

The Power of God
Unto Salvation

Go Ye Into All the
World

GOSPEL HERALD



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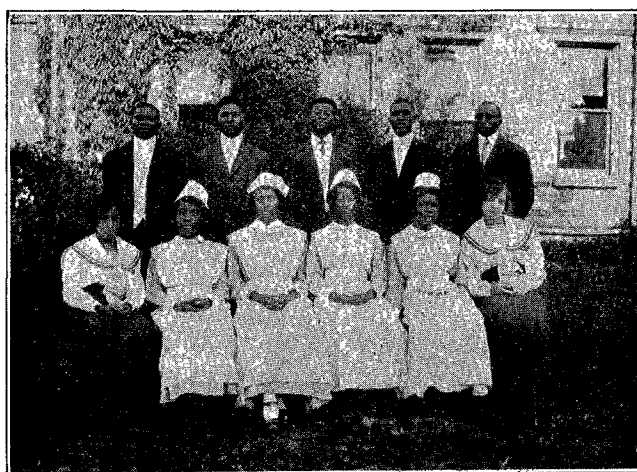
Commencement Week at Oakwood School

OUR 1916 class is made up of eleven members. The class is composed of three ministers, two Bible workers, two secretaries, and four nurses.

The baccalaureate sermon was delivered by Elder Sydney Scott of Nashville, Tennessee, Sabbath, May 19. Elder Scott's stirring remarks were filled with words of encouragement for the class and were much appreciated by the faculty.

The reception was held in the large parlor in Henderson Hall, on Sunday evening, where a straw program and refreshments were enjoyed by all.

Tuesday evening was class night. It seemed that our neighbors from the nearby plantations were all there. Our Huntsville church was well represented and a number of other friends from Huntsville and Decatur were present. Our chapel was packed and overflowing. They were all eager to hear what our graduates had to say. The program was



Graduating Class of 1916

quite complete. The class furnished the entire entertainment, including music.

After the welcome song and the invocation, a duet was given by Misses Mary Buckner and Jennie Stratton. The salutatory remarks were given by N. J. Grant; the Class History by Herbert Crowe; Essays were rendered by Miss Beatrice Lennard and Miss Amy Fowler.

pleased with the address which they had heard.

The diplomas were presented by the principal; and as our class of 1916 goes forth from our institution, it is with the earnest desire that each and everyone of these graduates will find pleasant and profitable employment in connection with the organized work of God.

A New Era

Educational Work For The Negro

THE SUMMER SCHOOL now being held at Huntsville, Alabama will doubtless mark the beginning of a new era in the church school and educational work for the negro in the south, so far as the third angel's message is concerned. Hundreds and thousands of dollars have been expended in special normal institute work for the whites, while those who have been directly connected with the church school problem for the blacks, have had much more meager advantages. But our leaders have seen this and they are coming to our help. The Southern

and Southeastern Unions have made liberal provision for this class of laborers in providing for this Summer School. Their efforts in this direction seem to be realized, for there are church school teachers here from the Caribbean Union, from New York and through all the South to Arkansas.

The Summer School faculty is made up of the following persons:—

Prof. C. J. Boyd *Principal*, Professors L. A. Hoopes, Lynn H. Wood, Leo Thiel, Mrs. Marian Marshall, Miss Bertha Bartholomew, Mrs. Maude G. Wood, Miss Etta Reeder.

An effort is being made to standardize

the church school work for the colored, just the same as that for the whites. The syllabus and lines of instruction are brought up in every way, that conditions and circumstances will permit.

Arrangements have been made with Professors Hopkins and Parks of the Alabama Agricultural and Mechanical College of Normal, Alabama, to deliver a series of lectures. Prof. Parks has already delivered one lecture. Prof. Parks represents the technical side of an Agricultural education, and is also in charge of the Tennessee River Valley, with the burden of trying to uplift these communities socially and economically. His

lecture dwelt largely on the economic questions which must be solved if we see the colored resident avail himself of the educational problems and opportunities within his grasp. His lecture savored very much of Hampton and Tuskegee Institutes.

These Southern states are demanding a high standard in the common branches, and those studies which are so essential to the social and economic well-being of the Negro.

The third angel's message calls for a harmonious development of heart and mind. A spiritual and religious side must be carried right along with the physical and intellectual.

An effort is being made to have everything as nearly a sample of the ways and means to be carried out in the local schools as circumstances and conditions will permit. As the daily program of the local school is filled with the busy exercises, so also is the Summer School, from 5:00 a. m. to 9:00 p. m.

An excellent spirit prevails in the school. Each one seems to realize that much is required in this time and work, and all take hold with a commendable earnestness. It is fortunate that we can have an Oakwood Industrial Institution as a place to hold our Summer School.

