

THE GOSPEL HERALD

Volume X

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Hamilton, Ga.

THE Lord is blessing my efforts daily. He has allowed me to have a part in this message. I know that all power comes from God so I am only borrowing some from him.

I have taken 104 orders so far, which amounts to \$377.00 and have sold \$4.25 worth of helps. My first week's record was \$164.00 and my second, \$213.00. The first week I worked 52 hours. The second, 47 hours.

A sheriff once told me that I was selling novels and hiding behind the Bible. Once I went onto a plantation. The owner was at one of the houses and told me he did not allow his people to buy from any agent, and he did not allow agents on his place. I prayed the Lord to help me and he did. I gave him a canvass and he said that it was a good book but his niggers didn't do any thing but gamble, drink, and fight. But he gave permission to try.

I tried, and took \$14.00 worth of orders on his place. God moves in a mysterious way.
H. D. GREENE.

Mississippi

DOUBTLESS it is already well known to the colored believers in Mississippi that our camp meeting will be held from Sept. 4 to 13. I hope that all will put forth every effort to be at this meeting. The city in which it will be held is Jack-

son, but the spot where it will be held is not yet secured. However, all will be notified in a few weeks how to reach the place where the camp will be pitched. I shall try to send out a letter to all whose addresses I have, telling all about the camp meeting.

Elder Sydney Scott will be here and also some of the white brethren. Brother Scott will conduct a series of meetings for several weeks, and by this means we hope that a goodly number will be added to the present lively church.

hope. He is very glad that a colored meeting will be held very soon here in Jackson where he can be free in coming under the tent and be a little more familiar.
C. S. WREST.

Ft. Worth, Tex.

WE are laboring under much difficulty, yet the Lord is giving us some fruit for our labors.

During May I held a tent effort in Austin. It rained nearly every night during the month, yet a good interest is left, and I hope to see several take their stand for the truth ere long.

One man, a Baptist minister took a decided stand for the truth, and I hope by this time he is at Oakwood for a preparation in the Lord's work.

San Antonio is holding its own, while at Houston some advancement is seen.

Sabbath, June 6, we had a glorious time. The ordinances of the Lord's house were celebra-

ted. Four were added to the church. The church here is much elated over the results from the efforts put forth to make this possible. I hope they will do even greater things in the future for the cause.

Beginning about the first of August I shall hold an effort in Houston. Elders Chas. Lightner of Oklahoma, and M. G. Nunes of North Texas will assist.

R. L. BRADFORD.



OAKWOOD ORPHANAGE FAMILY

Two Bible workers are here to prepare the ground for this camp meeting and tent effort. These go from house to house with tracts and books and in this way try to reach the better class of people. Brother Roscoe Watkins and wife have arrived and will enter upon their duties as soon as they are settled.

There is a colored man coming to our white tent meeting of whom I have good

A Visit to Nashville and Oakwood.

UPON invitation from Elder Wight, president of the Southern Union Conference, I spent a few days at a very successful institute, held in Nashville for colored workers, during the month of June. The instruction was of a practical nature, well adapted to conditions in this field. With the exception of two or three, all the workers of the Union were present. They had the privilege of assisting in the tent meetings, being conducted by Elder Scott, thus getting some practical experience. The closing meeting was a very precious occasion. All testified of the benefit the institute had been to them, and resolved to put forth more earnest efforts to save souls. It is hoped that some time a joint union ministerial institute, can be held at such a time as the general workers can be present to assist in the work.

Elder Scott reports a very encouraging interest. We hope to have a report from him later on. Friday, July 3, a meeting of the Oakwood school board was held, to consider the matter of enjoining Brother Lewis to remove his tent factory from Michigan to Oakwood.

Members, who were not present, had sent in by letters their suggestions, so we were favored with almost unanimous expression upon this matter. It was decided to invite Brother Lewis to come to Oakwood, which he will no doubt do in the near future. Some other matters of importance also were considered, among which was the need of a new dormitory for the girls. The old building which has been used for that purpose, is hardly suitable any longer. It was decided to refer the financing of this proposition, to the North American Division Conference. Those present at this meeting were Elders Montgomery, Wight, and Jeys, Brother Williams, and Prof's Boyd, Halladay, and Harris.

Sabbath July 4; was indeed a precious occasion, at Oakwood. Quartely services were held. Elder Montgomery delivered a very forceful sermon in the forenoon. Recess was then taken until three o'clock, when all assembled at the tap of the bell, to celebrate the ordinances of the Lord's house. The Lord came very near by his Holy Spirit, and clothed the service with a heavenly hush, which caused our hearts to rejoice greatly in the promise "Lo I am with you alway." We were very much interested in the

freedom manifested by the children in the testimony service. All took part, and seemed to be in earnest. I do not know when I have experienced a meeting so characterized by the heavenly influences. We could not but exclaim, with one of old — "Surely the Lord is in this place."

