



THE GOSPEL HERALD

Volume VII

NASHVILLE, TENNESSEE, JULY, 1910

Number 7

"WRITE THEM UPON THE TABLE OF THINE HEART"

Oh, write within my bosom, Lord,
The text and doctrine of thy Word;
That I may keep thy law divine,
And make thy promise fully mine.

With thoughts of majesty divine,
Fill up this sinful heart of mine;
That gaining pardon through his blood,
My works may all be wrought in God.

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ATTENDING CAMP-MEETINGS

JUNE 7 I arrived on the camp-ground at Sigourney, Iowa. I found the camp located in a beautiful grove just outside the town.

I had the privilege of speaking at the service Friday morning and also to the young people about our work.

I received several orders for the GOSPEL HERALD and the Self-denial Box.

Friday I left for Des Moines. I was glad to meet Elder Parkhurst, whom I met about twenty years ago in Michigan. Sabbath morning I spoke at the church, and in the afternoon to the young people. Without any solicitation on my part a liberal collection was taken for the colored work.

Monday noon I arrived at Hutchinson, Minn., where I found a large company encamped. I spoke there three times and a collection of over forty dollars was taken for the work, and the conference gave me a check for twenty-five dollars for the printing-press for the Oakwood School. I also got a good number of orders for the HERALD and the Boxes.

From there I went to Chamberlain, S. D. The camp was located on an island in the Missouri River. While there I had my first experience in speaking through an interpreter, to our German brethren.

I was glad to meet Elder Christian

who had to give up the work of this department on account of his health. He has almost recovered from his illness.

On my way to the North Dakota camp-meeting I visited the churches at Mitchell, Huron, Aberdeen, S. D., and Minneapolis and St. Paul, Minn.

I arrived at Jamestown, N. D., June 27. I found a good attendance of English, Germans, Scandinavians, and Russians. Services were held in the four languages. I had the privilege of speaking several times and laying our work before the different nationalities represented.

A deep interest was awakened in behalf of the work among the colored people. After presenting some of our needs to the young people they took a collection of \$125 in cash and pledges, to get us a tent. Others made donations for the printing-press and sewing- and broom-machines.

About four thousand dollars was given for the general work. The Spirit of the Lord was present and many gave themselves to the Lord. Forty-four were baptized.

I now visit some churches before the local camp-meeting at Dickinson, N. D., west of the Missouri River.

A. J. HAYSMER.

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THE NORTH DAKOTA CAMP-MEETING

THE annual camp-meeting and conference of the North Dakota Conference was held June 23 to July 3, at Jamestown, in a beautiful grove on the banks of the James River.

About a thousand of our people were in attendance. The conference business passed off very harmoniously. The spiritual interests were not neglected. Several gave their hearts to the Lord for

the first time. Backsliders were reclaimed, and nearly all renewed their consecration to the Lord. Over forty were baptized the last day of the meeting.

They are having a severe drough in this part of the country. It looks as though the crops would be nearly a failure, yet a liberal donation was given for the general missionary work. A deep interest was also manifested for the work among the colored people of this country, and donations were made to assist this work.

The young people raised \$125 in cash and pledges to buy a tent to replace the old one that had just been destroyed by a storm in Memphis, Tenn. One brother gave twenty-five dollars on the printing outfit for the Oakwood Training School, another gave twenty dollars for the press and twenty dollars to assist a student to attend the school. Another gave a sewing-machine. We were in great need of these and other things and we were made to rejoice to see the president of this conference and our brethren take such a deep interest in this work.

There was one experience that was of special interest to me. A lady and a grown daughter came to Jamestown to attend a Methodist camp-meeting, which began about a week before ours in another part of the city. They asked at the depot where the camp-meeting was being held and were directed to the place where our meeting was to be held. This was nearly a week before our meeting began, but they found our brethren on the ground getting the camp ready. They became interested in our work and decided to remain for our meeting. This they did, and they both accepted the truth. The mother was baptized. The daughter had been baptized by the Christian denomination. The daughter at-

tended the meetings of our canvassers and colporteurs and decided to join one of our periodical workers and give her time to scattering our good literature.

