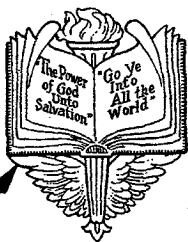


# GOSPEL HERALD



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## OTHERS MAY; YOU CANNOT

**I**F God has really called you to be like Jesus, He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

"Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

"Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing; and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

"Others may be allowed to succeed in making money or may have a legacy left them; but it is likely that God will keep you poor, because He wants you to have something far better than gold; namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

"The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it; but He may make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

"The Holy Spirit will put a strict watch over you with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

"Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven."

### Why The Lord Waits

THE blessing of God cannot come upon those who are idlers in His vineyard. Professed Christians who do nothing, neutralize the efforts of real workers by their influence and example. They make the grand and important truths they profess to believe, appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of His grace come upon the churches that are largely composed of this kind of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been neither good nor faithful? God cannot speak a falsehood. The power of the grace of God cannot be given in large measure to the churches. It would dishonor His own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear His burdens, who will not deny self, who will not lift the cross of Christ. Because of their slothfulness they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, open-handed charity. The liberality of God demands that His people render to Him His own in tithes and gifts and offerings. They are many who possess an empty benevolence, who make no retrenchments, practise no self-denial or self-sacrifice. They leave that for some one else to do; but God calls for men who, through faith and prayer, will give themselves to the work; who will study, who will plan, and unite with their plans, self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon His people in its fulness and power.

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,—“Am I my brother's keeper?”. If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls.

There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.

It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of God, who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do His work; for there is a large vineyard calling for laborers. “Why stand ye here all the day idle?”

Christ pronounced a woe upon the cities and the people who had been favored with his labors, who had witnessed His gracious works, and listened to His gracious words, and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, He gave His most scathing rebukes. To the Pharisees He said, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” The mercy and love of God will flow forth from the lips of those in whose hearts abide the mercy and love of God. “Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them, to will and to do of His own pleasure. There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who

wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skilful in the presentation of the truth, and qualified to instruct families in the word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families that have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ?

But we can say nothing more than to repeat what has been said. Instruction has been given, but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self-sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ?

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of Him who has given His life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and He has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to work with all their God-given energy, to trade upon

their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles.

Many to whom God has entrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given to you shall be permitted to become a stumbling-block? Will you let His entrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as His faithful steward, serve to lessen your influence and usefulness, by keeping you from being laborers together with God? Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You cannot plead that there is nothing to do; for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love Him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance?

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Every soul that obeys the first four commandments, will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; for they derive zeal and energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Phariseism, but springs from trust in God. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world's only hope of salvation, when they do so little to make Him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation. What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God! Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine

house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—*The late Mrs. E. G. White, in The Review and Herald, July 21, 1896.*

### A Lesson From Achan

"**N**O NEED to worry about John today, Mother," said Brother Zechariah as he entered his tent door, to his good wife who was busy with the morning duties. "I wish you could have seen that company as they marched away. 'Twas a gallant army with spears gleaming in the sunlight; and John certainly makes a splendid soldier. Three thousand armed men can easily take that small city. I hardly think it necessary for so many to go, but General Joshua is very cautious and always plans to be on the safe side."

"Yes, father, but somehow I feel anxious, for you know the victory at Jericho was not ours; and we must not rely too much on the strength of our young men, although they are noble and brave," replied Sister Zechariah.

The morning wore away. All hearts beat heavily as they waited for tidings from the battle field. Midday was passed. In the distance a messenger was seen coming. "What's the news," was heard from every side.

With a feeling of disappointment and sadness the messenger exclaimed: "Our army is defeated and thirty-six of our comrades have fallen on the battle field."

From tent to tent the message was repeated. Terror seized the most courageous. "Is it possible that Jehovah has forsaken us?" was echoed and re-echoed through the camp. Even General Joshua was alarmed; but from past experiences, he knew the source of victory. The elders were summoned. Hours were spent in supplication before the door of the Sanctuary. A pall as of death enveloped the whole camp of Israel. Just before the blackness of night hid from view the scenes of earth, the cause of defeat was made known to the leader. As if spoken by an audible voice, General Joshua heard the words: "Israel has committed a great sin. The transgressor must be punished."

Soon a herald was seen going through the camp, proclaiming; "Let all the people, both young and old, women and little children, gather before the Sanctuary early tomorrow, thus commands the General."