Notwithstanding the dry weather, the crops look well. The wheat has turned out very good. We expect to thrash about 600 bushels.

In conversation with Elder Jeys, editor of the GOSPEL HERALD, he expressed an earnest desire to see the list of subscribers to the paper, materially increased during this summer. The paper can be made self supporting, with 3000 subscriptions. At present we have less than that number who pay up. It is desired that in every church and at every camp meeting and other meetings that may be held from time to time, that some one work for the HERALD. I am sure, there are many, who would like to have the paper, if their attention were called to it. The HERALD is the only paper published specially in the interest of the colored work by this denomination, and it does seem to me that we ought to make it self supporting. What do you say?

C. B. STEPHENSON.

Newbern, N. C.

MISSIONARY report of Y. P. M. V. for quarter ending June 30, 1914.

Letters written	44
" received	29
Missionary visits	305
Bible readings	187
Periodical subscriptions	8
Papers sold	391
" mailed	53
Books sold	35
" lent	28
Tracts lent	213
Hours of Christian help work	244
Articles of clothing given away	54
Number of meals provided	238
Bouquets given	40
Treatments given	40
Temperance pledge signers	32
Foreign Mission offerings	\$32.00
Home " "	2.10
Tithe paid	23.02
Offerings for local work	15.63

C. WEEKS, *Leader.*

ANNIE WARD, *Secretary.*

Alabama

THE Alabama colored camp meeting which will be at Bessemer, Ala. Aug. 28 to Sept. 6, promises to be the most interesting and instructive series of meetings ever held for the colored people of this state, and I sincerely trust that each church in the state will do its best to attend in large numbers. Questions pertaining to the advancement of the work will be discussed. Consideration will be given the various departments of the work. We want to see all the canvassers and church officers on the grounds.

Bessemer is about twelve miles from Birmingham. You may buy a railroad ticket to Bessemer or to Birmingham, and let the street car take you to your destination.

Don't forget the time and place. Be on time. The first meeting will be held at the setting of the sun Friday, August 28. For further particulars communicate with the writer. J. G. DASENT.

Alabama Colporter Work

REPORT of the colored colporter work in the Alabama Conference for the month of July, 1914.

Name	Hrs.	Ord.	Value
Alex Wood	180	120	501.00
T. G. Culpepper	192	110	331.00
Frank McRae	189	75	280.00
S. S. Guilford	145	82	258.50
M. L. Ivory	193	66	239.00
B. D. Crawford	200	78	271.00
J. S. Spraggs	198	124	248.00
Chas. Griffiths	127	56	302.00
H. Mathews	100	27	105.00
Geo. W. Brown	207	29	75.00
U. Bracy	58	9	31.00
J. W. Wade	180	51	163.00
Mrs. E. Wade	45	22	51.00
T. A. Allen	50	18	28.00
J. D. Stephens	89	24	79.00
C. Young	33	18	27.00
M. L. Mathews	28	10	16.50
E. D. Coleman	41	30	75.00
A. L. Allen	13	8	8.00
I. W. Peevy	47	5	15.00
P. Hampton	63	12	20.00

M. WILSON, *State Colporter.*

HOME STUDY, — Lessons in Bible, History, English, Mathematics, Language, Business, and Mothers' Work. Thirty subjects ready. Write for new booklet. Fireside Correspondence School, Takoma Park, D. C.

Talks to My Students

Rehoboth

WHEN you ever tempted to "Stand up for your rights?" Well, if not, you have escaped better than I. But there is nothing that can be done that is really less profitable. It is essentially a doctrine of this world. Jesus said, "I say unto you that ye resist not evil."

With this in mind, read the story of Genesis 26: 17-22. Issac digged a well. His neighbors wanted it, and fussed with the servants. He let them have it and called the well Esek, that is, Contention. Again he digged, and again a fuss, and again he yields and names the place Sitnah—Hatred. The third time the work is done, and the astonished Gerarites stand back, abashed at their own selfish course, and at Isaac's patience. I venture to say that they were much puzzled to know what Isaac could have had in mind to let them "run over" him so.

But read on. Ere long, here comes Abimelech, king of Gerar with his chief captains to make a covenant with Isaac. His patience under flagrant injustice had preached louder to these heathen than any number of sermons could have done.

The well Rehoboth was a visible evidence that patience will win where mere standing up for one's rights can only result in strife or more injustice.

Rehoboth! It means that there is room. And there is. In this world of unjust even, there is room for him who will move on to the place where it is. It is a big world. There is room in it for us. If not here, then elsewhere. Like Isaac, we may find it.