The commodious buildings, together with the busy activities on the farm, in the gardens, the printing office, tent factory, saw mill, and shops, with their respective superintendents, together with the sixty or more students who are here for the summer vacation, gives the Summer School an air of practicability which cannot fail to exert a definite and telling influence in the many neighborhoods where these church school teachers will be called to labor.

We feel that we are entering upon the labors of those who, against great odds, have toiled hard and earnestly to make it possible to have such a constituency as we have before us today. We are therefore endeavoring to water the seeds that they have sown. We repeat that we certainly are entering upon a new era and we earnestly solicit the prayers of God's people that He will greatly pour out His Holy Spirit upon this Summer School.

L. A. HOOPES.

"Actions, looks, words, steps, form the alphabet by which you may spell character."

The Dragon's Wrath

"THE dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. Against the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ. Jesus said, "I have given them thy Word and the world hath hated them." Jno. 17:14. The word hath been delivered unto us. So then, Jesus said to His Father, "The world hath hated them."

Two characteristics of the remnant are brot to view. The "commandments of God" and the "testimony of Jesus."

We should notice both of these, that the latter as well as the former may not be left out or rejected. The commandments of God have been rejected; so the "testimony of Jesus" will be rejected. If there is a belief in the "commandments of God," why should there not be a belief in the "testimony of Jesus?" A desire to know and obey the former should arouse a longing to know and obey the latter. But Satan will work the harder against those things which God has given for our good. Why? "He knoweth that he hath but a short time;" "hath come unto you having great wrath." Rev. 12:12.

These things that Satan is enraged against are the "true saying." Nothing was to be added, nor anything taken therefrom. A blessing is pronounced upon the reader, the hearer, and the keeper, of the prophecy. Rev. 1:37. The devil intends to do three things: to keep the people from reading, hearing, and keeping the sayings of this book. "Hath come down unto you having great wrath." Hath he come down to you, reader? Are you, or have you failed in listening to the commandments of God, and the testimony of Jesus Christ? Have you listened to that serpent's voice? Are you safe away from the side of Jesus?

The commandments of God mentioned are recorded in Exodus 20:1-17. They reveal to man the duty which he owes to his Maker and fellowman. What does the testimony of Jesus reveal or teach? We are told that it is the "spirit of prophecy;" not that it *was*, no more than the commandments *were*, but it *is* the spirit of prophecy.

Prophecy is one of the gifts which God has placed in the body, the church, with the other gifts. 1 Cor. 12:8-12, 18. God hath set them in the church. Verse 28. He gave some apostles, some prophets, some evangelists, and some teachers. Eph. 4:11.

"In the last days saith God I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams. And upon my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy."

The Lord is the same in all ages. The commission was given to the end of the world. The church is to be fully developed through these consecrated channels mentioned; and to be found without spot and blameless at His appearing. God's Spirit was poured out in former days, and shall be poured out in greater measure in these closing days.

I quote a few statements from "Early Writings," under the heading "My First Vision," by Sister White.

"As God has shown me the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me." This view was given soon after the great Advent disappointment in 1844, and was first published in 1846. Only a few of the events of the future were seen at that time. Later views have been made more full. "The dear saints have many trials to pass thru. But our light affliction which is but for a moment, will work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen for the things which are seen are temporal, but the things which are not seen are eternal.

"I have tried to bring back a good report and a few grapes from the heavenly Canaan for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. Num. 14:19. But I declare to you my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it." E. W. Pages 9, 10.

W. H. SEBASTAIN.

We just have room to ask you to let Oakwood Press do all your printing.

Ichabod

"THE glory is departed. The ark of God is taken."

That which occasioned the above words was the overcoming of Israel by the Philistines and the taking of the law. When the news of Israel's shameful defeat reached Eli, he was so shocked that he fainted, and falling from his seat, broke his neck. It was not the defeat of Israel alone that gave him such a shock, but the information that the Ark which contained the law of God had been taken.

Eli realized that Israel had so departed from God that He could not fight their battles, and the taking of the law by strange and unholy hands was a most lamentable thing. It indicated that the glory of the Lord had departed from Israel. So it is, and ever has been when the church so allies itself with sin that the law is lost, the glory of God departs. A lawless church is an inglorious church, a desolate house. The Most Holy place in the ancient sanctuary was the room which contained the law. When the church reached the limit and crucified the Lord, the veil was rent in twain which indicated to Israel that the place was no longer sacred to God. Christ said, "Your house is left unto you desolate." Ichabod.—the glory is departed—the law was taken—lost.

This sad condition is the final step in the course of sin. It is the severance of divine relationship between God and His church. God is a God of order and there can be no fellowship between him and a lawless order, and when he withdraws his presence and blessings, the glory departs. The doctrine of the abolition of God's law is the doctrine of the enemy of the government of heaven. The most inglorious place on earth is where the principles of the law are disregarded. The most desirable place is where these principles are the most nearly adhered to. The church therefore which obeys the heavenly law, is the most heavenly place on earth, but the church which by doctrine and practice repudiates the law is simply a form of Godliness from which the blessing of heaven has been withdrawn.