The whispered conversations in Israel's tents that evening were filled with sadness. Many sins of selfishness and love of national honor were confessed.

"You were right, Mother," said Brother Zechariah softly. "Jehovah has been good to us in

sparing our son. Surely, we have much for which to be thankful, for he might have been numbered with the slain."

Ere the first beams of the golden sun pierced the distant hills, the bugle sounded clear and strong,—first call for the congregation to assemble. They were gathered; first, tribes; second, families; third, households.

Quietness reigned throughout the assembled multitude. With clear, distinct tones the voice of General Joshua was heard: "Every individual has the opportunity to confess his guilt. Although we do not know who has done this great sin, Jehovah's eye is on the sinner."

Lots were cast. The tribe was selected; then the family; now the household. Oh guilty one! why not confess your sin? The silence was so intense one almost hear the heartbeats. Slowly and solemnly the members of the household on whom the guilt rested came forward and Achan was taken. His doom was sealed. Opportunity for repentance had passed, and now he had no desire to repent. He was taken to one side, and with trembling voice General Joshua said: "No use to deny your guilt, Achan. Why have you committed this great sin?"

With great effort Achan recovers himself, and begins to make excuses: "The love for the goodly Babylonish garment and riches of this world has caused me to do this." He is sorry his sin has been found out, but not sorry for the sin itself. The sentence is executed speedily, and Israel now return to their tents with the assurance that Jehovah will be with them.

Centuries have passed since this event took place; but the Word of our God still stands sure. The things which were written aforetime were written for our learning down in the twentieth century. For a number of years the investigative judgment has been going on in the courts of heaven. Soon the living will be tried. Are we clinging to the goodly Babylonish garment and the pleasures of this life?

As it was with Achan before the final decree was pronounced, so it is with us. Now is the time to put away the Babylonish garments, and let the love of pleasure and riches be superseded by a greater desire for the white robe of righteousness, before the solemn decree goes forth:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22: 11, 12.

MARY M. DAY.

### The Evils of Idleness

**I**DLENESS has been aptly defined as laziness, uselessness, inactivity. We can agree with Spurgeon when he defined it as "The Key of Beggary." This is well said, for so it is; its widening influence can be felt throughout the world. Idleness incapa-

citates the mental and physical abilities, therefore he who would amount to something worthwhile, must do something worthwhile; for "They that do nothing are in the readiest way to do that which is worse than nothing." Beecher says, "If you are idle you are on the way to ruin, and there are few stopping places upon it." I may add that the road to ruin never leads upward. Let us see what Solomon says: "An idle soul shall suffer hunger." Prov. 19: 15. We see that idleness is one of satan's tools of destruction. We can also agree with Chaucer in saying: "An idle man is like a house that hath no walls; the devil may enter on all sides."

"Satan tempts all other men, but idle men tempt the devil." Thus he finds mischief for their idle hands to do, for he never does anything worth doing for himself or others. He is quite busy and desires us to be; but remember that the course that he would have us pursue is pernicious to all virtues. Let us beware of his snare. The sin, idleness, is an undesirable quality in anyone. When it enters, virtue with all its beauties is expelled and invalidated for "Idleness is the sepulchre of virtue."

Therefore, being aware of all these things, let us as students at Oakwood be wide awake, ever alert to repel even the desire to be idle, lest idleness become a habit that masters us, and finally throw us over the high precipice. If idleness has already become a habit that has mastered us, let us perseveringly seek the mastership and defeat the enemy's plans, so that the new year may find no idleness.

Let us determine to attain some standard, and to achieve some object worth while, and then zealously pursue our ideals until perfection is reached, and Oakwood is exempt from idleness.

PAULINE EMANUEL.