I might relate other interesting experiences. We all felt that it was good to attend this meeting.

A. J. HAYSMER.

Reports from the Field

MEMPHIS, TENN.

I AM pleased to submit the following: Since my arrival January, 1909, up to the present, in spite of various hindrances, the Lord has wonderfully blessed the work. There have been fourteen accessions to the church and seven baptized. By this we can see that underneath is the everlasting arm.

I was asked by Elder F. R. Rogers to visit Springville, Tenn., this I did in the month of May. I found one family standing for the truth at that place and I am impressed that much good can be accomplished there, and I shall return at my earliest convenience, the Lord willing.

I visited Brookhaven, Miss. Here I was joined by Elder N. B. King. We found the church needing much instruction, which we gladly gave.

From thence I visited Columbus, Miss., here I baptized two, and they were added to the church after the celebration of the ordinances.

I visited Crawford, Miss., and baptized one brother. From thence I returned to Memphis, and with the assistance of Elder N. B. King, began our tent effort. We desire the prayers of all for the advancement of the work in this wilderness of sin.

S. A. JORDAN.

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NORTH CAROLINA

I HAVE had the privilege of studying the situation in the cities of Greensboro, Winston-Salem, and Reidsville among the colored people, and am pleased to say despite the circumstances that have hindered the work heretofore, the outlook is bright with encouragement. No one can labor now without being very much impressed at the evidence of God's Spirit moving as never before upon the honest hearted to seek for light and truth. While on the other hand there is an appalling loss of fear and respect for the most solemn statements in God's Word,

revealing that the Spirit of God is being grieved away from those who will ultimately blaspheme the name of God.

My trips to Winston and Reidsville were in the interest of the offering of July 2, and were limited to a very brief stay. Earnest desires were expressed that I might be able to return quickly, and work among them. Sister Goin, in Winston, gave me a dollar, and two friends in Reidsville gave me sixty cents toward the work. While other friends not of our faith have taken Self-denial Boxes to help along the work.

One dear soul, who received the truth through me at Asheville, is planning to enter the school at Oakwood to study for the ministry. Pray that the work may speedily go forward in this State.

PAGE SHEPARD.

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THE TWENTIETH CENTURY GOSPEL CAMPAIGN

DEAR READERS OF THE GOSPEL HERALD: The members of the 20th Century Gospel Campaign are glad to be admitted a place in this paper to report the humble work that they are doing for the Lord at this place. And we truly hope that we may be admitted to a place in the earth made new. We know that if faithful we will have a place and there is no other desire among us than to have a place there.

We know it was not without a struggle that God yielded up his Son to die for us. Therefore, we will have to struggle for the salvation of souls if we expect to have a place in heaven. God has children that do not see and keep the Sabbath; so, dear readers, let us seek for them that they may see before it is too late, and their blood be required at our hands.

We are about to close our first effort here for this season, which has continued since the 8th of May. The Lord has blessed the effort here, and we are glad to report that a few dear souls are now obeying his commands. There are many others that are on the point of obeying, so pray for them that they may step out while it is yet day, for the night cometh when no man can work.

We will soon move to a new location in the city. It is planned that our campmeeting be held here.

Our company has increased to eight. Just recently Brother J. F. Crichlow joined us to help promulgate the truth. On the 20th and 21st of June we gladly welcomed our president, Elder T. H.

Jeys; he gave us two thrilling discourses, the first was "The Great Sabbath Question," and the second, "Who Changed the Sabbath?"

This leaves our company all of good courage in the Lord. It is very warm here, and we have to struggle to keep from being overcome with the fever that is so prevalent here at this time of the year. Please pray for us here and the work at large. I am yours in the closing message,

W. M. JACKSON,
Musical Director.

Columbia, S. C.

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PENSACOLA AND MONTGOMERY

Pensacola

I AM glad to be able to report that I left the work in Pensacola progressing.

In "Testimonies for the Church," we read: "Let the colored believers be provided with neat, tasteful houses of worship." This instruction we have tried to follow. Our members here are building a very neat chapel, which will be completed by the last of the month. The entire cost of the ground and building will be about eight hundred dollars.