Many voices from the pulpit and from the laity to the professors of Christ are heard today saying, "The law of God was nailed to the cross and is not binding on Christians now, and therefore we

are not under obligations to obey it." Thus have these uncircumcised Philistines—errors—taken the ~~law~~ ^{cross} away. They have sent it away from them by choice, and as a result the earth is rapidly being filled with sin of every kind. The limit will soon be reached when those who have refused to be ruled by the law of heaven will find to their great sorrow that when they rejected heaven's law, heaven rejected them. The spirit of God will soon be withdrawn from a world that has refused obedience to the commandment of the God of the universe. Many will wake up to the realization of the terrible results of their course, and must assume the sad condition indicated by the name Ichabod, given the child by the dying mother.—"The glory is departed, the ark of God is taken!"

Reader, how shall it be with you then? Will it be Ichabod or glory?

C. B. STEPHENSON.

Why Stand Ye Idle ?

WHY stand ye idle, all the day,
When souls are daily going astray ?
Why not join the Christian band
In helping them to take their stand ?

Why stand ye idle without care,
When Jesus' coming draweth near ;
Why hesitate to sing the song ,
Of that glad resurrection morn ?

Why stand ye idle, when you know,
God's message to the world must go ?
Your feeble efforts may not be
The best. But God hath given thee

A place to work in His great cause.
Why work for feeble man's applause ?
Why not make haste to do thy part,
In touching some poor sinner's heart ?

Why stand ye idle, all these years,
When honest hearts are shedding tears ;
Because they long to know the way,
From whence their feet have gone astray ?

Why not hold out a helping hand
To those poor souls who wish to stand
On Christ the solid rock today,
That storm can never sweep away ?

Remember, God requires of you
This day, your faithful part to do ;
In showing souls who've gone astray,
The narrow path, the upward way.

H. D. GREENE.

Whatsoever He Saith

IF the hearts burdened with sin as ours are, would only listen to the loving admonition as given by the mother of Jesus, we would be constrained to follow after the Saviour in every walk of life, in every business. No undertaking would be unsuccessful, because we would be doing after the words of Jesus, being obedient to all that he says, but the great trouble to day is because of disobedience to the commands of Jesus. Mary saw this, and it no doubt became her experience. I am glad for the admonition from Mary. She not only found a blessing, but she wanted others to partake of the same. If I could turn this same admonition to my fellowmen as did Mary, what a great blessing it would be to them.

We who have professed Christ and who claim to be believers in him have failed to show forth our belief in him, and have not done all that he has said unto us. I can safely admit that when my mother or father says to me, do not go to the race course or theatre, I question why, and would not want to say "Mamma there is no danger, let me go this time," and finally by my hardness of heart I become disobedient. So likewise we, when God says to us as his children, do this or that, we hesitate. We can not see the end of our task and we question, how shall I do, or how shall I go.

We actually forget the mighty power of God to do all things as He wills.

Many, like Moses, have found excuse oft times saying, "I am not able, I am deformed, I am slow of speech, I am not talented, I am not called to do this, or that."

Many of us test our Father as did Gideon. Many find an excuse as did Saul. But could the veil be pulled back, and I be made to see with the spiritual eye, and be made to obey. Then I would know that I am a child of God, a follower of Jesus, a co-laborer with him. Then I would know that the work is not mine, but His. I would realize too that He is *boss* and not I. Upon reaching such conclusion I would expect Him to direct and lead the way. And how obedient I would be as I follow Him. I would indeed understand the text in its fullness which reads, It is God that worketh in us both to will and to do of His good pleasure. If so I can better understand Mary when she said—all that He saith unto you do it. F. H. McRAE.

Commencement Address at Oakwood School

*Delivered to the Oakwood Graduating Class May 24, 1916 by Elder J. Gershom Dasent
of the Alabama Mission of Seventh-day Adventists.*

MR Chairman, Members of the Oakwood Faculty, Ladies and Gentlemen:—The event which has brought us together tonight, is a great one.

Before me sits a class of promising young men and women who are about to turn over a new leaf and commence a new chapter in their life. It is John Mason who says,

"Man's life is a book of history;
The leaves thereof are days;
The letters, mercies closely joined;
The title is God's praise."