### Opportunity

SINCE I came to Oakwood I have given myself to the Lord, and my blessings have been many. I have just come to realize what a great opportunity we students of Oakwood have that many are denied. We have the privilege of gaining a Christian education so that we can go out and carry the message to those who know not Christ. If we did not have a Christian education we could not favorably impress the people of the world with our message. Young people all over the land desire to acquire a Christian education and yet every day they scorn such opportunities as our "ideal students" improve. They want to begin, not as others do, at the foot of the ladder, but half way up. They want somebody to give them all they need, or carry them up in an airship so that they can avoid the arduous struggle of the majority of those who have been successful. At the critical moment when the tests come there is no time for over-squeamishness, else the opportunity slips away beyond recall. So many opportunities avail nothing because the youth of today pass them by seeing no meaning in them. Did Booker T. Washington, the Moses of our race, have the

opportunity of getting an education that we have today?—No; he did not start half-way up the ladder, nor did he wait to be carried by others. He started at the foot and climbed the ladder of opportunity to the very last round. Are we not enough interested in getting an education to grasp the wonderful opportunity of coming to Oakwood and getting a training as well as the blessing God has in store for us?

EMMA A. BRANTLEY.

### Danger of Receiving New Doctrines

"THERE are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counsellors there is safety.' Prov. 11: 14. . . . Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. . . . They will believe these rumors, and in their turn will repeat them, and thus a link will be formed connecting them with the arch-deceiver. This spirit will not always be manifested in an open defiance of the message that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction. We cannot be too watchful against every form of error, for Satan is constantly seeking to draw men from the truth. He fills them with notions of their own sufficiency, and persuades them, as he has Brother D that originality is a gift much to be coveted." *Testimonies for the Church*, Vol. 5, pp. 292, 293, 295.

W. H. SEBASTIAN.

Portsmouth, Va.

(To be continued)

### Oakwood Sabbath School Convention

THURSDAY EVENING, MARCH 17 TO SUNDAY  
EVENING, MARCH 21

Conducted by Elder and Mrs J. F. Wright, assisted by members of the Oakwood Sabbath School.

#### Program

THURSDAY EVENING

SONG: Congregation

PRAYER

INTRODUCTION: Why hold Sabbath School Conventions? Mrs. J. F. Wright

TALK: Why efficient Sabbath School workers are necessary. Professor O. E. Thompson

SONG

## ROUND TABLE DISCUSSION:

Use of periodicals in the study of our lessons.

Thomas Fountain

How to promote daily study of lessons.

J. Frances Baugh

SONG: Congregation

BENEDICTION

## FRIDAY EVENING

SONG: Congregation

PRAYER

TALK: Why I am a regular Sabbath School scholar

C. R. Wood

TALK: The value of giving to missions through the Sabbath School. Profssor J. I. Beardsley

SONG

RECITATION: "Proportion"

Alice Frazier

TALK: The needs of mission lands

W. H. Lewis

SONG

BENEDICTION

## SABBATH, 11 O'CLOCK

SONG: Congregation

PRAYER

SONG

TALK: The Sabbath School as a place of preparation for service. Elder J. F. Wright

SONG

BENEDICTION

## SABBATH, 4 O'CLOCK

SONG: Congregation

PRAYER

TALK: Special needs of our Sabbath School

Professor E. C. Jacobsen

TALK: Our three-fold goal

Mrs. J. F. Wright

SONG

ROUND TABLE DISCUSSION:

Work done in other Sabbath Schools

Professor F. L. Peterson

Home Department work

Elder W. L. Bird

SONG

BENEDICTION

## SUNDAY EVENING

SONG: Congregation

PRAYER

TALK: Who should take the Teachers' Training Course. Mrs. J. F. Wright

TALK: Why we should take the Teachers' Training Course and complete it. Charles Jackson

SONG

ROUND TABLE DISCUSSION:

Methods of teaching

Elder W. L. Bird

Training of Teachers

Mrs. L. G. Stafford

SONG

BENEDICTION

E. C. JACOBSEN, Supt.

## The Use of Synonyms

"**OUGHT**" is a very significant word. In the definition of the word, should and ought are used synonymously. Both words imply obligation, but ought is the stronger. Should denotes an obligation of expediency. Ought denotes an obligation of duty.

Examples:

We should be neat in our person.

We should avoid giving offense.

We ought to speak the truth.

We ought to obey the law.

By these examples we see that ought signifies moral obligation; hence, our Saviour's words regarding the paying of tithe, "These ought ye to have done," show that we are under a moral obligation to give the tithe, or tenth, of our increase to the Lord.

JOHN. W. WHEATLEY.

## THE MEDICAL EVANGELIST

*"A Magazine Essential to Every Home"*

THE appreciation of THE MEDICAL EVANGELIST throughout the field generally has been immediate. Such an enthusiastic response to a publication gives evidence that it is filling a definite need.

