny.”

Looking at this in the inverse order, we see plainly that our destiny depends on our habits. In the final adjustment of all problems it will be seen that our lives are what we have made them, and that we have shaped them by the little every day acts that have been done over and over until they are a part of us—our habits.

A liberal education has been defined as being a training of our bodily and mental functions to do the ordinary duties of life without conscious effort, thus leaving our minds free to conquer new worlds. This means the formation of habit.

The ability to form habits is God given. It is well that we can, by repeating and act, come to do it unconsciously. But it carries with it a danger. It is just as easily possible to form evil habits as good ones. It lies within our own power. We may choose.

How very carefully then should we consider these little things that we permit our hands to do, our brains to think, our lips to speak, our ears to hear, our eyes to see, our souls to embrace.

A student who lets himself lie abed when the rising bell sounds, is cultivating in his own life a tyrant of tardiness that will hold him with an iron grip and make him ashamed when he may least expect it.

He who dallyes with temptation, indulging a desire to enjoy some forbidden thing and thinking to abandon it later, is deceiving his own heart, and forging a chain that is growing stronger with each passing day and repetition of the act. If he would know its real strength, let him attempt to lay it down now. It may frighten him. He may discover that "He that committeth sin is the servant of sin,"—not its master.

I want you to form good habits. It is your business. Make business of it. Do not be satisfied to "be good." Be good

for something. Religion does not consist wholly in praying and attending services. I would not give much for the religion of the lad who is lazy, however well he might speak in the testimony meeting.

The girl who is disobedient or pouty may sing nicely in the choir, but unless she shakes herself free from her unhappy tempter—unless these habits are replaced by their opposite practice, she is destined to failure.

O what a task is assigned to every boy and girl! What a high destiny awaits him who will consent to no evil habits! With what anxiety should each teacher and student set himself to the task of eliminating the evil, and cultivating the good habit!

Flywheels

I have been lately talking with one of my best girls about her impulsive way of doing and speaking. I said to her that she needed something to keep her steady.

You know that the flywheel makes no power itself. It merely gathers up inertia at one time and gives it out as occasion demands.

There are many good, energetic, capable people who need to be supplied with just such an industrial, mental, and moral apparatus. And tho, like the mechanical flywheel, it may at first seem to be an unnecessary load, it will be found to yield good results.

Here is a boy who can do good work. He plunges into his task, but grows weary. He needs the flywheel of a settled purpose.

There is a girl whose abilities are of the highest. But she has not stuck to her work. Her purposes have faded out into thin air. She needs to be steadied by a definite responsibility. Were she in a place where she had to do, with no escape, she would cease her efforts to get out of it, and do the task instead.

Not until we recognize the value of the heavy load we carry as a moral flywheel, shall we appreciate the Lord's purpose in calling men to do his work. The very burden he lays upon them steadies them and makes them more valuable. Their energies that before were wasted, are now conserved and expended in the performance of necessary work.

Do not then complain at the tasks assigned you. They are your flywheels whereby your powers are to be made to yield a profit to the Master Workman.

Baltimore, Md.

OUR society here is making progress. Plans are now on foot to strengthen the work and to create a missionary ardor among the members of the church. We believe that this society is partly the means of giving the promising young people the desire to be better fitted for service, and some are planning to attend college and receive training to labor for souls.

To show the zeal of our members, I send to be printed, two papers which were read before the society and heartily discussed. Both of these papers were written by the Sabbath school superintendent, newly come to the faith, but intensely earnest, and anxious to see the young people make progress.

True Courage

What is courage? We define it as boldness, bravery, valor. There is a difference between courage and recklessness. Have the courage of your convictions. The Lord said, "According to your faith be it unto you."

The minister who can most completely identify himself with his people, and live out the convictions of his heart with true courage, is the one who will be successful.

But let us consider courage from the standpoint of action. It takes a great deal of courage to say NO when asked to take part in the worldly amusements in which so many of the youth are ensnared. A young lady the other day said, "Since I came to Washington I have done many things that I never do when at home." When asked why, she said, "If I do not engage in the pastimes and sports which the other girls indulge in, I am snubbed and ridiculed and do not get invitations to go out." 'Tis here that it takes courage to say NO, and also to say you are a Christian, and as such of course cannot indulge in worldly pleasures. Is this easy? It may not be, but I would define this courage as bravery. It also takes a great deal of courage to wear last year's suit of clothes when all your friends (former friends) are bedecked in the extremely fashionable gowns of today. But we can see that many are not only immodest, but are likewise a menace to health. It is here that we should live out the courage of our firm convictions.

