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The Power of Influence

“GATHER up my influence and bury it with me,” a man upon his death-bed exclaimed. But could this be done?—No, no! Like the thistle seed carried by the wind, his influence had been borne everywhere, never to be recalled.

Throw a pebble into a lake, and a wave is formed, and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity. No man can be independent of his fellow-men; for the well-being of each affects others.

Each soul is surrounded by an atmosphere of its own, an atmosphere; it may be, charged with the life-giving power of faith and hope and courage, and sweet with the fragrance of love, or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every one with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is a seed sown which will produce its harvest. It is a link in the long chain of human events extending, we know not whither. If, by our example, we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence many may be blessed. On the other hand, one rash act, one thoughtless word, may prove the ruin of some soul. One blemish of the character may turn many away from Christ.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others this holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension, is a seed that will spring up as a “root of

bitterness,” whereby many shall be defiled. And how much larger number will the “many” poison! Thus the sowing of the good goes on for time and eternity.

No man will perish alone in his iniquity. However contracted may be one’s sphere, he exerts an influence for good or evil. That our influence should be a savor of death unto death is a fearful thought, yet this is possible. Many who profess Christ are scattering from Him. Frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but, in which one sin is fostered, one vice indulged. To the soul that is struggling against temptation, trembling on the very verge of yielding to evil, such a life is one of the most powerful enticements to sin.

God calls for strong, brave Christians, whose influence is always exerted for right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who because they cooperate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only thru the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.—*The Late Mrs. E. G. White, in The Watchman, July 24, 1906.*

Grandma's Way of Keeping The Eighth Commandment

"MR. BURK is wasting his time making us repeat the commandments in Sabbath school—as if any of us were tempted to steal," said Stella.

"The eighth commandment is at least often strained in this family," answered grandma, quietly.

"Mother, if you have seen the children doing anything of that kind, you ought to have told me," spoke up Mr. Gordon.

"I did not say the children were the only transgressors," replied grandma, laughing.

Mr. Gordon colored. Had grandma been down to his store, and had her puritanical ideas been shocked over the weighing of brown paper with sugar? or some other little advantage allowed to the seller?

"I am sure I do not steal," said Stella, emphatically.

"Grandma, keep a record of every time we break the eighth commandment the coming week," suggested Mrs. Gordon. "Saturday evening you shall read it, and the one who offends most must buy the kitchen clock I need."

Each one of the Gordon family was willing to buy a clock if convicted of stealing.

"If it were impatience, mother, I should expect to buy my own clock," Mrs. Gordon said, as they gathered around the glowing grate, Saturday evening.

"If it were a quick temper, I would open my bank; but I am safe," said Stella.

Mr. Gordon and his son, Ben, felt too secure to even consider the matter.

"I have not been with each one of you every moment, so can give only the few things I have seen. These will no doubt remind you of other things in which you have broken the eighth commandment," said grandma, producing a large notebook, with a smile at her doubting audience.

"To begin with Stella: I noticed two old Sabbath school books, the kind that every one wishes, in her closet, and a song-book on the piano, marked, 'For the Sabbath school room only.'"

"I've always forgotten to return them," interrupted Stella.

"Yes, as you have the handkerchief Hattie left, which is in the wash nearly every week," continued grandma. "Then you stopped practicing Monday to talk a half-hour to Lizzie, stealing time from your music. You forgot to give your mother that important message, and took an afternoon from her when she went out to see about it, and got that headache that took another half-day, and a dollar to the doctor, besides the medicine, and you took away your mother's patience when she found that all this came from your neglect."

"O grandma!"

"The Bible does not say what we shall not steal, so the inference is that we shall not take anything that belongs to another without his consent. It certainly took money out of your father's pocket

when you carelessly broke the parlor window yesterday. When you took the second dish of berries last night, you took Bettie's fruit as certainly as the boy at the corner took the oranges from the old man. Both went without fruit that they supposed was theirs. When you took your mother's new veil, and lost it—"

"And my new lead pencil," interrupted Ben, who was rather enjoying his positive little sister's discomfort.

"Thursday you broke into my room as I was falling into a sleep, and stole a much-needed rest from me," went on grandma, with a smile.

"Put down the nights her cousin stays, and they keep us all awake until midnight, talking and giggling," added Ben.