A part of the coat of arms of the state of Iowa is the motto, "Our liberties we prize, our rights we will maintain." This is all good enough for the kingdoms of this world. But Jesus said, "My kingdom is not of this world, else would my servants fight."

"When they persecute you in this city, flee to another," said Jesus. Many a man finds it easier to show his courage by fighting than by fleeing.

Helpfulness

There is an old heathen proverb that says, "God helps those who help themselves." I would not be found among those who throw themselves on their fellow men for help, nor would I encourage any man to do otherwise than to put forth every effort toward self help.

But after all, the proverb is heathenish, and sets forth only heathen principles. The fact is that God helps those who cannot help themselves. It is to the one without strength that He offers complete restoration. "Wilt thou be made whole?" was spoken to a cripple who was almost in despair because there was no one to help him into the water when the pool was troubled.

Rather let the proverb read, "God helps those who help others." For our life is to be one of helpfulness. We are not to consume our strength upon ourselves, nor be so busy helping ourselves that we may not hear the cry of God's children as they call to us for help.

Gabriel said of the Messiah that "In the midst of the week shall the Messiah be cut off, *but not for himself.*" This was the key note of the life of Christ. What he did was not for himself.

The glory of the Saviour thru eternity will be that the saved are in heaven because he went to them when they could not help themselves.

Not

"Behold how good and how pleasant it is," for brethren to watch each other, and note every failure and magnify every mistake. Observe the deep satisfaction that wells up in the heart as the weak points are held up and subjected to examination. Discern the deep abiding joy that results from a careful array of skilful criticism. How the mind enlarges, and the faculties expand, as the faults and frailties of our fallible fellow mortals are brot to view.

How like a sweet morsel under the tongue is the recital of the naughty ways, questionable doings, and dark and devious paths of earth's erring ones.

And how doubly dear is it all, if it is a brother in the church whose faults are thus exposed and published and blazed abroad. With what unbounded satisfaction to all concerned is such effort crowned!

On looking over the above article, I notice that a certain word has been omitted. Sometimes the omission of a single word makes considerable difference. Sometimes people make a similar omission and mistake in their lives. Do I?

Strabismus

The physician calls it; we call it cross eyes. It is not good taste to appear to notice it, of course, for the one so troubled cannot help himself.

But there is a mental and spiritual disorder fairly well illustrated by this physical example. The one so afflicted rarely knows the sad state of his spiritual eyesight. Indeed, he many times imagines that he has great discernment, and can see afar off. He flatters himself that he has need of nothing.

Spiritual strabismus is characterized by inability to see any good in others. "Sister A. gave a good testimony today." "Yes, but she is a good talker any way. there isn't much in talk."

"Brother B. is a good worker." "Yes, for himself."

"What a good sermon the minister preached today!" "It ought to be. He has preached it many times."

"Brother C. is very patient." "He is too lazy to get mad." And so on *ad infinitum.*

Thus, day by day, by word and tone, our cross visioned individual gives continual evidence of his sad affliction. With what earnestness might Elisha's prayer be uttered, "Lord I pray thee, open his eyes, that he may see." How many hard speeches would die on the lips, if suddenly the hand of the great Physician should be extended, and each one should see clearly, with sight all undimmed by selfish plans or personal perferment. How our own goodness would fade from view like morning clouds. We should see good in others where possibly now we discern only evil.

Let us heed the counsel of the true witness.—Anoint the eyes with eyesalve that we may see.

T. H. J.

Vulgar Language

THERE is much connection between the words and the thots. The latter are only the expressions of the former, but they have a power to react upon the soul, and leave the stain of their corruption there. A young man who allows himself to use one profane or vulgar word, has not only shown that there is a foul spot on his mind, but by the utterance of that word he extends that spot, and inflames it, till, by indulgence, it will pollute and ruin the whole soul.

Be careful of your words, as well as your thots. If you can control the tongue, that no improper words are pronounced by it, you will soon be able to control the mind, and save that from corruption. You extinguish the fire by smothering it.—*Anon.*

False Holy Ghost

No. 1

THERE is evidently a false spirit in the earth today claiming to be the Holy Ghost from heaven.

The Scriptures speak of a
false vision,
" dream
" prophet,
" Christ,
" lip,
" tongue.

The Scriptures are also clear in the warning against an evil spirit.

Evil spirits are prominently set forth in Rev. 16 : 13-14, 2 Thes. 2 : 9.

Such spirits were known to the ancients as familiar spirits. 2 Chron. 33 : 6.

These spirits are able to express themselves in any and all the languages spoken by man.

These spirits may approach a person and speak in a language which that person has never before heard.

It is an advantage to the evil spirits to have their own unintelligible sounds or speech. Isa. 29 : 4.