We have had no financial assistance outside of the pledges and weekly offerings of the members. This company, though almost all very poor, have had the kind of conversion which converts the soul and the pocket-books. I sincerely thank the Lord for what has been accomplished in Pensacola in so short a time.

We have left the company strong and of good courage in the Lord. A few weeks before I left five more persons stepped out to keep the commandments of God. These were baptized recently by Elder Murphy.

It was quite a struggle for me to leave this spiritual company, but when I thought of the thousands of my race perishing for lack of the knowledge of present truth, an impetus was awakened in my heart, and I found great solace in repeating in my mind the good lines on page 546 of "Christ in Song": "Let me go, I cannot stay, 'tis the Master calling me."

I sincerely thank those who assist our work from time to time. Your labors are not in vain. You will be agreeably surprised in the near future to see the rich harvest of souls that are saved through your instrumentality.

Already they are coming in. Then in

eternity beautiful stars in your crowns, and bags-laden with imperishable gold.

Montgomery

I am now in the city of Montgomery, with Elder Lawrence, where I expect to remain all summer, engaged in tent work.

We are now binding off the work in our present location; when we get through we will remove the tent to another part of the city.

Readers of this article and members of our various churches, please hold up the hands of all the workers in your prayers. And may the dear Father grant a great harvest of souls as results of this year's campaign.

GEO. E. PETERS,

110 Early St., Montgomery, Ala.



HOUSTON TENT-MEETING

THIS meeting is being conducted by the writer, assisted by Brother E. M. Gates, and his wife as Bible worker. In opening this campaign the conference equipped us with a new forty-foot circular tent, and all other comforts to make our meeting attractive and desirable.

In setting up the tent, a beautiful spot was obtained which is in close proximity to the colored settlement. Elder J. J. Taylor rendered us valuable help in putting up the tent and arranging seats. But for him, we might not have been so comfortably situated.

On the 3rd of May we began our series of services, hopeful and high spirited, because of our location and apparent interest, which seemed to bespeak anything but a failure.

We have been on the firing line for more than a month, rain having interrupted us only five nights during that time. The attendance is far below our hopeful anticipations. This may be because the Sunday leaders instructed the people of the district not to attend our meetings, while they open up revivals and protracted services to hold the attendance. The gaining of one from their number, while several are making decisions in the valley, has not failed to bring down the wrath of the enemy, as might be expected.

We have used every means to make our meetings a success. We secured more than five dollars' worth of tracts and literature, and to this our white brethren of the Houston church, with a desire to see the work advance among the colored people, have added considerably more than two dollars to help in this way.

We have been, and are, sowing the seeds in the printed page, holding Bible readings, conversations, and sermons, but we are far from being satisfied with results in this hard and uninviting field, yet we are still looking to the great Husbandman for the increase. We ask your interest and co-operation in this work for this unfortunate race.

M. JONES.

the truth and pledge themselves anew to the cause and the finishing of the work.

About the first of November, last, the membership stood about thirty-four; the tithe for the year ending December 31, 1909, was \$390.98. The several offerings were \$119. The present membership is fifty-one, or an increase of seventeen. The tithe for the past six months ending



A Camp-meeting Scene in Dixie

COLUMBUS, MISSISSIPPI

I AM glad to report that the school work here is onward, and that this is the best year in my experience. I say this because I have had a larger enrolment, more regular attendance, and the children have made better progress than heretofore. I have felt the presence of the Holy Spirit in the schoolroom, as never before.

From different causes, many have dropped out, but I still have twenty-five bright children, who are anxious to learn and have a real love for the Bible. They never tire listening to the beautiful stories of Jesus, who died to save.

MRS. M. CONNER.



WASHINGTON, D. C.

WHILE moving from Atlanta, Ga., to Philadelphia, Pa., about the last of October we were requested by the District of Columbia Conference to stop there and labor. While our field covers the whole conference; yet we have been connected especially with the fifth church. The labor there has seemed to cause some who have long been connected with the message to come to a clearer knowledge of

June 30, was \$317.99 or almost as much as it was for the whole year of 1909. Indeed, there seems to be progress along all lines in the church with a favorable increase of the various offerings. The reports from other churches in the conference are encouraging.