Before these successful students take the final step which will place them beyond the gates of The Oakwood Manual Training School in a field much broader than the one which they are about to vacate, let us sound that jubilant doxology, in melodious strains, to our God on high, in their behalf; they have been successful in securing that for which they entered Oakwood. Mr. Chairman, under its indefatigable principal and leader, Bible instructor, and a co-operative body of teachers, Oakwood has gotten to that place, where every Negro Seventh-day Adventist in the United States of America, and especially in the Southland, is proud of her, not merely because the instruction is ours, but because Oakwood stands for something more than a liberal and industrial education, she stands for all that is good,—honesty, truthfulness, temperance, clarity. She holds out no promise which she does not endeavor to fulfil, and fulfils: her moral standard is high, and I feel safe in saying, ladies and gentlemen, that the students who pass out of these doors as graduates are not men and women who have successfully passed the grades only, but are scholars who have passed all that Oakwood stands for, men and women of a good character, to whom we ought not to be ashamed to tip our hats, and whose associations will be profitable to you.

Thank God for Oakwood's faithful faculty. Moved by the love for souls, with the spirit of self-denial, with much patience, and carefulness, and difficulties, and perplexities, these teachers with tears and prayers, have toiled with these students that they should succeed.

Sometimes they have had to do things which doubtless appeared to be against you; but these things were done in love and for your good.

The labors of Oakwood's teachers have not been in vain; in the great missionary field south of the Mason and Dixon line are to be found successful ministers, Bible-workers, teachers, and nurses who were trained in this school. The present faculty can gaze upon the faces of these successful students with feelings of gladness and a heart full of praise to God. There is nothing more encouraging to the successful teacher than to see such results of his labors as are here presented to night.

And now let us say to you, Dear Graduates, you are entering upon a new state of living; you are standing on the boundary line of a broad and extensive field; you are about to take up your life's work, for which you have been preparing the past few years. I admonish you as a friend and senior companion, "Forget not the law of the Lord, but let thine heart keep his commandments. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man; Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. His counsels and directions are supremely essential to your success and prosperity. Be true in all things. Adopt in your home, your business, your daily life, those principles for which Oakwood stands. Let that spirit of determination and perseverance which characterized your efforts in school, abide with you in your daily pursuits. Success is not the result of chance or of destiny; it is the out-working of God's own providence, the reward of faith and the discretion of virtue and persevering effort.

Have a definite aim and be always on the job, but remember you will never reach a higher standard than you yourself set; then set your mark high, and step by step even though it be by painful

effort, by self-denial and sacrifice ascend the whole ladder of progress.

"The shining throne is waiting.
But he alone can take it
Who says, with Roman firmness,
I'll find a way, or make it."

Therefore let nothing hinder you. "Be a hero in the strife." Fate has not woven its meshes about any human being so firmly that he needs remain helpless and in uncertainty. Opposing circumstances should create a fierce determination to overcome them. Push on.

Stop not to list the boisterous jeers.

He would be what thou art—

They should not even offend thine ear.

Still less disturb thine heart.

Press with a determination in the right direction. Bend your energies all in one direction; keep your great object continually before you and circumstances though at times adverse will be your helper in securing the prize. The eyes of those you have left behind are upon you; they will be anxious to know how you are getting on; success in your undertakings will be an incentive to them and a living testimony of what Oakwood can do. Then go forward, dear workers, directed by the counsels of your great Leader.

To the mates you are leaving behind I will say, continue your onward march. What these graduates have accomplished you can accomplish. Be of good courage and Push on.

Is education worth the getting?
It must be bravely sought,
With wishing and with fretting
The boon cannot be bought.
To all the prize is open.
But he alone can take it
Who says with Roman courage
I'll find a way or make it.

There are four kinds of people in this world: (a) Those who are grouchy at home and pleasant everywhere else.

(b) Those who are pleasant at home and grouchy elsewhere. (c) Those who are pleasant both at home and elsewhere.

(d) Those who are grouchy everywhere. Class (a) are the sands of the sea. Class (b) are the rare class. Class (c) are rare. Class (d) are public and private nuisances.—*Selected*

Soloon Logic

NOT so very long ago a guest of one of the fashionable hotels here in town whose cup had been filled to the brim and over, fell on the floor of the bar in the presence of his friends who with him had been enjoying themselves in the presence of the bar-tender, the ministering spirit of the buffet, whose business it was to minister to them the spirit that bentums what little there remains in man of the light that lighteth every man, fell in the bar, and broke a spar, and broke one of his legs.

It happened that this poor man earlier in the day had presented himself at the "Turkish Baths" seeking relief, to have some of the wicked spirit of devils sweated out of him. But it was "ladies day" and he had to be turned away. That was enough for the bar-tender to make a case of. The drowning man you know catches at the shadow of a straw.

What did he do? Said he, "If only that man had had his bath he never would have broken his leg. Now he may be laid up for six weeks or more, spend a whole lot of money, and, blood poison setting in, may lose his leg in the end; all, all, because it was ladies' day and the man could not have his bath. Your ladies' day is a joke. You people are losing a whole lot of money.