Have the courage to acknowledge your ignorance when asked something

which you do not know, be courageous enough to own that you are wrong when convinced that such is the case. This is not always easy to do, either, as often our pride will try to get the best of us in thus confessing. Have the courage to say your prayers, no matter where you may be, tho you may be ridiculed by many, thus being a witness for Jesus, for if we do this, He will give us a double portion of courage.

Finally, have the courage to be true. Thus you will find opportunity to prove your worth as a volunteer missionary.

To be successful in life we need a great deal of courage to win the battle and to be always assured of victory.

Ambition

There is a noble ambition in every successful individual and in every race.

Some one has said "I am charged with ambition." Let that ambition be a noble one, and who shall blame it? To aspire to success in business, or any of the professions or callings worthy of a noble character, is both praiseworthy and very helpful. I will define ambition then as that passion of the soul which urges one to do and be all which one's endowments and opportunities will permit.

A man or race not thus impelled, does but little that is worthy of note.

Not to be ambitious is simply to be content with nothing, and to be nobody. Ambition will lead you to say what others have said, "I can and will do it."

Difficulties to such a one are but stepping stones toward the finishing of his desired object; hindrances are but wings to make easy his flight above the mountain peaks and across the wide expanse between him and the realization of his object. We should glory in and encourage ambition. They who are strong should bear the infirmities of the weak.

Let ambition burn on the altars of our hearts. God is well pleased and man is well benefited thereby.

Now while it is very well to have ambition, do not be content to have it from a worldly point of view, but try to have it in a greater degree in a spiritual sense.

We are engaged in an earnest endeavor to save souls. Do you know of any other ambition greater than this? It is ambition worth while. Our duty as Missionary Volunteers is to win others to the third angel's message. We must prepare to win souls by all means. We

must have ambition to do this and then know our points of faith to give a reason for our hope with all meekness and fear.

GUSTAVUS P. ROGERS.

We Need a Church Building.

I DO NOT over-state it, when I say that the need of a church building for our colored people in the city of Guthrie, Oklahoma, is very great. Could you see where our people are worshipping, your heart would go out in sympathy to our believers here. In accord with the Spirit of prophecy, we need a presentable building to represent the message in this once capital of the state. We have plans on foot to buy and build, but the people are poor and cannot do much, yet they are willing to do their part. Will you who read this appeal, send us a little help? We assure you that it will be greatly appreciated. Our recognized conference and church collector is Brother F. Banks, 416 Lincoln St., Guthrie, Okla. Send all funds to him. This brother has pledged \$30.00 on the church building, and is doing his best to pay off the amount. Send your pledge or cash.

The church is at work. Our outside friends are coming in to hear the message for the last days, but we cannot accommodate them, the room being too small. Nor is this all, the general appearance of the little house is so uninviting, that the better class of people will not visit us, coming from their beautiful edifice. Yet some among the truth seekers come to drink at the fountain of truth. Help us to hold these and to catch others, by sending in your small or large amounts. Some have told that they would come to our meetings but the house is too small to hold them all.

M. G. NUNES.

923 E. Vilas St., Guthrie, Okla.

New Studies by Correspondence

THE Fireside Correspondence School, Takoma Park, D. C., desires to announce lessons in the following new subjects: Logic, Geology, Reporting and Punctuation, and Bible for grades four to seven. Those interested should write to the foregoing address for further information and for our booklet entitled, "The Fireside Correspondence School in a Nutshell."

C. C. LEWIS, *Principal*

The House of God

Synopsis of sermon preached at the dedication of the Huntsville church,

Sunday, March 19, 1916.

EXCEPT the Lord build the house, they labor in vain that build it." Ps. 127:1.

When we meet as we do today to give to the Lord in a formal way this house which has been built for him, it is fitting that we draw from the time, the circumstances, the occasion, and the inspiration of the moment, the lessons that may be gathered.

Dependence

Perhaps the first lesson we should learn from this text is the absolute dependence that we have on God. In all ages men have planned and worked, only to have their work go down into ruin. When we build, it should be the settled purpose of the heart to take the Lord into our counsels, and move only at his direction. Thus was it in the building of the sanctuary, thus was it in the building of the temple. David might not build, but had done well to think and plan for the work. We are to move only when the Lord says, "Go forward." We are to build only when he tells us it is time.