In the days of Moses a specific law was aimed against the operations of these spirits. Lev. 20 : 27.

Notice God's anger against Saul because he dealt with evil spirits. 1 Chron. 10 : 13.

When we see people today possessed with a strange power which causes them to mutter, it should remind us of the unintelligible speech of the evil spirits.

For many years in the past spiritualistic mediums have been able to speak in a tongue unknown and unintelligible to any one else. The evil spirit bestows the power. Really it is hypnotic power given by the devil. No one ever got that strange power by following a rule from the Bible.

Many who possess that power were first thrown into some form of convulsions, or else they repeated the word "hallelujah" as a definite form or rule which they were told they must follow in order to get it.

There is no such rule in the Bible.

In the apostles' day, the true gift of tongues was given for the rapid spread of the gospel to foreign lands. Acts 1 : 8, Jas. 1 : 1, Acts 8 : 4.

An unknown tongue given by a false spirit has never yet been known to help a missionary in a foreign land.

Many, deceived by this evil spirit today, have gone to heathen lands only to

be disheartened, discouraged, and disappointed to learn afterwards they did not possess the language of the people to whom they thought God had sent them.

One noticeable fact about those identified with the present-day tongue delusion is, where ever they go they call the attention of the people to their gift of an unknown tongue and count it as the highest blessing.

The Bible says, "Greater is he that prophesieth, than he that speaketh with tongues." 1 Cor. 14 : 5.

None of the apostles called the attention of the world to their gift of tongues, but their greatest burden was to give to men every where a special warning message.

The daily life of many men and women who claim to speak in tongues today is not in harmony with the principles of God's word.

They have been known
to get easily provoked,
to quarrel,
to fight,
to lie,
to steal,
to murder,
to get drunk,
to love money,

and even to become licentious; while the character, reputation, and honor of the apostles who had the true gift of tongues was unblemished as long as they remained in the Lord's work.

They were,—
kind,
gentle,
forgiving,
healers of wounds,
a comfort to the injured,
faithful students of the Word,
and they ruled well their own house.

A man may lack one, and even all of the above graces, and today attend what seems to be a religious gathering, and return home possessed with a strange tongue, an unintelligible speech.

This proves the existence in the world today of a false spirit which represents itself to be the Holy Ghost from heaven.

M. C. STRACHAN.

Thoroughness

SUCCESS can only be attained when a thing is done thoroughly. A room well swept, a business thoroughly performed,—these things are essential in

this life, but often we see them neglected. While we should give our attention to them, how much more the work of God, which is of a higher nature! Jesus is our example. We should follow his steps in every branch of our work.

"Some ministers who engage in the work of saving souls, fail to secure the best results because they do not carry thru with thoroughness the work that they began with much enthusiasm. Others are not acceptable because they cling tenaciously to preconceived notions, making these prominent, and thereby failing to conform their teachings to the actual needs of the people.

Many have no idea of the necessity of adapting themselves to circumstances, and meeting the people where they are. They do not identify themselves with those whom they wish to help and elevate to the true Bible standard of Christianity."

"A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portion of the work undone because it was not agreeable, expecting the next coming minister to finish it up for them. They would better not engage in the work unless they can bind it off thoroughly, so that it may not unravel out. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brot before them. A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. They should be instructed in regard to the claims of God upon them in tithes and offerings. They must learn that the tithing system is binding upon God's people in these last days as truly as it was upon ancient Israel.

Ministers too frequently neglect these important branches of the work,—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors, large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the reproving of God. If the teacher of truth had brot these converts along as he should have done, many might have been saved." W. H. SEBASTIAN.

An Arithmetic Lesson

Do you remember the old school days? Can you recall the explanations and analyses? And do you think the exercises of the mathematics class have no reference to life's great problems? Following we give an arithmetic lesson which touches one of the vital problems of the Christian life.

Teacher:—The class in decimal fractions, please come to the recitation seats. (class promptly rising, comes forward).

Teacher:—T. Payer, you may recite first. Please solve this problem, and announce your result: A man has a farm of forty acres, on which he raises wheat, 15 bushels to the acre, which he sells at \$1.00 per bushel. He pays \$60. for fertilizer and \$40.00 for hired help, what should his tithe be?

T. Payer:—Forty acres of land yielding 15 bushels per acre would make a total yield of 600 bushels of wheat. This at one dollar per bushel would give \$600.00. His income is \$600.00, less the expense of fertilizer and hired help. This equals \$100.00. Six hundred dollars less \$100.00 equal \$500.00. The tithe of \$500.00 equals \$50.00. Therefore he should pay \$50.00 tithe.