Yes, my friend, Mr. Bar-tender, your argument is all very well. The man should have had his bath. We ought not to have any ladies' day. Our equipment here does not allow of caring for gentlemen and ladies at the same time, we should not open the bath to ladies at all. Woman has no right that the bar-tender is bound to respect. Yes, your argument is as should be expected. You are a licensed man, therefore your business of administering to your fellow-men such spirits as make demons of them is a "legal" one. Yes, your God and my God, before whom we must both appear to account for the deeds done in the flesh, regards it as such. Of course you will agree with me that no business other than those which contribute to the general good of the general public should be legalized by any government that exists for the good of the people. But your experience and mine should teach us that legalized business may not always be legitimate business.

In conclusion let me tell you a story.

It is a true story. When I was a boy we lived by the wayside and always kept dogs. One of our favorite dogs went mad. It was Boatswain. Boatswain whose memory to this day is very, very dear to me; for never can I forget the many pleasant experiences Boatswain and Charlie had together. Boatswain began to run after the children passing by. I don't remember his biting any of them. But Boatswain had to be chained; and Boatswain, the pet of the household, died in his chain a few days latter,—because the community would not and could not suffer a mad Boatswain to run at large.

Now tell me, do you think the people of that community were such fools? Yes, say they were not. Did you ever stop to think that a government after all is but a community of communities? Well, what do you think of our government, suffering so many Boatswains to run at large?—the mad dogs of liquor traffic that spread desolation everywhere? Go, my friend, go think of it.

C. C. ROBERTS.

Three Steps to the Lost World

THERE are three steps to the lost world, the first step is, Neglect. All man has to do is to neglect salvation, and that will take him to the lost world. Some day, "What have I done!" Why if you merely neglect salvation you will be lost. I am on a swift river, and lying in the bottom of my boat. Down yonder, ten miles below, is the great cataract. Every one that goes over it perishes. I need not row the boat: I only have to pull on the oars, and fold my arms and neglect. So all that a man has to do is to fold his arms in the current of life, and he will drift onward and be lost.

The second step is Refusal. If I meet and press the question of salvation, and say, "I want you to press into the Kingdom of God," you would politely refuse: I will not become a Christian to-day, thank you: I know I ought, but will not today.

Then the last step is to Despise it. Some have already got on the lower round of the ladder. They Despise Christ. They hate Christ, and hate Christianity. They hate the best people on the earth, and the best friend they have. And if the Bible is offered them

they put their foot upon it. Oh, despisers! you will soon be in another world.

Now on which step are you my friend, Neglecting, refusing or despising. Bear in mind that a great many are taken off from the first step, and die in neglect. And a great many are taken away refusing. And a great many are on the last step despising salvation. A few years ago they neglected, then they got to refuse; and now despise Christianity and Christ. They hate the sound of the church bell. They hate the Bible and the Christian. But one more step and they are gone. Oh ye despisers, before you is set life and death: which will you choose? When Pilate had Christ on his hands, he said, "What shall I do with him?" And the multitude cried out "Away with Him! Crucify Him!" Friends, is that your cases? Do you say, "Away with this Gospel! Away with Christianity! Away with your prayers, your sermons, your gospel sounds! I do not want Christ."

Or will you be wise and say, "Lord Jesus, I want Thee, I need Thee, I will have Thee"! Oh may God bring you to that decision.

AMELIA FOWLER.

Dancing.

Is it right?

THERE are numerous amusements, such as dancing, card-playing, chess, checkers etc, of which we can not approve because heaven condemns them. These amusements open the door for great evil. "They are not beneficial in their tendency, but have an exciting influence producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place." Vol. 1. p. 514.

In 1865 these words were given:—"Yet we cannot have confidence in their religious principles. While they profess to be Christians, they recommend to their patients card-playing, dancing, and attending theatres, all of which have a tendency to evil, or to say the very least, have the appearance of evil, and are directly contrary to the teachings of Christ and his apostles." Vol. 1. p. 490.

Instruction was also sent to Battle Creek, saying:—

"At some other health institutions

they encourage amusements, plays, and dancing to get up an excitement, but are fearful as to the result of a religious interest. Dr. Jackson's theory in this respect is not only erroneous but dangerous." Vol. 3. p. 172.

"The dance is spoken of in Holy Scriptures universally as symbolical of some rejoicing, and is often implied for the sake of contrast with mourning, as in Eccl. 3:4; Compare Ps. 30:11; Matt. 11:17."—*Smith's Dictionary*.

In this age, the age of fatness, dancing is not indulged in for rejoicing, but for that which the natural heart inclines and lusts after.

What do we hear as we pass the homes? Many times rag-time music. A young person may not be considered up-to-date, unless he follows suit, in entertaining the guest with rag-time music.