"You may take some of these samples to yourselves, Ben; and, with her neglect of the eighth commandment, Stella has been often very helpful and sweet to us all, so I pass to your own private record," answered the old lady. "Besides the stolen books in your room, I saw a silk umbrella that had another name than Ben on it."

"I mean to take that back," murmured the culprit.

"I believe that excuse would not hold in court," replied grandma. "Monday evening I have recorded that my grandson boasted that the car was so crowded that the conductor had failed again to ask for his fare."

"But, grandma, he is paid for collecting fares."

"Your 'Thou shalt not steal' has nothing to do with the conductor's duty to his employer," went on grandma, in a tone very severe for her. "The next evening, when company came, the cake saved for supper was gone, and your mother thought Bettie must have eaten it, but I saw a tall young man slip away from the cake-box."

"A fellow can't starve," murmured Ben, hanging down his head.

"It is only the question whether cake is made for your lunch or for the family tea which makes taking right or wrong," went on grandma. "Then, several times I have heard a young man tease his little sister until he took away her sunny temper."

"O grandma! teasing isn't stealing."

"My boy, if teasing takes away from Stella something she wishes to keep, what is it but stealing? Then, the mornings you were late to breakfast, I heard busy Bettie say that it took the best of the morning to get your breakfast, and clear up after you."

"Ben has nearly bankrupted us all, if you are going to consider the times we have all waited for him," laughed the father.

"Two evenings he stole the time from his lessons to read a foolish story, and will probably steal some of the Sabbath to get those lessons. Ben took his father's good temper when he took his cuff-buttons without asking, and his mother's when he took her new magazine and lost it, and his grandmother's

when he took her new church paper to wrap up a package, and thus stole part of her Sabbath reading," read grandma from her notebook.

"I'm sorry I took your paper," murmured Ben, who was really a good-hearted boy. "Anyway you haven't anything against mamma, for she gives up to every one."

"That's her worst fault," said grandma.

"She is robbing her old age by using up her nerve force, and robbing you children of independence by everlastingly waiting on you."

"Didn't you catch her getting money out of the pocket of my best trousers?" asked Mr. Gordon, smiling at his wife.

"No, indeed; she was too well brought up for that. But, besides stealing time for work that ought to be used in sleep or rest, or improving the mind, you, too, Rebecca, have broken the commandment. I have noticed that you do not hurry up supper when your sewing girl is here, so in a week you manage to get an hour or more for nothing; and Thursday you took Bettie's afternoon to have her put up fruit."

"I meant to give her Friday, but company came. I see I did wrong, mother; for I do not like it if a girl takes as much as a spool of thread that does not belong to her," answered Mrs. Gordon.

"Now, Benjamin, you went to the store last Sabbath afternoon, and took some of the Lord's day for accounts."

"But the bookkeeper, mother——"

"Yes, no one steals unless there is need of something, though I can hardly say that when you take Rebecca's time to pick up after you."

"What's a wife for, mother?"

"Not to pick up collars off the bureau, coats off the chairs, and handkerchiefs and old letters off the floor. For a man to take his wife's time in picking up after him, is like stealing pennies from some one who intended to spend dollars for him. You stole Thursday evening from the prayer-meeting, when you were much needed there, and then took two hours of the minister's time to talk about something; and I heard his wife say, this afternoon, that he would have to sit up till midnight to finish his sermon, because he had had so many callers."

"Look here, mother, you need not read the rest of that book. I'll admit that we do not keep the commandments any too well, and I fear in business it is even worse. I hope the children will learn one lesson. It is not so bad to take things from the cupboard, or bureau drawers, but it makes them indifferent to property rights, and might make them form a habit of taking from others, when it would be considered real theft. Anyway, mamma comes out best; so, children, we will get her that parlor clock she has been wanting, and the kitchen clock, too," said Mr. Gordon.

"You have given me a new idea, mother," said Mrs. Gordon. "We must follow the golden rule very closely, or we shall often break the eighth commandment by taking happiness, or time, or

health from others, and really robbing them more than if we had taken only money or other property."

— Selected.

Slaves of the Weed

[This poem was sent in by one of our brethren with the request that it be printed. It was written by one who has occasion to see the bad effects of all filthy habits; and has taken the opportunity of warning others from following evil ways. He also calls attention to the following quotations.—EDITOR.]

"LET US cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. "Be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17.

THERE are fathers and mothers all over the land,
Chewing and smoking as hard as they can;
While the children are scolded and pushed off to
bed,

All dirty and ragged, and crying for bread.