We have begun tent-meetings and have been running since June 10. Services have been held every night except Saturdays. The attendance has been fairly good during the week, and very good Sunday nights. The first ten days were very rainy, which interfered with a good beginning. The tent is pitched in a locality where no meetings have previously been conducted by our people. The indications for a fair harvest are reasonably good.

W. H. GREEN.



REPORT OF THE SOUTHWESTERN UNION MISSION SABBATH-SCHOOL

For Quarter Ending March 31, 1910

Number of Schools	10
Membership	125
Attendance	89
Home Department Membership ..	4
Offerings	\$38.83

MRS. L. O. CORWIN.

OAKWOOD

OAKWOOD SCHOOL ITEMS

THE summer school is progressing nicely.

Professor and Mrs. Rowe are connected with the teaching staff of the summer school.

New students have reached the school in the persons of John Washington; from Alabama; Lillian Saxon, South Carolina; Edward Jones, Texas; and Frank Peterson, Florida.

The weather has been quite rainy of late. This has interfered with the proper cultivation of the farm crops; but indications are favorable for an abundant harvest.

A company of young women, directed by N. W. Olvin has been faithfully assisting in the garden department during the past few weeks.

The Drs. Martinson are at present in Montgomery, Ala., taking the State examination, preparatory to becoming duly qualified practitioners of Alabama.

Work on the sanitarium has been going on the past few weeks. The plumbing is well under way. The heating plant will soon be installed.

A new three-horsepower gasoline engine has been placed in the printing office as motive power for the presses. An edition of a small book will soon be printed.

We are in a position to give employment to a few more boys who wish to work their way in school. We shall be glad to hear from all who are interested.

The graduating exercises take place on the evenings of the 23rd and 24th of August. Appropriate programs will be rendered. Eight students will finish courses this year. The friends of the school are cordially invited to attend these exercises.

W. J. BLAKE, *Prin.*

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THE SUMMER SCHOOL AT OAKWOOD

MORE than half of the twelve weeks devoted to the summer school has passed away.

Fifteen earnest, consecrated teachers are in attendance, striving to gain a better preparation for the grand work of teaching.

Regular classes are formed in the following studies: Bible Doctrine, Old Testament History, Arithmetic, Music,

Pedagogy, and Language. The following persons are in attendance at the summer school:

Lucile Carter, Stella Glasco, Johnye Vaughn, Gracie Knight, Ethel Wilson, Delie Wilson, Mrs. Helen Maynor, Mrs. Cheshire, Lucinda Brown, Carrie Shaw, Josephine Montgomery, Joe Miller, Emily Warnick, Frank Peterson, and Jennie Davis.

Professor Rogers was with us the first three weeks. His instruction to the teachers is of the plain, practical kind. He expects to return as soon as his field duties will permit.

The regular corps of teachers at Oakwood are helping to make the stay of the teachers pleasant and profitable.

Professor Van Kirk will be with us soon; also Elder McVagh. At the convention which begins August 3rd, a large number of laborers ought to be here. Come aside and rest awhile; gather strength for the conflict this coming winter. Take time to get acquainted with your fellow laborers.

T. D. ROWE.

Hillcrest School

REPORT OF PROGRESS

AGAIN considerable time has passed without our reporting. This is not because we have forgotten the readers of the GOSPEL HERALD, for we have not failed to appreciate the interest which they have shown in this work; but past months have been very busy ones.

We are glad to be able to tell of real progress in this work to which God has called us. While we have been very busy, and oftentimes perplexed to know just what was best to do, yet many, many times things have come to show clearly that God is carefully watching over the work here, and caring for it.

From the first we have had all the students that our limited facilities would accommodate. All have been carrying regular school work, and are making as good progress as could be hoped for. Without an exception they are planning on getting out into the work for and among their own people just as early as they are prepared to do so. And we are very glad to add to this that we are very hopeful of being able to start our first out-school the coming fall. With all of our students it has meant hard work and long hours to keep up their

expenses, and continue their school work. In this, they have, however, been doing nobly. Sundays they attend the Sunday-schools in the neighborhood, or visit among the people, and put out considerable literature. Our company was organized into a church on the first day of the new year; and the first action taken after completing the organization was to apply for our quota of "Ministry of Healing," and proceed to sell the same. One secured six orders for this book in one day. Recently quite a little has been done with the Temperance number of the *Youth's Instructor*.