THE MEDICAL EVANGELIST is of the utmost importance to every Adventist in that it stands for the following principles:

1. Obedience to the Creator's laws in the individual life.
2. The importance of physical well-being as reflected in the mental or spiritual powers.
3. The work of the Good Samaritan—bringing relief to the needy and the suffering.
4. Medical Missionary Evangelism: The mobilization of the church, the home, and the individual in the utilization of "the right arm of the message."
5. Medical Missionary training for GREATER SERVICE, either at home, or in foreign fields.

*If you have not already placed a standing order for as many copies of each issue as can be sold on display. DO SO TO-DAY. Tract Societies are allowed the regular 10 per cent discount.*



## FIELD NOTES



**O**UR darkest hours are always just before the dawn. For some time we had been looking forward to the time when God would send labcrers to this big field of Birmingham. At the beginning of January 1919 we had thirty-five members. Seemingly our lights were scarcely shining under a bushel. But God saw that without help the little church would come to naught. So in His own time He sent one of His holy messengers to seek and to save that which was lost.

Elder J. H. Lawrence began a theater effort the latter part of January 1919, and with the co-operation of the few faithful workers, God who is ever ready to lead if we will only follow, aroused the interest of many, and early in November seventy eight persons were baptized. Eight joined by letter and there are yet others to be baptized.

The tithe and offerings are as follows:

1919  
Tithe.....\$2,135.35

Sabbath School Offering.....519.47  
Harvest Ingathering.....151.07  
Other Funds.....111.34  
Total.....\$2,917.23

This does not include the offering for the poor fund and church expense.

MRS. J. F. ALLISON, *Church Clerk.*

### Comparative Report of the Southeastern Union Mission HOME MISSIONARY WORK, JANUARY, 1915-DECEMBER 31, 1919

Years	1915	1916	1917	1918	1919
Letters written.....	859	4695	5732	4356	4489
Letters received.....	698	3586	4638	2751	3036
Missionary visits.....	4340	19235	19233	17207	26310
Bible readings given.....	1687	7283	9548	5792	6793
Subscriptions taken.....	188	611	763	852	1057
Papers sold.....	3711	12506	17942	13192	21468
Papers given.....	3309	10728	15672	16338	30300
Books sold.....	414	1608	5560	8965	10369
Books given.....	593	1854	2715	2103	2490
Tracts sold.....	411	1498	2869	2509	2280
Tracts given.....	5533	20610	20765	11933	14106
Hours of Christian help work.....	2005	11925	14486	15461	16846
Articles of clothing given.....	1034	3620	4106	3024	3077
Value of food given.....	\$175.98	\$855.00	\$1090.45	\$923.49	\$1671.09
Treatments given.....	333	2229	2258	2187	2786
Signers to temperance pledges.....	48	151	321	134	245
Bouquets given.....	220	26	87		136
Conversions.....		7	19	23	19
Offerings to Home Missions.....	\$191.08	\$400.60	\$ 674.64	\$ 717.55	\$1496.71
Harvest Ingathering offerings.....		396.18	1797.83	1580.48	2876.90

In making out the above report, we are fully aware of the fact that this does not represent all the work that has been done during these five years, but just what has been reported. How much better this splendid report would look if all the members of the different churches had reported, and all the secretaries had also been faithful in sending in their reports! May I urge you, one and all, to try to be more faithful in the future.

This will be my last report for the Southeastern Union Mission, and in making out this report, I desire to thank those who have worked and reported for their kind co-operation during the time I have been with them, making it possible for me to present this much of the work done. Let us ask God to water the seed sown, and to forgive all our negligences and short-comings, and bless the work of our hands and make it fruitful to His praise and glory.

I shall still pray for the Southeastern Union, and ask my friends and brethren and sisters to remember me when they pray, that God may bless me and make me a blessing in the Southern Union as I go to them; for my only desire is to be used for Him,

and to spend and be spent, helping to finish the work, and thus hasten our soon-coming King. Let me once more plead with every member to do his full duty to the very best of his ability, and, "be not weary in well doing, for in due season we shall reap if we faint not." May the Lord bless abundantly the work of our hands and make us even more earnest in this great cause, and keep us till He comes is my prayer.

ANNA KNIGHT.