Many thousand young men in our land day by day,
Are puffing cigarettes and dying away.
The filthy old snuff, the ladies will dip;
Their beauty destroying by filling their lip.

A very small boy sat on mother's knee
Chewing tobacco—a sad sight to see.
The boys and the girls just now in their prime
Are learning to use it; they'll be sorry some time.

A father once said with his eyes full of tears:
"I cannot quit chewing—I've tried it for years."
And the dying young man says he sadly regrets
That he ever did learn to smoke cigarettes.

A snuff using mother,—Oh what a shame!
Shall we call her mother? is she worthy that name?
For her baby is lying in the cold grave; at rest
From the poison it sucked while nursing her breast.

Oh snuffers and puffers; ye slaves of the weed;
Is your path clear to heaven? Is your hope sure
indeed?

Are you snuffing and puffing to the glory of God?
Are you travelling the pathway our Saviour once
trod?

You'll confess that you're angry and cross, and all
wrong,
When you're craving a chew and your plug is all
gone.

Where does your patience and religion then lie?—
On a plug of tobacco, or a home in the sky?

Ye slaves of the weed, heed the word that I say:
Lay down your tobacco—no longer delay;
For Jesus is calling: "Come unto Me;
I'll save you, and cleanse you, and let you go free."

Now you'll surely confess that my story is true;
Then how can you continue to smoke, dip or chew?
Quit smoking and snuffing; be wise evermore;
And seek for a home on Canaan's bright shore.

—Charley Wimberly.

Alphabet on the Holy Spirit

- A. Anointing, for power, 2 Cor. 1:21.
- B. Bind together in Christ, 1 Cor. 12:13.
- C. Cheer and console, John 14:16.
- D. Director, to guide, Rom. 8:14.
- E. Earnest, to assure, Eph. 1:14.
- F. Fruit, to manifest, Gal. 5:22.
- G. Guide, to lead, John 16:13.
- H. Healer, present with His people, Luke 5:17.
 - I. Indweller, to occupy, 1 Cor. 3:16.
- J. Joy, to gladden, Rom. 15:13.
- K. King, to rule, 2 Cor. 3:17.
- L. Liberator from sin, Rom. 8:2.
- M. Mark of God that we are His, 2 Cor. 1:22.
- N. New creature, John 3:6; 6:63.
- O. Oil of gladness, Heb. 1:9.
- P. Power, to strengthen, Eph. 3:16.
- Q. Quench not the Spirit, 1 Thess. 5:19.
- R. Renew, to invigorate, 2 Cor. 4:16.
- S. Searcher, to investigate, 1 Cor. 2:10.
- T. Teacher, to impart, John 14:26.
- U. Unction, to empower, 1 John 2:20.
- V. Victory, to overcome, 1 Cor. 15:57.
- W. Well of living water, John 4:14.
- Y. Yielding, to show obedience, Rom. 6:13.
- Z. Zeal, to inspire, Acts 2:17, 18.

The Holy Spirit is heaven's instructor to the children of men: and without it failure is sure and certain. He the Spirit, the Comforter, the Holy Ghost, the heavenly Unction is a messenger who works powerfully in the new creature. The old man cannot understand the Spirit, and neither indeed will he ever until he becomes a new creature in Christ Jesus. The Holy Spirit helpeth our infirmities, teaching us how to pray and overcome sin. We must have this teacher at all cost if a Godly character is perfected. All traits of character that we do not overcome will overcome us and work our destruction. The Scriptures cannot be understood without the Spirit. "The word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings;" but "if we would not have the Scriptures clouded to our understanding, so that the plainest truth shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn and beseeching the aid of the Holy Spirit daily.

Neighbors, California, Box 58. SYDNEY SCOTT.

The Work among the Colored Churches

THE writer met Elder M. G. Nunes, our Union Evangelist, at Corsicana, March 3, for a visit among our Churches. We found the Corsicana members spiritually alive, and doing good work

among the many colored people of that city. After a soul stirring sermon by Elder Nunes, a desire to do much more missionary work came into every one present.

Friday next we went to Waco and found the members planning for us, and the help so much needed here at this place. Several good meetings were held, the ordinance of the Lord's house celebrated, and the Home Missionary Society set in working order again. Plans were laid to repair and paint the church building. The members of the church pledged themselves to begin now to work for the success of the tent effort which is to be held here some time during the summer.