The meeting of the Southern Union Conference in Nashville during January was a source of unusual encouragement to us. Much interest was shown in the reports of the work being done here at Hillcrest, and we had the privilege of entertaining some thirty of the brethren at one time or another during the session of the conference,—among these were Elders Daniells and Thompson, and Doctor Ruble. The reports rendered by the school showed that during the past year, the school had provided 11,093 hours of work for those students who were working their way; that the payments due on the farm up to date had been met; that the principle of paying for everything as we go along had been strictly adhered to; and that the funds contributed for special uses had been so applied. The books have also been audited.

A few weeks ago we were pleased to entertain for a short time Elders W. C. White and W. H. Anderson, who, with some of the brethren from this field, had just returned from the General Conference Council. These, with Elder A. J. Haysmer, the Secretary of the North American Negro Department, and quite a number of the brethren connected with the colored work, spent an afternoon with us in counseling with reference to the best methods of pushing forward the work in this department. Brother Anderson gave a most interesting talk to our students, telling of his work in the interior of Africa. More recently Brother Calvin Kinsman, who was one of the first company to go out from the Madison school, was with us for a short time, and told us of his four years' labor in Cuba. The reports from these brethren have particularly appealed to us because they are working along similar lines to the work being carried on here,

many of the conditions being much the same.

A short time ago our school attended a convention held in connection with the school at Madison, participated in by the teachers from the self-supporting schools in the hill districts of the South, and a number of the conference brethren. Altogether it was the most profitable meeting held thus far. At the closing session, Ex-governor McMillan, who has perhaps done more than any one else for Tennessee's educational work, gave us an interesting address on the special need of industrial education in the South. Immediately following this convention, Professor Brownsberger, the first president of Battle Creek College, paid us a visit, and gave an encouraging report of the work that he and Professor Spaulding are starting on a farm near Asheville, North Carolina.

Before speaking of our farm work, we will tell you a little of what seems to us a providential opening. We had reached the place where more work must be had in order to provide profitable employment for additional students. Unexpectedly the way opened for us to rent a ninety-acre farm adjoining us. This farm is well situated for our work; the soil is good; and the buildings on the place are helpful. This has about doubled our farming operations.

This year we have the following crops: Fifteen acres of oats, which are seeded to clover and timothy; eight acres of tall meadow oat grass, which are seeded to clover; five acres of alfalfa; sixteen acres of meadow; forty-nine acres of corn; six acres of sorghum and peas for ensilage; two acres of Irish potatoes; two and one half acres of sweet potatoes. Besides this we have peanuts; sweet corn; pumpkins; cashaws; melons; and tomatoes, in addition to our kitchen garden. One encouraging feature in our farm work is that the land is responding to proper care. Where we could raise but little garden last year it is now doing well.

We have believed from the first that our self-support would be brought about more through raising as nearly as possible all that we needed in the way of food stuffs, rather than making it from commercialism. Therefore, our work has been to this end. Thus far we have set the following: Five hundred fruit-trees last year (this orchard is looking fine; we never saw a better growth for the

length of time); this year we have added thirty Japanese persimmon trees, forty plum, and forty pear. Last year we set one hundred grapes, and have this year added two hundred fifty. We now have out fifteen hundred blackberries, twenty-five hundred raspberries, five thousand strawberries; six thousand asparagus, one hundred nut-bearing trees,—forty pecan, thirty Japanese walnut, thirty Chestnut.

There being a good demand for bulbs, perennial flowers, and the like, we have, through the kindness of friends and with but a very little expense to the school, made a start in this line. We now have out over one hundred varieties of roses; shrubbery of various kinds; seven to eight thousand gladiolis; two thousand tuberose; two hundred cala-

dium; between four and five thousand miscellaneous bulbs. We also have several thousand seedlings of the best perennial flowers. Shall be glad to quote prices to those interested. We can give prices as low as any one, and it will still be a help to the school.

