

THE GOSPEL HERALD

Volume VII

HUNTSVILLE, ALABAMA, OCTOBER, 1911

Number 10

Cast Thyself Down.

Cast thyself down, and thus prove thyself,
him whom the
Patriarchs, Psalmist, and prophets describe,
Angels from heaven will keep thee from fall-
ing, and
Lower thee gently and keep at thy side.

Thus spake the enemy slyly and cunningly,
Tempting the Savior to cast himself down,
Thus still he speaks with suggestion of wick-
edness,
Tempting to forfeit the robe and the crown.

Cast thyself down, Satan says to the maiden,
whose
Feet are beginning life's pathway to tread.
Whispers the Holy Ghost, walk in the narrow
way;

Shun the broad pathway; it leads to the dead.
Cast thyself down, Satan speaks to the lad
who with
Future all bright, and with prospect all fair
Starts forth to travel the pathway of recti-
tude,
Guarded by angels, and strengthened by
prayer.

Cast thyself down from the height of thy
nobleness,
Cut thyself off from thy power at length,
Give thyself over to sinful indulgences;
Whispers the devil to man in his strengtl.

Cast thyself down from the throne of thy use-
fulness.
Thus to the woman the tempter suggests,
Blot out thy beauty; extinguish thy loveli-
ness;

Plunge into darkness and sickness and death.
Happy the lass who will grieve not the Spirit,
Happy the lad who has God for his lord,
Happy the man who resisteth temptation,
Happy the woman who walks in the Word.

T. H. J.

God's Plan of Work

WHEN the Lord commanded the child-
ren of Israel to build the tabernacle,
and gave them the plan for the furni-
ture, its curtains, and everything per-
taining to it, all were not given the same
work. The Lord chose his workers

and then fitted them for their work by
giving them skill, and imparting to them
his wisdom. To each worker was ap-
pointed work according to his ability.

No worker was to lay hold of one por-
tion of the work, and place himself in
the way of his fellow laborers. Each
was to do with the strictest integrity the
part appointed him. The plan of the
great Devisor was followed, and the tab-
ernacle came forth from the hands of the
workers complete, each part in harmony
with every other.

Industry in a God appointed work is
as much a part of true religion as is devo-
tion. We are not to think that in any of
the tabernacle one part was menial and
the other not. Every part of God's work
means service. He declares of His peo-
ple, "Ye are laborers together with God."
We are to bear the image of God, and
every soul saved through the sacrifice of
the Son of God must in this life be made
complete in Christ. There is much to do
in order to fit us for the courts of the
Lord. The roughness of spirit, the
coarseness of speech, the cheapness of
of character, must be put away or we can
never wear the garment woven in the
heavenly loom,—the righteousness of
Christ.

The Lord designs to bring his people
as material from the quarry of the world,
that he may work them. They are in
need of the ax and the hammer, of plane
ing and polishing; for if this work is not
done the stones will retain their rough-
ness. They will be unsymmetrical, and
unfitted for the place Christ has prepared
for every one who will enter the kingdom
of heaven. Those who, under the edu-
cation of Christ, make it possible to
reach the highest attainments, will take
every divine improvement with them to
the higher school. But those who are
unwilling to have their characters molded
after the divine similitude, make the
angels sad; for by clinging to their sinful

habits and practises they spoil the de-
sign of God.

MRS. E. G. WHITE.

The Nonsuch Professor.

A SINGULAR action of a sanctified
Christian is to be more afflicted at
the distresses of the church, than affected
at his own happiness.

When we suffer not from the enemies
of Christ by persecution, we should then
suffer for the friends of Christ by com-
passion. Let not Zion's sons be rejoic-
ing while their mother is mourning.
"Are not her breaches like the sea, and
there is none to heal her." If her
breaches be irreparable, our hearts should
be inconsolable. It is observed of doves,
that if one be sick the other laments;
yea, the savage brutes will mourn over
the afflicted creatures of their own
species: and shall that be lost among
men which is found among beasts?

Christianity never was designed to
strip men of humanity. Reader, can
you see the church bleeding, and never
ask balm for her wound? How can you
rejoice when she stands, if you do not
mourn when she falls? It rejoiced im-
pious Nero to see the Christians burning,
but it should wound us to hear of it.
The cruel massacre of the Judean infants
was a pleasant sight to bloody Herod.

Many can weep a flood for the groans
of a child, but they cannot drop a tear
for the groans of the church. Their love
to relations transcends their love to re-
ligion. He that has property on board
the church's ship can but be alarmed
at every storm. I conclude that to be a
silver eye in the spiritual head, and a
wooden leg in the spiritual body, that is
insensible to all its sorrows. That man
who has no compassion for afflicted
Christians, may rest persuaded that God
will have no compassion on him. His
language will be, "Depart ye cursed, for

I was hungry and ye fed me not, sick and in prison and ye visited me not."