### Plant Now, It's Spring

FOR centuries springtime has been planting time in all of nature's plans. Occasionally there is found an exception—a seed that must needs be planted in autumn. But it is in the spring that new inspirations germinate, and we want you, dear reader, to "germinate" an inspiration, in yourself or someone else, to come to Oakwood for an education. Since writing our last article, a number have been heard from who are planning to spend the summer with us, and some have already arrived and taken



# GOSPEL HERALD

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EDITOR

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up their work of preparing to enter school next fall. We yet have room for a few young men who desire to work up financial credit during the summer, if they will make their arrangements soon. It is possible to take a few earnest young women also.

So "germinate" that desire you have and write at once for calendar and application blanks.

J. I. Beardsley.

Box 803, Huntsville, Ala.

**STUDY AT HOME** *There's a way.* Lincoln found it, so can you. The FIRESIDE CORRESPONDENCE SCHOOL will show you how. Write today for our catalog for 1920. Fireside Correspondence School, C. C. Lewis, Principal, Takoma Park, D. C.

## NOTICE

Dear reader:

Many subscribing to the "Gospel Herald" on sending in their money for renewal want to know if they owe "Gospel Herald" for back numbers.

You will find on the wrapper opposite your name the date when your subscription expired. It is stamped thus: Aug. '19, or 8/19, showing that your subscription expired on that date. The last part only of the year date, and sometimes the number of the month instead of the name, is given. Thus, 8/19 for August, 1919.

Please be prompt with your renewal, thus saving unnecessary correspondence.

Sincerely yours, Editor.

## OBITUARIES

**BROWN:** James Brown was born in 1863, and passed away on Monday, December eight, 1919, 11:30 P. M., at Lynchburg, Va., after an illness of about a month. He had suffered intensely, so his physician, Dr. Boxdale, advised that he have an operation. This he consented to do in order to obtain relief, and the operation was performed on Sabbath night, 12:10. The desired relief, however, did not come, and on the following Monday he passed away.

Brother Brown was employed by Brother J. J. Womack, for whom he did faithful service. After I had spoken to him of his hope and God's promises, he said, "You do not realize my condition. I am near the grave, but I am hopeful." On June

four of last year, Brother Brown was ordained as deacon of our church. He was a faithful, earnest Christian. Funeral service was held in the church. Words of comfort were spoken by the writer from Revelation 14:13, after which our brother was laid to rest in the Methodist cemetery of this city.

W. H. SEBASTIAN.

## OAKWOOD NEWS

Farming operations have begun at Oakwood. Plans are being laid to plant 125 acres of corn, 85 acres of cotton, 50 acres of oats, 25 acres of garden, besides numerous small crops. Several croppers will till land on the Ford place while the original tract will be cultivated directly by the school. Two additional teams have been purchased. These with the tractor will enable the school to handle this large crop the coming year.

The carload of piping for the water line connecting the spring to the system on the campus has been unloaded and placed along the line. The excavation for the line to the new sawmill site has been finished and the pipe will be put in soon.

Brother Swofford of Ooltewah paid us a visit recently. He and Professor Beardsley made a trip to Pulaski, Tenn., for the purpose of purchasing mules. They came home with two extra fine spans, one of which has been assigned to the garden department.

A special issue of the GOSPEL HERALD is being planned to be used in gathering the ten thousand dollars which the department has been asked to raise for the upbuilding of the Oakwood Junior College. This paper is to be used in the same way as the Harvest Ingathering Watchman is used, and is to be well illustrated and attractive. This paper will contain a history of the school and many other items of special interest to all. This number will be an early issue and is already receiving attention.

Plans are being laid for a spiritual feast during the week of prayer March 13-20. Elder McComas of Nashville, Tenn., will be with us during the first few days and Elder J. F. Wright, the president of the Alabama Conference, during the latter part of the meeting which will come in connection with the Sabbath School convention.

Oakwood has been having a new experience with influenza. All cases that have developed here have been very light ones, and no great number have been down at one time. School was suspended for a few days only. We are thankful that we have been spared from a serious experience with this disease.

We were favored recently with a visit from Brother Deyo, Field Secretary of the Georgia Conference, who came in the interests of the colporteur work. The various field agents who visit Oakwood speak to our students in chapel and have the opportunity of meeting the students from their respective fields. In this way students are kept in touch with their home fields and are encouraged to return for work during vacation.