We give these items because we believe you are entitled to know the details regarding this work. We are desirous of keeping in touch with you, and shall be glad for suggestions. We are always pleased to answer questions with reference to the work here; and will appreciate your co-operation in making this work just what God would have it.

F. BRALLIAR, *Principal,*

O. R. STAINES, *Dean.*

R. F. D. 3, Northeast Station, Nashville, Tenn., May 25, 1910.



Typical Lot of Pupils of a Mission School

GENERAL ARTICLES

A CHIME OF GOSPEL BELLS

COME AND HEAR

"INCLINE your ear, and come unto me: here, and your soul shall live."

"Incline your ear." You have often seen a person who is hard of hearing, lean forward and put his hand to his ear to catch every word. This is the figure the Lord uses through his servant,—Incline your ear and hear.

We are all lost, but the Word of God gives life. Christ says, "The words that I speak unto you, they are spirit, and they are life." There are people "which have eyes, and see not; which have ears, and hear not." "Hear, and your soul shall live."

The next note in the peal of bells is—

COME AND SEE

Scripture uses the eye, as well as the ear, in illustrating the way of salvation. When we both see and hear anything we remember it much longer and better than by simply hearing it.

When Philip found Nathanael and told him that he had found him of whom "Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see."

Philip did not argue the question, he simply said, "Come and see." Nathan-

ael was convinced, and accepted him as the King of Israel.

So, if we come, with a *willingness* to see, we *will* see in him the very friend we need.

The third bell rings out —

COME AND DRINK

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

Christ says if we drink of the water that he shall give us we shall never thirst. “If any man thirst,” he says, “let him come unto me, and drink.”

“If any man,” that takes in all, rich and poor, free and bond,—all may come.

“If any man *thirst*.” How many are thirsting for something the world cannot give? But there is “a fountain opened to the house of David . . . for sin and for uncleanness.” Let us come and drink.

This well will never dry up, but shall be “a well of water springing up into everlasting life.”

Another bell says —

COME AND DINE

Perhaps some of use have been very hungry. If so we have known how good it is to sit to a table bountifully supplied with food. But Christ says, “Man shall not live by bread alone, but by every word of God;” and “I am the Bread of Life.” Let us feed upon this bread, so we may be built up and be strong in the Lord.

Another note is —

COME AND REST

How good that sounds to us poor, tired mortals. Rest! That is what we all long for. Where can it be found? In the arms of Jesus.

“The wicked are like the troubled sea” that cannot rest. But I read a sweet invitation, sounding down through the ages, “Come unto me, all ye that labor and are heavy laden, and I will *give* you rest.”

We do not have to *earn* it, we do not have to *buy* it, just come and *take* it. “Cast thy burden upon the Lord.”

Another bell is —

COME AND REASON

We reason about our temporal affairs, why not about the things of eternity? “Come now, and let us reason together, saith the Lord: though your sins be as

scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

The Lord has promised a free pardon to all who will repent. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Another beautiful note in this gospel chime is —

WHOSOEVER WILL, LET HIM COME

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

All heaven is anxious for us to come. God’s love was so great “that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

One more bell to complete the chime.

“TEACHER, KNOW THYSELF”

As well to the teacher at large as to the teacher having the most definite and important of missions, to wit, the “mission” teacher—the question of prime importance for his constant consideration is undoubtedly: “*What manner of spirit am I of?*” He should never rest satisfied with himself until this question of questions is answered, correctly answered. For not until this question is satisfactorily answered can any teacher ever hope to gain any adequate conception of the nature of his work, and his fitness and adaptability therefor.

To answer this question, then, is to examine himself that he may know himself as he is and really is—know, in a word, of what manner of spirit he is. Self-knowledge, therefore, is of far greater importance than book knowledge. Therefore, self-knowledge must be the teacher’s first consideration. And the “mission” teacher who has not this self-knowledge, who does not know himself in order that, knowing himself, he may precisely know the relation he sustains to the end and purpose of his work, certainly never yet fully comprehended his mission as a “mission” teacher.