The young need to be very cautious; Jesus listens with an attentive ear, to the music that is played, whether at our homes, schools, and other institutions. Angels record all.

Oft times the devil has led our young people to dance after this "Rag-time" music! and when they see, or hear the teachers, or managers approaching, they cease playing and dancing. God sees all.

W. H. SEBASTAIN.

The Editor's Chronicles

THE editor riseth early in the morning while it is yet dark, and when day dawneth betaketh himself to his task until the even. He taketh the closely written lead pencil manuscript, that has also been rolled. He straighteneth it out, and seeketh to find the beginning and the end thereof. He supplieth the words that have been omitted by the writer, whenever there are enough words expressed so that he guesseth its meaning.

Occasionally he findeth an article written by some one who has taken pains to write on good thick paper, or lines not too close together and with pen and ink. Then the editor riseth up and saith, "Blessed is the man who thus hath mercy, and the writer who thus layeth kindly, for as for me, my days are spent as a tale that is told in trying to decipher badly written and carelessly composed manuscripts."

Betimes he receiveth a letter from an irate contributor in which inquiry is made as to why the article sent in on the

twenty-fifth of the month appeareth not in the current issue. He stoppeth to explain that the columns of his periodical are closed on the twentieth, for he saith, "Behold it is written in the stock heading, and he that runneth may read."

Another inquireth why a five column article was cut down to a column and a half. He further observeth that when his article appeareth, it is so changed that the writer recognizeth it not.

Another asketh why he filleth up his paper with nothing but reports; but before the editor answereth this he openeth another letter which demandeth to know why the paper containeth many other articles, while reports are abridged or excluded. As the editor readeth these and many more (for they are legions), he smileth to himself and saith, "Time was when I thot to attempt an explanation to every man that asketh me, but I have long since decided that I can not please every one, and in fact I find it impossible even to please myself."

So he saith in himself, "This will I do, I will write a general article asking my dear brethren to be patient with me. I will explain to them that I am only a poor mortal like other men and that for these many years I have tried my best. I will say unto them that if they will, they may have me soundly punished in any way that they may choose, provided only that some editor be chosen to administer the punishment whom all the people shall say hath never made any mistakes."

As he thinketh on these things the editor smileth, for he remembereth the days of his youth when he too found much occasion for displeasure at the doings of other editors who did not always those things that were pleasing in his sight.

And he saith, in his heart, "I can not blame them much for did I not likewise say and do the same things? Behold as they learn the things that they do not know, will they not be ashamed? It will be kind unto them, for lo they are my brethren, and I love them." And it was so.

T. H. JEYS.

Dothan, Ala.

GOD is working for us in this place as never before. The eyes of the negro leaders are being opened up to the fact that we are giving that message which

alone can get any one right to God's kingdom. There is a more friendly attitude existing between us than heretofore. Many of the city preachers have called on me at home, thus giving me opportunity to impress the value of the message, which they say is good. Besides this they also visit our church, and say they like our teaching very well.

It has been my privilege to preach a sermon in a church as requested by a certain preacher of this city a few weeks ago. Among the audience were fourteen preachers. God helped me to give the needed message and many have confessed that they got new light from my discourse. Since then I have to refuse many appointments made for me to preach for them, the calls being so numerous.

C. A. BLACKWOOD.

Madisonville, Texas

It affords me pleasure to say that I have come to the knowledge of the truth concerning the word of the Lord. I have lived a Baptist upward of thirty-three years, but when I found that I was not keeping the true Sabbath I firmly decided to keep the seventh-day which is the day the Lord has commanded his people to hallow.

Brother Thomas Murphy of Waco, Texas, has just visited my wife and me. Several visitors were present to hear his instructions on the Sabbath and other subjects, and they all seemed very much affected.

I have subscribed for the GOSPEL HERALD, through Brother Murphy, and I hope that you may hear from him in time for this to be published in the next issue.

I am yours for S. D. A., and for that special work.

E. H. SEWING.

Are You Adopted?

A YOUNG girl made her home in a family of wealth and influence. She enjoyed all the privileges of the daughter of the house, and was looked on as such. She was often asked if she was adopted, but she would reply that she had never been quite willing to break off her family connection. By and by her benefactors died suddenly, without a will, and she found that she was a penniless orphan. She had no claim to an inheritance. So with the man who enjoys the privileges of the gospel, but does not become Christ's brother adopted into the family of God's sons.—*Selected*

Report of Nashville Colored Work

JUST as I am changing my field of labor from Nashville to Jackson, Tennessee I think it profitable that I submit at least in a general way, a report of the work here among the colored people.