Teacher:—Your reasoning and answer are correct. T. Dodger, you may recite. What should be the tithe of a man who runs a grocery store, and does a \$4,000.00 business during the year?

T. Dodger.—A man who thus deals, looses much by bad debts and accounts, his money is tied up in his business, and he can't tell what he should pay. He should simply pay tithe on what he can spare, or not pay at all.

Teacher.—Dodger, your reasoning and answer are both wrong. It shows that you have not yet got hold of the real principle of tithe paying. You may go to your seat and study your lesson. I. N. Different may now recite. What would be your answer to Dodger's question?

I. N. Different.—Why, I don't think it will make any great amount of difference. If a man does the best he can, that is all he can do.

Teacher.—I see that you too have wasted your time. You and Dodger have doubtless been sitting together, and you have been studying more about how to avoid the necessity of tithe paying, than of arriving at the truth with reference to it. You too may pass to

your seat. B. F. Aithful, you may answer the question.

B. F. A.—The man should average his percent of profit. If he sells on an average of 20 per cent gain, he has gained 20 per cent of \$4,000.00, or \$800.

Therefore he should pay one tenth of \$800.00, or \$80.00.

Teacher.—You are right. That student who says that he doesn't know what the tithe should be, shows that he has not got his lesson. X. P. Ditious, you may quickly tell what is a man's income who pays \$2.50 tithe per year.

X. P. D.—If he pay an honest tithe, \$2.50 will be one tenth of his whole income. If \$2.50 is one tenth, ten tenths will be ten times \$2.50, or \$25.00.

Teacher.—Correctly answered. I see that Q. U. Eary's hand is up. Did you wish to ask a question?

Q. U. E.—Yes, how can it be possible for a man to live and support a family on \$25.00? Is there not room for supposing that the man has failed to pay a full tithe?

Teacher.—A very just observation. But you will notice that the answer was, "If he pay an honest tithe."

I. N. Different.—(aside in a whisper to Dodger) I wish the teacher would pass over this subject. I'm in a hurry to get to interest, or taxes, or profit and loss. I don't see any use in spending so much time on this.

Dodger.—(also in a whisper) Yes, I'm sick of hearing all this long talk and analysis. I don't see what good will come of it any way.

Teacher.—(noticing the dark looks and disorderly conduct) If you would each of you spend more time in diligent study of the lesson you would soon be more proficient in your recitations. (to the entire class) This is a subject of the greatest importance. Upon its proper understanding depends a proper doing; and thereupon hangs either the enjoyment or the loss of the greatest blessings. See that you diligently prepare your minds to know the truth, for thus only can you make real advancement. If you neglect this matter, you run a very great risk of a dismal failure in the final examination.

I will now give you a problem in profit and loss to study over until the next recitation: "What shall it profit a man if he gain the whole world, and lose his own soul?"

T. H. J.

The Church of Christ

CHRIST said, "On this rock will I build my church," and Paul says, "And that rock was Christ." 1 Cor. 10: 4.

He is the one that was in the church in the wilderness, whom Stephen was showing to be the chief corner stone of the Christian church.

As the husband is the head of the wife, so Christ is the head of the church; therefore we should be no more willing to let a man come between us and Christ, than we would be to allow a man to come between us and our wives. Christ "loved the church and gave himself for it, that he might sanctify and cleanse it by the word, that he might present it to himself, a glorious church, without spot or wrinkle, or any such thing." Eph. 5: 23-27.

This is the church that will exist when Christ comes, that will be walking with God like Enoch of old, and will be translated. They will all obey the call, "Come out of her my people." Rev. 18: 4. They have willed to do his will, therefore they know the truth concerning the soon coming of their Lord. They will join in the shout "this is our God, we have waited for him." Jesus will say, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. These are the wise virgins that were ready. These have understood that God the father sealed the Son of Man to be the Saviour of man. Jno. 6: 27.

They learned not to grieve the Holy Spirit of God, and have been sealed with their Master unto the day of redemption.

This is a sample of what the new birth can do for man, yea, for a whole church. This is the church of the First Born. Heb. 12: 23. They are the first fruits unto God and the Lamb. Rev. 14: 4.

"Behold I show you a mystery, we shall not all sleep, (die) but we shall be changed." 1 Cor. 15: 51. Job says, "All the days of my appointed time will I wait till my change come. Job 14: 14. This is the change of our vile bodies, then to be fashioned like unto his glorious body.

E. O. PARKER.

"If you count your blessings with your disappointments, you will make yourself and others much more happy."

"Auld Lang Syne"

A little child sat in his place,
A little boy with upturned face,
And childhood's unaffected grace,
Years ago.

He listened eagerly to hear
Words spoken by his mother dear;
To all he turned an eager ear
Years ago.