I would not in any way disparage book knowledge as unimportant. I would not at all ignore or undervalue the importance of book knowledge. Book knowledge

COME, INHERIT THE KINGDOM

“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” A kingdom! A poor man and woman to inherit a kingdom! This is no fiction; it is “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

“Seek ye first the kingdom of God.” To those who have made this their first object in life, to those who have overcome “will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

All things are now ready. Christ is coming in all his glory, not the Man of Calvary, not a babe in Bethlehem’s manger, but King of kings and Lord of lords; and he says, “my reward is with me, to give every man according as his work shall be.”

MRS. DORA V. HAYSMER.

makes for the development of the intellect, and mental qualification with the teacher is a necessary requirement. It is only in the comparative estimate that we find that book knowledge is not the all-important, and that it unquestionably subordinates to self-knowledge.

Both the necessity and the purpose of self-knowledge are obvious. To understand the purpose is to understand the necessity. The purpose is not to foster pride, selfishness. It is not to permit the mind to dwell unceasingly on self as the end of all knowledge. It is not to promote self-esteem, and ultimately lead to the establishment of self-righteousness, as is the manner of some.

Oh, no! it is none of these; for, truly, *it is the very mind and minding of self “that is the origin of every sin!”* Self-knowledge calls for more than simply a close inspection, a thorough overhauling, a careful examination of self. It calls for the examination of something else, another Self. It demands a higher standard than either the subject or any of his fellow subjects. It essentially demands Christ as the end and purpose of self-knowledge—demands “the true Light, which lighteth every man that cometh into the world,” and the “eyesalve” wherewith to anoint the eyes. That is what self-knowledge demands, first and

last of all. The "Light" "illuminates the secret chambers of the soul, and the hidden things of darkness are made manifest."—"Steps to Christ," p. 28. The "eyesalve" causes us to "see" in that light our true condition. God's power cleanses and purifies.

Self-knowledge, then, is self-cleansing "through Christ which strengtheneth." And the steps in self-cleansing are self-humiliation, self-emptying, and self-renunciation. And the teacher thus, and thoroughly cleansed of self, and knowing self sufficiently to know it as his worst foe, whom to shun and be sincerely afraid to trust, will be the teacher who understands his "mission" aright.

The Lord's servant has said: "To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. *No teacher can do acceptable work who does not bear in mind his own deficiencies, and does not drop out from his reckoning all plans that will weaken his spiritual life.* When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity. •

"I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they cannot take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

"Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. *The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the great Teacher.* No one should be encouraged to do the work of teach-

ing who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

"Every teacher needs to receive the truth in the love of its sacred principles; then he cannot fail of exerting an influence that is purifying and uplifting. The teacher whose soul the truth cleanses, refines, and ennobles, whose heart is stayed upon Christ, will speak and act like a Christian. Such an one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day being molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way, walk ye in it," will be heard and obeyed.

"The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

"The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. He is not only the faithful and true witness to the Word of God, but he is the searcher of the thoughts and purposes of the heart: He is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; his transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.

"Teachers, if you will open you hearts to the indwelling of the Spirit of God, if you will welcome the heavenly Guest, God will make you laborers together with him. *In co-operation with the Master Teacher, the spirit of selfishness will be expelled,* and wonderful transformations will take place."

How highly privileged we are, as "mission" teachers to know that "the spirit of selfishness," the besetting sin of each and every one of us, and that which retards the growth and progress of the work, can "be expelled!" For "in co-operation with the master Teacher, the

spirit of selfishness will be expelled." "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 1-4. Let us now learn, and learn to "know" in order to cease being "ignorant," that Christ and him crucified is the end of—all there is to—true self-knowledge. May we then as "mission" teachers "in co-operation with the master Teacher" get that true self-knowledge which will help us immeasurably to a true and proper understanding of our mission as "mission" teachers, that the work may be quickly done and God may "cut it short in righteousness."

C. A. CRICHLAW.

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LOVE IS ALL

"God is love." In that fact is the seed-idea of all the other manifestations of God. As Christ is the fulness of the Godhead bodily, so is love the fulness of all those other attributes. As in an egg is included feathers, flesh, blood, and bones, and in a seed is comprehended root, trunk with its bark, branches, leaves, and fruit, differentiating and yet alike, so in love is folded and by it unfolded all the possibilities of divinity.