Moser Valley was our next stop. Here we planned with the church for a higher stand for missionary work among the people living in the community. Several persons here are very much interested in our Message for this time, and we hope to see them soon take their stand with God's people. After some very earnest pleading and study of the word of God on the paying of tithes and offerings, and a thorough consecration to God for the winning of souls, all pledged themselves for God's service.

All of these churches have promised to do all they can to help build the Jefferson church, which is greatly needed at this time, and we hope our dear white people will remember these poor colored souls in Jefferson. They love this Message, and have bought the lot on which to build the church.

Chireno and Decoy churches will be our last stop, Monday and Tuesday, March 15 and 16. We will write of these later.

E. M. GATES.

North Texas.

The Nashville Institute

The workers of the Negro Department of the General Conference of Seventh-day Adventists, met April 6-14 in the Nashville Colored Church for prayer, Bible study, and consideration of the needs of the department. About one hundred delegates were present. Bible studies were conducted twice daily led by Professor W. W. Prescott of Washington, D. C. Sessions for council followed both forenoon and afternoon; while the evenings were devoted to sermons. Friends and visitors were made welcome and quite a number attended from the city.

Sister R. I. Keate of Louisville, Ky., gave instruction in Bible work. Elder E. E. Andross, Vice-president of the General Conference, gave some illustrated lectures on the mission fields. Excellent papers were read by various delegates and discussion followed. Many helpful thoughts were the result and we were inspired to greater earnestness and zeal in advancing the cause of God in the earth.

Professor Prescott's studies threw a flood of light upon the Bible concerning the person and work of Christ, and our relation to him as Messengers of the cross. A consecration service followed his talk on Sabbath in which many took part.

A solemn sense of need took possession of all assembled. Many victories for Christ were gained and all felt that the time had come for a closer study of God's word and a deeper consecration to His sacred work. Sabbath afternoon April 10, three of the brethren were set aside to the sacred work of the Gospel Ministry. W. S. North of Oklahoma, H. D. Greene of Houston, Texas, and A. R. Bell of Hammond, La.

We believe that greater success will follow the labors of our workers as they return to their various fields and devote themselves more unreservedly to the sacred work to which they have been called.

W. L. BIRD.

Should We Insist on Having Trained Ministers, Bible Workers and Helpers?

THE WORLD'S tasks have always been successfully performed by men and women of trained minds. The physician pursues a course of study to fit him for his work; the public school, teacher or college professor prepares himself by receiving normal training; the dentist, oculist, lawyer, and scores of other professionals, each an expert in his line, are all required to study and pass satisfactory examinations before licenses for practice are granted to them.

The greatest task ever committed to men and women is that of bearing the good news of salvation,—the gospel to the inhabitants of this world. Whether laboring in the capacity of evangelist, pastor, Bible worker, or otherwise, the messenger must realize that the finest discrimination and the greatest skill must be exercised in dealing with human minds. If, in performing duties of a temporal nature the worldly professional needs a good education, how thoroughly educated should the "laborers together with God" who are proclaiming the unsearchable riches of the gospel of our Lord and Saviour Jesus Christ, the acceptance or rejection of which means eternal salvation or loss to those who hear.

That His workers may see the necessity for careful preparation before assuming the role of missionaries, the Lord has given the following instruction:

"The work of the Christian laborer is not light or unimportant. He has a high vocation from which his whole future life must take its mold and coloring. He who gives himself to so sacred a work should bend all his energies to its accomplishment. He should aim high. He will never reach a higher standard than that which he aims to attain. He cannot diffuse light until he has first received it. He must be a learner before he can have sufficient experience and wisdom to become a teacher, able to open the Scriptures to those who are in darkness. If God has called men to be laborers together with Him, it is equally certain that He has called them to make the best possible preparation to rightly represent the sacred, elevating truths of His word. Those who desire to give themselves to the work of

God should receive an education and training for the work that they maybe prepared to engage in it intelligently." *Gospel Workers, Old Edition p. 282.* "Very much has been lost to the cause, by the defective labors of men who possess ability but who have not had proper training. They have engaged in a work they knew not how to manage, and as a result have accomplished little. They have not done a tithe of what they could have done had they received the right discipline at the start. They seized upon a few ideas, managed to get a run-way of a few discourses, and here their progress ended. They felt competent to be teachers when they had scarcely mastered their A. B. C's in the knowledge of the truth. They have been stumbling along ever since, not doing justice to themselves or to the work." *Ibid. 287, 288.*

The education here recommended does not consist of book knowledge merely. This education comprehends a harmonious development of body, soul, and mind. The body should not only be kept healthy so that physical strength and endurance may be enjoyed by the messenger, but a pleasing personality should be developed; devotion, piety, and all other cardinal moral features should be cultivated, and intellectual acumen which comes from study and investigation should be acquired. These accomplishments, constituting true education, enable their possessor to gain the confidence of all with whom he may be associated and win souls for the Master.