She spake of all her childhood days,
Of all her childhood's toils and plays,
Of many quaint old fashioned ways,
Years ago.

She told of girlhood's hopes and fears,
Of smiles that mingled with her tears,
Of changes with the shifting years,
Years ago.

She told how gladness she had found
As mother-love her life had crowned;
Her life was with her children bound
Years ago.

Of how her soul had felt the smart,
Of how a pain tugged at her heart
As she was called from friends to part
Years ago.

Her aching heart was sore distressed
As in those days the mother pressed
Her fevered baby to her breast,
Years ago.

But God, who hears the children's cry,
Who counts the sparrows as they fly,
Did not neglect the mother's cry
Years ago.

She spake of sorrows she had borne
When from her arms her loved were torn,
And she was called upon to mourn
Years ago.

How very hard it was to bear,
How God had comforted her there—
Had heard her poor heart-broken prayer
Years ago.

She told the child the time would come
When he in distant lands would roam,
That then he'd think of childhood's home
Years ago.

She said his years would glide away,
That, sad or glad, they would not stay,
She bade him use well every day,
Years ago.

Well, since that time the years have flown,
The child to manhood now has grown,
And from his mother's side has gone
Years ago.

He often now his pen employs
In writing things for other boys,
In telling of his pains and joys,
Years ago.

He'd gladly hear the words once more
Of mother-love told o'er and o'er
As he has heard in days of yore
Years ago.

He longs for that glad day to come
When sorrowing shall all be done,
Just as the mother taught her son
Years ago.

T. H. J.

Pine Bluff, Ark.

ABOUT a month ago we pitched a large new tent in this town, and Elder J. W. Dancer and the writer began meeting. We had the help of a few sisters, for which we were very glad. Many people attend our services because of the singing. We have been having a good attendance and the crowd is increasing each night. All seem to pay the strictest attention to all that is being taught them from the Bible. Many ask questions, which we are glad to have them do. Sunday night after we had showed from the Scriptures the character of those who are to be saved in the earth made new, having the sign of loyalty in their foreheads, one lady asked me to show from the Bible which day is the seventh day of the week. This was done to the satisfaction of all by using only two texts of Scripture, viz. Ex. 20: 8-11 and Mark 16. 9. About fifty persons were in this meeting and many of them were heard to say, "I never heard it preached that way," while others said, "It is the truth."

Elder J. W. Dancer left us July 1, and the work has been very heavy for one speaker night after night.

E. M. GATTS.

Guthrie, Okla.

BY invitation of the Oklahoma Conference I connected with the effort at Guthrie in interest of the colored work. Elder Chas. Lightner is the only worker in this field. The tent meetings began June 5 and still continues at this writing, July 2. We are having large crowds every night and the Lord is blessing the effort. Up to the present eighteen persons have signed the covenant to keep the commandments of the Lord. We hope to bring out several who will stand true to the God of heaven.

I will leave Guthrie July 9 to go to Waco, Texas, where we will have our colored campmeeting. We thank the Lord for the blessings that are attending the work in parts of the field we have.

Elder R. L. Bradford of San Antonio, Texas connected with the effort a week after it began, thus giving strength to the work. Brother Bradford will remain with the effort until it closes July 12, after which he with Elder Lightner will connect with the campmeeting at Waco.

M. G. NUNES.

Which Statement is Nearer the Truth?

ONE of the principal arguments of some Sunday advocates is that "the Sabbath, as an institution, is distinct from the day on which it is placed, and could originally, or at any subsequent time have been placed on a different day without destroying the institution." In support of this argument the following reasoning is offered:—

"There is nothing in the fourth commandment about keeping Saturday as a holy day. Men are there told to work six days and rest the next. The people that begin work on Monday and rest on Sunday, do that as surely as those who rest on Saturday. It is at least unprovable and improbable that the original Sabbath was Saturday. There is strong evidence that the primitive holy day was the first day of the week."—See "True Sabbath," by Beardsley, pp. 36, 37.

Now let us slightly change the words of this statement and read it again:—

"There is nothing in the fourth commandment about keeping Sunday as a holy day. Men are there told to work six days and rest the next. The people that begin work on Sunday and rest on Saturday, do that as surely as those who rest on Sunday. It is at least unprovable and improbable that the original Sabbath was Sunday. . . . There is strong evidence that the primitive holy day was the seventh day of the week."

To the candid reader we submit the question, Which statement is nearer the truth and the word of God?—Arthur L. Manous in Bible Training School.

Nashville Ministerial Institute

THE evening of June 7, Elder Sydney Scott began a series of tent meetings in Nashville. Only a few days previous to this the institute for ministers and Bible workers was commenced in the parlor of the Rock City Sanitarium building. These meetings were conducted by the writer, assisted by Elder Scott and workers located in the city of Nashville.