When I came to Nashville, June 9, 1913, I found Elder A. Barry who is now dead, in charge of the work. I immediately began an aggressive house to house campaign, which I kept up day and night for seven months without seeing a single soul accept the truth. January, 1914, I had the joy of seeing many of those for whom I have labored give their hearts to God for the first time. It was during this month upon the death of Elder A. Barry, that I was elected elder of the church. During the summer of this year (1914) Elder Sydney Scott conducted a tent effort here which gave our work such an impetus that today our attendance is as good as the average of the colored churches of the city.

A few comparisons will serve to give some idea of the growth and development of the work covering the period of my labors here from June 9, 1913 to June 1, 1916. Checks to conference for 1913 were \$273.61. Of this amount \$197.00 was tithe, \$76.61 Sabbath School and other offerings. The amount raised for church expense was \$13.88, making a total of \$287.49 raised for the entire year.

For 1914 checks to the conference were \$775.74. Of this amount \$669.85 was tithe and \$98.47 Sabbath School offerings. Amount raised for church expense \$141.87. To this (if at this writing definite figures were obtainable) should be added money raised to apply on our church debt, and for improvement of our church building, which was purchased October 1, 1914, for \$3,000, on which at present we owe \$448.00.

Amount to conference for 1915 was \$811.01 of which amount \$694.29 was tithe, \$116.72 offerings. Amount raised for church expense (not including more than \$220 raised to apply on our church debt) \$224.02.

Amount to the conference for 1916 to May 20, \$494.97 of which amount \$461.07 was tithe, \$33.90 offerings. The amount raised for church expense was \$31.18, on building fund, \$57.49. Beginning March 10 we were asked to raise

\$10.00 per month to apply on our church debt, which we are doing. At present we have paid up to Sept. 10.

The membership in May, 1913 was 16. The membership in May 1916 is 60. The tithe for May 1913 was \$9.25; the tithe for May 1916 is \$172.82. The tithe for the entire year 1913 averaged \$16.06 a month. During the first five months of 1916 it averaged \$92.01. Total amount raised by the church, during the entire time of my labor here, is more than \$3,224. We have a well organized Home Missionary and Young People's Society operating under the wise management of Sister Francis Martin as leader of the Home Missionary Society and Sister Hattie Hyde as leader of the Young People's Dept. The society has fitted up the left wing of the building to be used as a meeting place for its sewing circle. In addition to our other work, we are conducting a church school in the right wing of our church building. Our school room is thoroughly modern thru-out, being equipped with the latest improved adjustable single desks, fine quality blackboard and teacher's outfit. The school has an excellent enrollment with fair prospects for a better one next year.

While of course I cannot say that I am glad to leave this part of the field in which God has so signally blessed our feeble efforts; yet I move on in humble obedience to the orders of those whom God has placed in authority, trusting not only that he is guiding thru them, but that he will also direct me in wisdom that I might in his hand be an instrument with which He can pull down the "strongholds" of error among my poor, blinded, helpless and seemingly "undone people."

RANDALL JOHNSON.

Atlanta Mission School

THE Atlanta Mission School held its closing exercises May 29 at the 2nd S. D. A. church, with many relatives and friends present. Each child endeavored to render his or her part with credit.

Because of unfavorable circumstances, many of the students were compelled to leave school and were not able to remain thru the winter term, and be present at the closing which was a great disappointment to both teachers and students.

The Lord has greatly blessed the work notwithstanding this fact, and opposition from the denominational schools in the

neighborhood. His hand of mercy has been seen guiding the work, for which we are indeed grateful.

We have labored to instill the principles of truth into the hearts of the children, realizing the importance of training them in their youth.

In the weekly prayer meetings many hearts have been touched, and three children have accepted Christ and become members of the church.

The enrollment for the year was eighty-five.

"A sacred burden in this life ye bear;

Look on it, bear it solemnly.

Stand up beneath it steadfastly,

Fail not for sorrow, falter not for sin,

But onward, upward till the goal ye win."

This is the Motto under which we labor, and we earnestly desire the prayers of all for the work here in Atlanta.

M. J. TATE.

Gone From Us

THE close of the school year at an institution the size of Oakwood seldom comes without its changes. This year, Elder and Mrs. T. H. Jeys, with their daughters Hazel and Ruth, go from us to another field of labor. They took their departure Tuesday morning, May 30. Elder Jeys had charge of the ministerial department in our school for a little more than five years. He has always acted as editor of our paper, GOSPEL HERALD.

The twelve ministers that have graduated from our school during his stay with us, are witnesses to the faithfulness of his labors and the thoroughness of his work. These twelve young men with but one exception are now regularly employed ministers in some one of our conferences in the South. There are also many other workers whom we do not list as graduates who have received their inspiration in his class room for the Master's service, and who are now actively engaged in the winning of souls in connection with our regular organized work.

For the past two years Mrs. Jeys has carried a heavy responsibility in the preparatory department of our school.