In this we see clearly set forth the fact that,—
 "He who espouses perfection
 Must follow the three-fold plan
 Of soul and mind and body,
 To compass the stature of men."

At an early period in the history of Israel the Lord caused the schools of the prophets to be established so that prospective workers could be trained according to the divine plan of Christian education. Lofty characters were developed in these schools; men who could meet with the statesmen of their day, and impress them with a knowledge of the true and living God. Daniel in the court of king Darius, showed himself the superior of all because of his early training in the schools of the prophets.

Throughout the history of Israel, we see a mighty phalanx of leaders, men who were trained to march in the vanguard of God's people, leading them on to success and to victory.

In his charge to Timothy, the apostle Paul writes: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself

and them that hear thee?" "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 1 Tim. 4:12-16, 2 Tim. 2:15.

When God would stir the world from center to circumference in the fourteenth and fifteenth centuries, in His wisdom He chose to represent His great work and proclaim His great message for that time by such men as Wycliffe, Huss, Jerome, Zwingle, and Oecolampadius—men of noble parts, men of profound education, who could meet Rome on its own ground in deadly combat and emerge from the fray with the palm of victory.

Today, a message is due the world, and the burning question of the hour is "What qualifications must the messengers possess who are entrusted with its proclamation?" The Lord answers:

"The third angel is represented as flying in the midst of heaven, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who propose to connect themselves with the work should first feel their need of an education and the most thorough training. Plans should be made and efforts put forth for the improvement of all who anticipate entering any branch of the work. Ministerial labour should not be entrusted to boys, neither should the work of giving Bible readings be entrusted to young girls, because they offer their services, and are willing to take responsible positions, while they are wanting in religious experience and lack a thorough education and training." *Gospel Workers*, p. 290.

From these words we learn that God expects no less of ministers and Bible workers today than He did of those who represented His cause in other dispensations. Inasmuch as Satan will do his utmost to thwart God's plan in developing a remnant church that will pass muster in the judgment, by introducing strange forms of error, religious and philosophical combined, God's messengers should be fully prepared to expose these tissues of falsehood, not only with Scriptural, but with scientific truth.

Workers of many years experience should improve themselves by continuous study from year to year; by taking a Fireside Correspondence Course, or any other commendable course or by reading the books of the ministerial reading course, or other well selected volumes. In other words, "Abreast of the times" should be our motto. Young men and women desiring a place in the work should be encouraged to attend school and reach at least the fourteenth grade before entering upon their life work. Thus shall we strengthen our ranks as workers and fully do our bit in preaching and teaching the closing message.

But some will think that because the end of all things is at hand and Jesus is soon to come that time spent in preparation for the work of God is wasted. Does a carpenter lose time when he stops to sharpen his tools? No; he gains time. So does the worker gain time when he stops to sharpen his intellect.

Says the servant of the Lord: "Many of our ministers will have to be sharpened and polished before they can explain the Scriptures acceptably before those who are educated." "Even at this eleventh hour, there should be decided advancement made in the matter of a special preparatory work." "Much has been lost by our people through following such narrow plans that the most intelligent, better educated classes are not reached. Every effort should be made to give character and dignity to the work." *Gospel Workers*, pp. 298, 284, 302.

In conclusion I would say: Let us acknowledge our deficiencies, see our privileges, embrace our opportunities to obtain a harmonious Christian education.

L. W. BROWNE.

The Ministerial Institute Held in Nashville April 7-14, 1920. Colored.

THE ministers of the Negro Department of the General Conference of Seventh-day Adventists convened in the Second Seventh-day Adventist church, Twelfth and Harding Street, April 7. Elder E. E. Andross, Vice-president of the General Conference, presided, with Elder W. H. Green, Secretary of the North American Negro Department, as the convention secretary. There were present at the opening session delegates from twenty-two conferences. Besides these were officials present from the Local and General Conference, and the faculty of Oakwood Junior College.