Willingness

Those who will do anything for the Lord and have it to be acceptable in his sight should do it willingly. No grudging offering is to be received by him. "Of every man that giveth it willingly with his heart, ye shall take an offering." The offering without the heart is an abomination. No forced or squeezed oblation is acceptable in his sight. Thus in the building of this house we gladly give our hearts to the Master.

Purpose

The reason for the building of the tabernacle was "That I may dwell among them." Ex. 25:8. The great Jehovah here indicates his willingness to take up his abode with the children of men.

Were we contemplating the visit of some dear earthly friend, we should provide for him the best room and every comfort within our power. So the Lord has asked that we provide a place in which we may come together to meet with him. "Not that he dwelleth in temples made with hands, or is worshiped with men's hands as tho he needed anything, seeing he giveth to all life, and breath, and all things." But he would

have this house to be the symbol of his presence in the hidden life of every one of his children. There is to be swept out of our lives all the rubbish and soils of sin, and a clean place, made so by that mysterious washing that only the blood of our Saviour can supply, the soul temple into which God will come to dwell.

And too, we are to see from this figure how much the Lord values the souls of men. Men choose for their abiding place those spots where to them there appear the greatest attractions. How wonderful then that the infinite God will condescend to dwell in the temple of clay.

"Know ye not that ye are the temples of God?" 1 Cor. 3:16. Again Paul breaks forth in those words of wonder, "Nevertheless, I live, and yet not I, but Christ liveth in me." Gal. 2:20.

O, wonder and delight of it all! And with what care should we present to him those bodies as a living sacrifice, knowing that we are to be so highly honored with the divine presence.

With what care should we conserve all the powers of our bodies, care for our health, and guard against disease; not indeed from the ordinary selfish desire to enjoy the blessings of health, or to escape the penalty of outraged nature's laws, but because we are the temples of the living God; and it is his house with which we are intrusted.

Yes, our God will dwell among us. Let us make his abiding place, whether it is this building, or the mysterious temple of our own bodies, a fit dwelling for the Most High.

Time was indeed, when God walked and talked with men, and thank God, soon the privilege will be enjoyed anew. Those who learn the lesson now, shall soon, like Enoch, be taken to be with him in the kingdom of the saved.

Reverence

Since this is the house of God, we should regard it with becoming reverence. Things that may be perfectly proper to do in common places, are not proper to do in the place dedicated to the worship of the Lord. Let the appearance in the church be governed by the consideration that God would be displeased with anything that is not our best. Let boisterous words and thoughtless talk be left outside. Let there be no whispering during the time of divine service. The Lord is displeased, angels are grieved, saints

are made sad, when those who should know better, show themselves careless or worse, in such matters.

Material

In our building, we must have a care to use proper material. This also illustrates the care with which builders in the cause of God should work. Wood, hay, stubble, will be burned. The perishable things of this earth should not be wrought into our character, for it will all be tested as by fire.

Symbolism

By the figure of metonymy, in which the container is made to stand for the contained, the Lord makes the house stand for the family in the house. In this sense the whole family is called the house. How beautifully this illustrates the plan of God for the human family.

When David planned to build a temple for God, the Lord forbade him, but told him, "And thy house and thy kingdom shall be established forever." Thus the whole family in heaven and in earth is represented under the figure of a house. With this thought in mind we may a little better understand the promise of Rev. 3:12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Blessed promise! Soon the work of warning a gainsaying world will be complete, soon the hewing, and squaring, and polishing will be done, soon the mystical house of our Father will be polished after the similitude of a palace, and we shall all be gathered home to the house, the many mansions where Jesus the great forerunner has gone to make ready the houses eternal in the heavens. Hail happy day, so long desired by patriarch and prophet in all the days of old! Abraham, who dwelt in tents with Isaac and Jacob, heirs with him of the same promises, will be there. He did not build, for he was a stranger in the land, and he looked for a city which hath foundations, whose builder and maker is God. Best of all, Jesus, the great Master-builder and head over his own house, will be there to welcome home his erstwhile absent children.

O, we must be there! We must see those mansions, built for the home-coming. We must drink of that bright river, the streams of which make glad the city of God. At that joyous jubilee, may each one who here builds this house be a pillar in the temple of the living God.

T. H. J.

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Note and Comment

OUR school has been favored recently by a visit from Elder R. F. Cottrell and his wife. The talk and stereopticon pictures by Elder Cottrell were appreciated by all. As the work and conditions in China were told, our hearts burned within us. As the field, ripe to the harvest, presents itself, we are led to ask, "Am I ready to do my part in this last great drama?"