Little time was spent in studying theology but mostly plans for the betterment of the work by a more thorough understanding of the organization. Such topics as finance, (and this subject comprehended the general plan of supporting our schools, ministers, and institutions, also the necessity of the individ-

ual worker's living within his means,) was emphasized. Many of the perplexing questions which come to all ministers relative to church work were studied. The school question was thoroughly discussed, and every worker left the institute with the determination to encourage their churches to place their children in our denominational schools and under the guidance of Christian teachers.

At the present time there are in the Southern Union only a very few church schools. Last year there were six conducted for the white people and three for the colored. This is not as it should be, and plans are now being made for the furtherance of this work which we trust will put into operation several new schools the coming year.

It appears to me that church school work should begin next fall in the cities of New Orleans, Montgomery, Nashville, Brookhaven, and Louisville, and possibly Memphis. The reason for not mentioning other places is the lack of teachers.

Elder C. B. Stephenson, secretary of the mission work for the North American Division, was with us June 29 and July 1, the last two days of the institute. The reason for his not giving us more of his time was because of the sickness of his daughter. We certainly appreciated his visit and counsel. The good that this meeting has accomplished is to be determined by the worth of these workers during the days to come. All expressed themselves as being greatly benefitted. They left for their fields refreshed and encouraged.

S. E. WIGHT.

Baltimore, Md.

Were glad to report the manifold blessings of the Lord in this field, for we have seen his wonderful leading during the past winter and spring in a marked degree. There were many honest in heart in this city whose homes we could not get into to give studies, so we organized a Bible school which met in the basement of the church every Monday night, and all together we had about fifteen in the class. They quickly understood the studies and from that school we have six who are awaiting baptism, and one who has been in the church some time, is now in the Bible work in another field.

It was voted by the conference that we should erect a tent in the city of Baltimore, so we started to search for a good lot. None could be rented at any price except one that we had used four years ago and it had a high bill board to the front of it that shut off the view of the tent, then the owner of the lot wanted thirty dollars per month for it, and we began to feel that no tent would be erected again this summer as this was the trouble last year, but after much prayer, the lot was secured for half the price asked, and the bill poster manager agreed to take down enough of the sign to give our work good publicity. The editor of one of the colored papers freely offered as much space as we needed. We are positive that the Lord is in the effort for this summer. It was seen at once that a good interest was sure to be awakened, and the first week has brot to us large crowds, and not only that, but the Lord has gone before and told the people of the Sabbath truth, and five are already arranging to obey the Word. Four of them were out to the Sabbath service today.

GUSTAVUS P. ROGERS.

Newbern, N. C.

REPORT of the Newbern, N. C. church for quarter ending June 30, 1914.

We hold our missionary meetings on Sabbath afternoons. Our average attendance is 66. The young people hold their meeting in another part of the building.

No. missionary visits	586
Hours of Christian help work	401
No. treatments given	55
Articles of clothing given away	38
Sick persons assisted	4
Meals provided	393
Temperance pledge signatures	36
No tracts given away	321
" papers " "	114
" books lent	9
Value of literature given away	\$6.27
Offerings for missions	\$106.94
No. letters written	77
" " received	55
" periodicals sold	1012
Subscriptions taken	8
Bible readings held	315
Offerings for needy poor	\$22.85
Tithes	\$157.44
Total amount raised	\$416.76

EDITH A. GODLEY.

Pittsburg, Pa.

MISSIONARY report for quarter ending June 30, 1914.

No. reporting	12
Average attendance	20
No. missionary visits	218
Hours of Christian help work	179
No. treatments given	5
No. meals provided	129
Articles of clothing given away	35
Temperance pledge signers	23
No. tracts given away	372
" papers " "	149
" books " "	22
" missionary letters written	44
" " " received	7
Value of literature sold	\$17.15
Home mission offerings	5.75
Bible readings	95

WM. DAVIS, *Asst. Secretary.*

Obituary

ROBERTS

MRS. ANN A. ROBERTS was born in Devon, Jamaica, British West Indies in the year 1881. When quite young she accepted present truth thru the labors of Elder A. J. Haysmer. For four years she attended the Riversdale school in Jamaica. In the summer of 1911 she came to this country. Sister Roberts entered the Oakwood Manual Training School, Huntsville, Ala. in the fall of 1912. While there she made many friends. In May 1913, she united in marriage with Brother Reuben Roberts of Barbados, now laboring in the Alabama Conference. While laboring together with her husband in Huntsville, Ala., she was taken ill, and was advised to seek better health in Nashville, Tenn., but died there June 9, 1914. The funeral service was held the following day, conducted by the writer assisted by Brother Alex. Osterman of Bowling Green, Ky. She leaves a husband and babe. J. G. DASENT.