Before the usual discussion each day, song and prayer services were held. Professor W. W. Prescott, Field Secretary of the General Conference, conducted Bible studies each day, which were very instructive. Among his subjects were the following: **Fellow Workers with God**, **Ambassadors for Christ**, **Witnessing for Christ**. In each of these studies he emphasized the importance of having a personal experience of the indwelling of the Holy Spirit in our own lives before teaching others about Christ.

Elder E. E. Andross gave stereopticon lectures illustrating the progress of the work in China, India, Africa, Japan and the islands of the sea. Elder W. H. Green preached on the subject: "Becoming Acquainted with God", text, Job 22: 21.

Throughout the sessions interesting papers were read by the following: Elders W. D. Forde of Chicago, "The Certainty of the Message"; G. P. Rodgers of Washington, D. C., "How Should We Relate Ourselves to the Finishing of the Work, and Should We Be Loyal to the End?"; Randall Johnson, Jackson, Miss., "The Remuneration of Workers"; J. Gershom Dasent, Louisville, Ky., "Receiving of Gifts by Ministers"; Dr. H. E. Forde, Hinsdale Sanitarium, Hinsdale, Ill., "The Relation of the Medical Work to Our Work in this Closing Message"; J. Marion Campbell, Indianapolis, Ind., "What should Our General Department, Manner, and Dress Be as Workers?"; N. B. King, New Orleans, La., "Financial Righteousness"; Miss Anna Knight, Home Missionary Secretary of the South-

ern Union Conference, "What Part Should the Women Be Called upon to Act, and Should They Be Trained?" These papers were very ably discussed.

The following subjects were discussed during the remaining days of the convention: Elders M. C. Strachan, Baltimore, Md., "What Should Be Our Educational Opportunities in this Movement—North?—South?" W. L. Browne, Indianapolis, Ind., "Should We Insist on Having Trained Ministers, Bible Workers and Helpers?"

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.

SPECIAL NOTICE!

Dear Reader:

We have decided to hold the special offer which was made in the March number open for a longer time. You will remember that this special offer was to close April 30, but we have decided to close out our entire supply of charts including the linen finish. Almost all of the charts printed on cardboard have been sold.

For the benefit of new subscribers who did not receive the March number we give again the prices:

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Five or more to one address, twenty cents each, or twenty-five cents each postpaid. A subscription to GOSPEL HERALD for one year at twenty-five cents will entitle the subscriber to either chart for fifteen cents extra. This cardboard supply, however, is limited.

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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.

OBITUARIES

WINSTON: William Henry Winston Jr. was born in Atlanta, Ga., December 20, 1902. He accepted the Third Angel's Message through the labors of Elder J. H. Lawrence of Louisville, Ky., in the year 1915 and became one of the charter members of the Shelby Street church of the above place. He became a student of the Oakwood school in the year 1918, where he continued until the time of his death. Those who were associated with him in his manual labor, know that he could always be depended upon in every task assigned, he willingly and cheerfully performed it. In his class work he was a first grade student, beloved by both teachers and students, which showed that he studied to show himself approved of God a workman that needeth not to be ashamed. As a son he was obedient and loving at all times, striving always to lighten the family burdens, as a brother he was faithful and true. He leaves a mother and father, three brothers, six sisters, one grandmother and father, three aunts, three uncles and a host of friends to mourn their loss.

TALIFERRO: Mrs. Bertha Taliferro died at her home in Cincinnati, Ohio, of tuberculosis, March 17, 1920, at the age of 35 years, 2 months, and 23 days. Her sickness was the after result of the influenza. Sister Taliferro was the mother of ten children, all of whom are living and who with the husband and two brothers mourn. About seven years ago Sister Taliferro accepted the truths of the Third Angel's Message and lived a consistent Christian life in her home and church until her death. Her patience and love for her family were very marked. In her last moments she realized that she must say farewell to her family and friends, and telling them that she was prepared, she quietly fell asleep. Words of comfort were spoken by the undersigned.

J. H. BEHRENS.

The Only One

IN ORDER to properly illustrate Elder C. B. Haynes' book entitled *SATAN: His Origin, Work and Destiny*, it was found necessary to print it in color throughout. This is an entirely new feature in our twenty-five cent books, in being the only one of the series that is printed in colors. This makes it all the more attractive and striking, and therefore a most ready seller.