The enemies of the church may toss her as waves; but they shall not split her as rocks. She may be dipped in water as a feather; but shall not sink therein as lead. He that is a well of water within her, to keep her from fainting, will also prove a wall of fire about her, to preserve her from falling. Tried she may be; but destroyed she cannot be. Her foundation is the rock of ages, and her defense, the everlasting arms. It is only such fabrics as are bottomed upon the sand, that are overthrown by the wind. The adversaries of God's people will push at them as far as their horns will go; but when they have scoured them by persecution as tarnished vessels then God will throw such whisps into the fire.

Many would rather see the church's expiration than her reformation: it would afford them more pleasure to find her nullified, than purified; for they suppose that happiness increases, in proportion as holiness decreases. Christian, when persecutors make long furrows upon the saint's back, then we should case in the seed with sympathetic tears, Saul made the Saviour feel, before he opened his commission, to apprehend his members at Damascus. "Saul, Saul, why persecutest thou me." Thus the head cries out in heaven, while the toe is trod upon earth.

Though Jesus Christ has altered his condition, yet he hath not changed his affection. Death took away his life for us, but not his love from us. He that washed away the blood of guilt from our hearts, will soon wipe away those briny tears that disfigure our cheeks. He who paid so great a price for our redemption, will not resign us into the hands of our cruel tormentors. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." If the Father of mercies thus proclaims pardon to returning prodigals, we may expect soon to hear of music, and rejoicing among all the heavenly harpers.

When we see the church pledging her beloved, in the cup of affliction, we should then drink to her in the cup of consolation. A heavy burden may easily be borne by the assistance of many shoulders. Some are like Gallio; they care for none of those things: nay, when they

should be sympathizers, they are censurers. They conclude that the gold is not good, because it is tried; and that the ground is naught, because it is ploughed. They wound those with the arrows of reproach, whom God has only corrected with the rod of reproof.

It is dangerous to smite those with our tongues whom God has smitten with his hand. His right to correct is not ours. Because Christ suffered for transgressors, many numbered him with transgressors; but that was to give him the sharpest vinegar, when they should have given him the sweetest wine.

Sympathy is a debt we owe to sufferers. For Christians to be rejoicing when their brethren are weeping, is like putting silver-lace upon a mourning suit. Our own particular losses and distresses, resemble the extinguishing of a candle, which only occasions darkness in one room: but the general distresses of the church, are like the eclipsing of the sun, which overshadows the whole hemisphere. Pliny informs us of two goats meeting together on a narrow bridge, where neither of them could either proceed, or recede; at last one of them lay down that the other might go over him. How much of the man was there in those beasts; and how much of the beast is there in some men?

It is certainly better to be in the humble posture of a mourner, than in the proud gesture of a scorner. The woman of Canaan could not rest while her daughter was restless: the torture of one, was the torment of the other: but a word from Jesus relieved them both. Sympathy renders a doleful state more joyful. Alexander refused water in a time of great scarcity, because there was not enough for his whole army.

It should be among Christians, as among lute-strings, when one is touched the others tremble. Believers should neither be proud flesh nor dead flesh. Fellow members should ever have fellow feelings. Other men's woes are our warnings;—their desolation, should be our information.

Jeremiah suffered not in his own person, being under the protection of the Divine Being: but though he dwelt securely from the hand of mortality, yet he was filled with the bowels of sympathy. Though he wrote of the Jew's desolations, yet he named them Jeremiah's Lamentations.

William Secker.

The Grumbler

WHAT is that, Father?

That is a grumbler, my son.

What is a grumbler, Father?

A grumbler, my son is a person who is never satisfied with any thing. He constantly looks for the disagreeable. He is never pleased except he can find something to be displeased about.

What is a grumbler good for?

He is good to grumble.

Is he not good for anything else? No, he rarely succeeds at anything else. He proceeds on the principle of "This one thing I do."

What does he grumble about? Everything. If he is on the farm he grumbles at the rain or the drouth, the heat or the cold, the snow or the ice, the dust or the mud, the clouds or the sun. His wife, children, relatives, friends, neighbors, acquaintances,— each comes in for a share of his doleful notice. If he is a merchant he complains of his wholesale dealer, his competitors, his clerks, his location, his town. If he is a student he turns his propensity to fault finding upon his teachers, his room mate, his fellow students, the rooms, the beds, the board, the course of study or the general management. Can he do better than all the persons he grumbles about? No, the only thing he can do well is to grumble.

Does any one love him? Yes, the Lord loves him, even tho he is a grumbler.