As these friends go from us to connect with the work in the far North, they leave with best wishes of the Oakwood family and we trust that their labors in their new field will also be blessed and that souls will be gotten for their hire.

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Jottings

Mrs. Nellah H. Jeys, our music teacher, spent a few weeks the past month in visiting relatives in Georgia. She has now returned and is helping with the work of the Summer School.

We are especially favored in having with us as Bible instructor during the institute, Elder L. A. Hoopes, who, since his return from Australia three years ago, has been the Bible teacher at the Southern Training School.

Miss Gladys Bartholomew, younger sister of Miss Bertha Bartholomew, our normal instructor, left us Tuesday June 6, for Fountainhead, Tenn., where she will attend school the coming year.

Miss Etta Reeder, who was called home to Tioga, La. by the death of her father, returned to Oakwood Wednesday June 7. Miss Reeder is the superintendent of our medical work at Oakwood.

The new garage is now finished and is a most creditable looking building.

Some of our boys are busy excavating for a large cistern at the new laundry building. This will conserve the rain from the roof of Henderson Hall.

A fine large poultry yard has just been completed. This will greatly facilitate the successful handling of Oakwood's prospering poultry industry.

The job department of our office is better prepared than ever before to finish prompt, neat, attractive printing.

Why not send us that job you were about to have done? We guarantee to please you and many times we can save you money. Send us your printing and help us make this one of the most important of Oakwood's industries.

Oakwood is blessed with a nice field of Irish potatoes this year. Already the kitchen is being supplied with fine large "Early Bliss" potatoes from the acre patch south of the Orphanage. When

we explain that the Irish potato has been one of the most difficult of crops to produce at Oakwood it will be seen why we feel so justly proud of the good crop produced this spring.

Selling Home and Health.

THE Lord has blessed me this year, in taking orders for the good book "Home and Health." This book seems to fit the people for whom I am laboring. They love to hear about pure water, air, good food, suitable clothing, peace, rest, regular habits, pure morals and pleasant surroundings. They were surprised to learn of bathing to restore health instead of using drugs. This truth seems to come in a very needy time. A time like this when all seems to be against them, for some have not the necessary daily food.

Many of the people I have meet have bright faces, and I know the Saviour is looking on the work done for them. I feel sometimes that if I had 100 Ivories I would set them all to handling "Home and Health." I love the book and I love the people. I do wish that more of our brethren who are today standing idle in the market places wanting a job, would come to the field and join in the blessed work. This message will have to be carried to those people who are living in the darkest sin and bondage to earthly masters, for the work must be finished soon and the Saviour come. Shall we hear the well done, or shall we hear, "thou wicked and slothful servant depart?" How will it be with you, my brother? Could you wait if a brother was lost in the dark, stormy night and a flood to be crossed, if you knew how to guide him from danger and death, would you sit idly by and wait? Could you wait?

M. L. IVORY.

Little Rock, Ark.

OUR Rally Day and the exercises have been quite an inspiration to the whole church. All took part, and when the day's program was over, the thought in all minds was, "When shall we have the next Rally Day?" Eld. Jones stopped over on his way to Hot Springs, and lent us valuable help. Towards the close of the program, the President of the Conference gave us a joyful surprise and spoke for us words of inspiration helpful to all.

JULIA JONES

Guthrie, Oklahoma

WE have no colored schools in this conference, but hope to start up work on that line, in the near future.

The principal of the high school of the city called on the writer, and asked him to preach the baccalaureate sermon for the class of 1916. The auditorium of the A. M. E. church was used for the occasion. About 300 citizens were present. At the close of the discourse many expressed themselves helped by what was said. The student body through their principal expressed themselves as having been benefited. The Lord has used this opportunity to dislodge from the minds of many, the prejudice that existed against our people. This has been seen in that those who would not have helped us financially, have now done so, in the canvass we are making in the city, to raise means to help us on the new church building. May God have the praise in all things.

M. G. NUNES.

To Another Field of Labor.

MY dear brethren and sisters, knowing that I would not be able to say these words to you in person, I am writing them. No other words would express my thoughts to you better than those the Lord chose for His servants of old (Numbers 6:24-26), "The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace."

I go to another part of the vineyard to labor. My heart is grateful to God for His keeping power, and blessings, for His Holy Spirit which led me in faithful, humble service, among you, and caused me each day to say a kind word, do a good deed, and lead some wandering soul to Christ; or dispense in some way the blessing I received.

I also thank Him for the privilege of association with you in Alabama, for the rich experiences we have had together and a preparation at the Oakwood School and for the days of canvassing. These will enable me to render efficient service to God and my fellow man. In a few days I shall be among other brethren of like faith, yet before the throne of Grace I shall remember you. With deeper consecration and efforts, supported by our prayers I hope to do even more for Jesus.

R. ROBERTS.