Have you seen that little booklet, "TENTS AND THEIR CARE"? If not, send five cents to tent department, OAKWOOD MANUAL TRAINING SCHOOL, and receive pamphlet, written by one who has had experience in making and preserving tents. If you have anything to do with caring for tents, the information given by brother Lewis's little book will be worth many times the cost.

We frequently get letters from our old friends asking us to tell them what they owe us on subscription. We like to receive these letters, and like to answer them, but for the benefit of those who might like to send their renewal right along, we give a nice, easy way to tell without taking the trouble to ask. Just look on the wrapper. If it says Jan. 14, that means you owe since January 1914. So of course on Jan. 1916, you were behind two years. So on, of any date found on the paper wrapper.

Since renewals are constantly coming in, and many times apologies are made for being delinquent, we fear that any mention of the matter might cause embarrassment, and so, following our custom, we are not speaking anything about it again this month.

Our little item of last month concerning the land advertisement, called forth a hearty response. Several people wanted to see the tract that would interest a land seeker. So we have sent forth several hundred of the "Land, Land!"

tracts. We have an abundant supply on hand and if you want to see it, just say the word and it will be sent. Price 35 cents per 100 or ten for five cents.

Elder C. B. Stephenson was a welcome caller as he passed en route to the union meeting at Nashville.

Our printer boys are getting out a new edition of that old favorite book, the STORY OF JOSEPH. It will be ready about June 1. Price 25 cents.

South Carolina.

We are saying in the words of the Psalmist, "Great is the Lord and greatly to be praised."

We are thankful to God for his manifold blessing that he is bestowing upon the work.

Our people in the city of Columbia realize the work is soon to close, and the missionary spirit that has been dormant so long is now aroused. The members have used 1500 *Family Bible Teachers*, and are ordering 800 more. Together with these they are handling 200 *Signs of the Times*, weekly.

The little company at Ridgeway, tho small, are in good spirit, and are striving to finish the work in their neighborhood. Bro. A. N. Simons, the leader of the company, has a very sick son, and solicits the prayers of all for his recovery.

In Johnston the brethren are striving to put a church on the lot they have bought. The membership has increased also. This shows what a church can do in the absence of the minister when they all "have a mind to work." A working church is a living church.

The faithful few in Aiken are still holding up the third angel's message. Their faith is strong and their determination is to stay with the message until the Lord comes.

I held a week's meeting in Orangeburg. In a special way we were blessed with the presence of God. Hearts seemed to melt by the visitation of the Spirit. Sins were confessed, wrongs were made right, and the spirit of unity prevailed.

Bro. Alex. Osterman has been doing faithful work in Darlington since September. There were six members before he went there. Others have taken their stand for the truth. February 26 we organized the church with thirteen members. Six were baptized. Others are keeping the Sabbath and doubtless will

be ready to join the church in the near future.

The work in Florence is progressing slowly. We are in need of a building. The members are worshipping in private homes. It makes it very inconyient to reach the public. Plans are now being made to purchase a lot and erect a building. A week's meeting was held, and all seem to be spiritually helped.

The church in Sumter is doing a creditable work under the leadership of Bro. W. H. Maynor. The membership is about forty-five. The mission school is doing excellent work. The enrollment is an average of fifty. Sister Helen Maynor has charge of the school.

W. E. STROTHER.

Pittsburgh, Pa.

SINCE the dedication of our new church building, January 16, the good Lord has continued to bless our work. Our Sunday night meetings are well attended, many being specially interested. Sunday night, March 1, I baptized six persons, one of the two men being a carpenter that worked on the building last fall. Thus since we entered the building the end of last December, we have added nine new members by baptism. Others are keeping the Sabbath, whom we hope to see follow soon. As the Union Conference is now holding its biennial session here, March 13-19, I have planned for revival meetings at our church. The visiting colored ministers will help each evening, while we all attend the union meeting during the day. The offerings for missions continue to grow. Some Sabbaths the Sabbath school gives nearly six dollars. We are also receiving good returns every first Sunday night of each month, and the pledges made at dedication, same to be applied on our church debt.

A. N. DURRANT.

Do You Sing ?

THE Review and Herald publishing Association has for sale a limited supply of Tent meeting edition of Christ in Song which they will sell at greatly reduced rates. Mission schools who wish to avail themselves of this opportunity to stock up with song books, should write for these books at once. The price is six cents each, f.o.b. Takoma Park, Washington, D.C. Address as above.