It is therefore the fulfilment of all things in heaven and in earth. It is the fulfilment of the law.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Love.

Joy is love in ecstasy.

Peace is love at rest.

Long-suffering is love in pain.

Gentleness is love in thoughtfulness.

Goodness is love in deeds.

Faith is love in hope.

Meekness is love at Jesus' feet.

Temperance is love that self-controls—that *reins* in and reigns.

"Against such there is no law;" in other words, such is agreeable to the law; for love is the fulfilling thereof.

P. GIDDINGS.

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ROCK CITY SANITARIUM ITEMS

THE Rock City Sanitarium is still enjoying a fair patronage, and letters from prospective patients are frequently being received.

The sanitarium tent company is still at work about a mile from the institution, the attendance is good and the interest very good. One sister has decided to obey the truth, and others are deeply interested. The neighborhood has been enlightened with the truth through Bible readings given by Elder Kinney.

The outlook of the sanitarium is quite encouraging, and will become more so as the institution and its work become known. Our best advertisement is the testimony of patients who have been benefited by the treatments received, they have always a good word to say for the institution. MANAGER.

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A QUESTION OF COLOR

A READER thinks that "Moses was a colored man for he married an Ethiopian woman, and Mariam blamed him because of this." We do not think it a matter of much importance; but the fact that Mariam blamed Moses for marrying an Ethiopian woman would rather go to prove that he himself was not what we would now understand by the term "a colored man."

Moses was a Hebrew, and it is certain that the Hebrews did not descend from Ham as did the Ethiopians. But what difference does it make since with those who "have put on the new man, which is renewed in knowledge after the image of him that created him," "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free: but Christ is all, and in all." Col. 3: 10, 11.

LOVES TO READ THE GOSPEL HERALD

SISTER M. T. COLE, of Puyallup, Wash., a loyal friend to the GOSPEL HERALD and the work for which it stands, sends these words of good cheer under date of June 19:—

"I love to read the GOSPEL HERALD because our colored brethren and sisters write so cheerfully and earnestly; so I know the Lord is blessing them with the knowledge of this blessed truth as it is in Jesus. Please tell them this for their encouragement."

This sister, who is seventy-seven years old, says, "I believe I am on the way to heaven." May the dear Lord greatly bless her, and may she fully realize her blessed hope when the Lord shall come.



Fred Young and Wife: Pioneers in our sanitarium work in Nashville. They now reside in Washington, D. C.

A CORRESPONDENT writing from Jackson, Miss., says that the work is very encouraging in that city. In one section even the children are deeply interested in Bible study.

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SISTER LUCILE CARTER, in attendance at the summer school at Oakwood, says: "We are receiving much benefit from our studies this summer, and will be better prepared to give the message than ever before. The Lord is richly blessing us here."

Josephine C. Montgomery writes: "I am glad of the opportunity of attending this summer school, and am receiving much benefit each day from the course of study."

Gracie Knight says she is enjoying the school very much, and is thankful for the privilege of being there.

G. C. MANNS writing from Macon, Ga., says: "Since the 20th of May we have been holding tent-meetings in this place. Our tent is far too small for the congregation, but we are doing the best we can with the facilities we have. Ten have begun to keep the Sabbath and others are deeply interested. Pray for the work and workers in this place."

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TEACHERS' INSTITUTE AT OAKWOOD

THE time for the teachers' institute, August 3-24, will soon be here. The teachers in the South should avail themselves of this special opportunity to gain a better preparation for their important work. Competent workers will be present, and the instruction will be practical

and of such a nature as to unify our educational work, and increase the efficiency of those engaged in it.

Board will be furnished at a reasonable rate by the school. Five to six dollars per month will cover this item of expense. Room will be furnished free, but the occupants will be expected to furnish all bed-linen, towels, napkins, etc.

We believe it will be very profitable for our teachers to come together for a period of three weeks, and study together the great educational problems which confront the work in the South.

Come and bring your experiences for the benefit of your fellow teachers.

Further information will be cheerfully given to those who wish it. Those who expect to attend should notify W. J. Blake, Huntsville, Ala., Box 414, that preparation may be made to entertain you.

W. J. BLAKE, Prin.