Again Elder Haynes has frequently stated that of all the subjects upon which he speaks in his evangelistic efforts he finds none in which the people seem more interested than that pertaining to the origin, work and destiny of Satan. Some who have read this book pronounce it the author's masterpiece. At any rate it is extremely interesting, while it also forcefully presents the truth from a new viewpoint. To sell it all one needs to do is to show the cover and a few of the many colored illustrations which the book contains.

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W. L. BIRD

EDITOR

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OAKWOOD NEWS

Colporteurs' Institute at Oakwood

A very successful Colporteurs' Institute was held at Oakwood, April 1-8, conducted by Elder V. O. Cole of the Southern Union Conference, and Brother James Hickman of the Southeastern Union Conference assisted by various workers from the conference fields.

Classes were conducted in *Bible Readings*, *The Coming King* and *Great Controversy*, with the result that twenty-nine signed up for territory. Three of our young men volunteered to enter the Southwestern Union Conference to help build up the work in that needy field.

Oakwood's canvassers have been very successful in earning scholarships and we are glad to see their number increased from year to year.

The farm work has been badly hindered by unfavorable weather. We hope yet to be able to plant a large acreage from which to supply the needs of a larger company of students the coming year.

Friends of Sister Stafford will be glad to learn that she has so far recovered so as to be able to be on her feet again. She has been greatly missed in the school-room by both students and teachers.

Sickness has disappeared from our campus. All have recovered and entered on their work with a happy good will. Spring has opened and every day the campus is dotted with girls in their neat uniforms. The flower and trees make glad the face of nature and the school enters on its last period with good courage and high hopes of a successful close.

The spring week of prayer for our educational institutions was observed at Oakwood with more than passing interest. Elder J. McComas, pastor of the Nashville church, spent the larger part of the week with us. His sermons and instruction were greatly enjoyed. The latter part of the week was

devoted to the Sabbath school convention. On Sabbath, April 10, five young people joined the church by profession of faith.

Among other good things that our school has enjoyed recently was a Convention conducted by the Superintendent of Oakwood Sabbath school, March 18-21. Papers were prepared by different members of the school and many helpful lessons were drawn. Among other features of the convention a model class was conducted. We were sorry that Elder and Mrs. J. F. Wright of the Alabama Conference were not permitted to attend on account of recent illness in their family.

Elder S. N. Haskell spent ten days at the School. His studies on the Spirit of Prophecy were very helpful and inspiring. Our students were very glad to hear from the lips of one of our aged pioneers the story of the growth and development of the movement. A greater confidence in the leadership of the movement and the certainty and speedy fulfillment of the work of God in the earth was begotten in the hearts and minds of students and teachers. We will pray that God will continue to bless the message of His servant and spare him to help others with his words of hope and courage.

Professor A. W. Spalding of Nashville, Tenn., Editor of *The Watchman*, lectured in our chapel recently on the development of the work in the South. His talk was illustrated by a large number of beautiful slides. Professor Spalding is entering on a tour of the North and East. We believe his lecture will meet with general approval and aid many in gaining a better understanding of this great field.

The following members of the Oakwood Junior College faculty attended the Constituency meeting held in Nashville, at the time of the Biblical Institute: Professor J. I. Beardsley, Elders W. L. Bird, and W. H. Lewis, Brother K. F. Ambs, Professor F. L. Peterson, Sisters J. F. Baugh and J. Stratton. They report a pleasant and profitable meeting, and have returned to their work with renewed courage and vigor.

Following the Nashville meeting many of the delegates visited the school at Oakwood. Elder G. P. Rodgers of Washington, D. C., spoke one evening in the chapel. At another time Elder M. G. Nunes of the Southwestern Union Conference. Elder C. A. Wilson of Mobile, Ala., Elder W. S. North of Muskogee, Okla. Elder E. S. White of Tulsa, Okla. and Elder E. L. Bradford of Philadelphia, Pa., told of their pleasure of being at the school and noting the growth of the institution. Other visitors were Elder J. B. Mallory of Virginia. Sisters E. P. Campbell of Chicago, Ill., and W. S. Maynor of Milwaukee, Wis., M. Murphy of Birmingham, and C. A. Wilson of Mobile, Ala., also Elders J. S. Green, and H. N. Gemon of Florida, L. W. Brown of Louisville, Ky., F. A. Osterman, of the Cumberland Conference, Brother C. E. Martin of Guthrie, Okla., and Mrs. E. McPheeters of Evanston, Ill.