Hamilton, Ga.

I REACHED Hamilton May 31, and started out all alone at first, Brother Greene not being here. But I remembered that my guardian angel was with me so I was contented. Last month I worked 176 hours and took 151 orders. Value, \$538.00, and helps, \$5.60. Last week I took 27 orders. Value, \$106.00, and helps 50 cents.

My first Friday the police tried to ar-

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M. C. STRACHAN

J. W. DANCER EDITORIAL CONTRIBUTORS

T. B. BUCKNER

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rest me for soliciting orders without license. After a few minutes of prayer silently, I walked away to get my contract and write a letter to get help if I should be arrested. While on my way to the office I met him again and he had already taken my prospectus until my return, and so he gave it to me and ordered me out of town on the next train. I went to my room praying on my way for God's protection. So to keep from being arrested I went to the policeman and made friends with him and he has acted all right ever since only he wants me to acknowledge my self a lawbreaker and give him some hush money. But I am so glad that my God can protect me. Brother Green my co-worker arrived two weeks ago and the police tried to arrest him. Prejudice is very high and we have to be careful. These experiences in the colporter's work can not be bought for money and every one should have a part in it.

It is a fine thing to talk with God when there is no one else to hear. Some times I stop in the woods and send my petitions to God for strength to do my work and he prepares the way for me.

JAS. L. MARTIN.

Dalton, Ga.

SUCH questions as the following are constantly heard as the people gather in groups and talk about the message, "Why was this not found out before?"

Why don't the leaders accept of this doctrine and teach it?"

We are now presenting the testing truths which will decide the destiny of each individual.

We are thankful to God for the success we are having in Dalton. Despite the many oppositions we are having, God is giving us souls for our hire. The ministers of the town are trying to put up a hard fight against the truth, but God is going before and turning the cursing into a blessing. Truly we can say with David, "Praise ye the Lord."

A Sabbath school of twelve members was organized. Other interested ones are saying, in the words of the jailor, "What must I do?" We are looking forward to a good harvest of souls, and a strong church in this town.

The sympathy and prayers of our tent company go out to our co-laborers Brother and Sister Gemon in their sorrow at the loss of their little baby who died July 9.

W. E. STROTHER.

Note and Comment

THE "Calendar Number" of the Oakwood Bulletin, which constitutes our 1914-1915 announcement, is now off the press and will be sent on application to any one interested.

Ex-students of Oakwood, as well as many others, will be interested to know that the following large 5x7 photographs are for sale at the school bookstand, 25 cents per copy.

Class of 1914,
Industrial class,
Band,
Colporters.

Post cards of any of the above, 75 cents per dozen. Mixed if desired. All post paid.

We wish to interest some one in every conference to represent the GOSPEL HERALD at every camp meeting that will be held during the season. To those who will consent to so act, we wish to send instructions, sample copies of the paper, and a nice present to partly pay for the trouble.

Write us, asking for particulars.

Our "Long Distance" message to Brother DeLinquent was such a success that we are feeling good natured all over. He has responded nicely, as we thought he would. Now if only seven or eight hundred more of him would follow the good example, what a nice time we

could all have! He would be glad and so would we.

It will be noticed that there is no circle nor place for the cross this month. It was that best to leave it off this time and invite all to look at the number on the wrapper. If it says August 15, that means that your subscription is paid to August, 1915.

Prof. and Mrs. Boyd and Master Harold, and Prof. and Mrs. Harris left Oakwood Sunday July 12 for a month's vacation in Indiana. They visited Mammoth Cave, Ky., on their trip. They made the journey in an automobile.

Mrs. W. H. Williams and children are spending some weeks with us at Oakwood while Brother Williams makes the rounds of the camp meetings as auditor.

Wilmington, N. C.

MISSIONARY report of Y. P. M. V. society for quarter ending June 30, 1914.

Letters written	90
" received	91
Missionary visits	203
Bible readings	50
Subscriptions taken	72
Papers sold	22
" given away	121
Books sold	79
" lent	64
Tracts sold	15
" given away	27
Hours of Christian help work	55
Articles of clothing given away	37
No. of meals provided	34
Bouquets given	5
Scripture cards given	2
Treatments given	3
Medical missionary visits	102
No. asked to church	85
Foreign Mission offerings	\$28.36
Home " "	9.32
Local society work offering	2.65
Tithes	40.00

SUSIE McCLENNON, *Leader.*
ETHEL GUYONS, *Secretary.*

Notice.

Any one having back number of Watchmans, Signs of the Times, or any tracts, they would like to donate for missionary work will please send to

MRS. LAURA PEARSON,
120 North 2nd St.,
Winchester, Ky.