Can the disease be cured? O yes it can be cured. Will you please tell me how? Certainly. When the grumbler feels an attack coming on, he should immediately place two of the largest sized marbles in his mouth and hold them there constantly until all inclination to grumble has passed away. Repeat as often as necessary.

T. H. J.

✻ Cranks ✻

A crank, my son, is something that makes the wheels of progress go round.

The thing that goes in for variety, that changes its position a hundred times a day, that is no crank, my son; that is a weather-vane. Dont thank heaven that you are not a crank; perhaps you could not be one if you would. Heaven is not very particular when it wants a weather-vane, almost any man will do for that; but when it wants a crank, my boy, it looks very carefully for the best man in the community. *Burdette.*

Talks To My Students.

Being Or Seeming.

YOUR character is what you are. Your reputation is what you seem to be. Many do not clearly distinguish between the two. Many more, care little for the former, if only the latter is what may be desired.

When Paul tells us to judge nothing before the time, until the Lord comes, he clearly recognizes that when the hidden things of darkness come to light, that the *real* things only, will stand. It is said that if any man seemeth to be religious but bridleth not his tongue, that man's religion is vain, that is, of no value. He simply seems, without being what he seems.

When England's greatest poet, Shakespere, makes Hamlet say "To be or not to be, that is the question," he strikes, perhaps unwittingly the real problem of human existence.

But in these degenerate days, men have changed it in their experiences until their chief concern is, "To seem or not to seem."

The great three-fold message is designed to develop a people who will not seem, but be the remnant church. Of them it will be said, Here are they that keep the commandments of God.

The Canvassing Work.

I have a suggestion to make to this class this morning about how to be successful at the canvassing work. That is what you want isn't it? You must take hold of the work as I did when I was trying to get a certain young lady to give her order for a husband.

1. I was very much in earnest. No little rain ever hindered me from keeping my appointments. Mud, or wind, or sunshine, or blizzard were all small matters, and didn't weigh an ounce as against being punctual.

2. I worked at it every day. The days when I couldn't be doing it one way, I did it in another. If I couldn't talk, I studied something nice to say when the time came that I could talk.

3. I never gave up because there were some competitors in the field. I just worked the harder to show that I had the best goods and I talked it so persistently that I really believed it myself. (Incidentally, I may remark that I made

the canvasser believe it too.)

4. I loved the work. I was never too sleepy or too busy or too anything, to attend to that at every opportunity. I was instant in season, out of season.

5. I never took no for an answer. I wasn't looking for no's. It was Aye's I wanted. When it seemed that the answer might be no, I was careful that time, not to call for an answer.

6. I never intended to fail. I meant to succeed. I studied how to succeed. I didn't begrudge the time nor feel that it was wasted; for I enjoyed the work.

7. I did it myself. I couldn't trust anybody else, for I was the one most interested.

8. I kept persistently at it, even when the prospect didn't look very hopeful.

By the careful application of these simple rules, I succeeded in taking the order, and a little later filled the order. Now after twenty-two years, she still has the same old volume in the same old binding. She has not authorized me to say so, but I am satisfied she would not take what she gave for it if she could not get another.

T. H. J.

* * *

An Experience.

FARMER C. O. Vetous was much disturbed in his mind. The minister had preached that Sabbath day on the privilege and duty of paying an honest tithe. The old farmer looked out over his well tilled farm, viewed his fields of ripening corn and abundant stacks of hay, turned his head and saw his drove of fat cattle in the pasture, turned a little farther and his eye fell on his well filled barn and graneries.

But he did not feel his usual satisfaction in thus beholding. His brow wore a heavy frown of mingled perplexity and dissatisfaction. For that day the Spirit of God had borne home to his heart the words of Holy Writ that the minister had read. He moved uneasily as he rocked in his easy chair. How did the preacher know about his neglect of tithe-paying, he wondered. Some one must have been gossiping, he decided. And he did despise a busybody! He would give somebody a piece of his mind, if he found out certainly who it was.

Look! The cows were coming up from the pasture. Just ten of them there

were—Jersies, and fat beauties,—and the foremost one turned a reproachful look on him as she passed and he caught himself wondering if the cows too knew that their master was a robber. The chickens were out under the cherry tree and Chanticleer crowed lustily, but it sounded like "Our master dont pay tithe." Carlo, who had been sleeping under the wash bench roused up, yawned, look up enquiringly into the farmer's face, and then trotted away.

"Even the dog wont stay on the porch with me," was his thought; and when from far across the farm came the sound of distant laughter at the home of his nearest neighbor, he thought at once that they had been talking about him and had laughed at his hapless plight.

The old man groaned aloud, and dropping on his knees he said, "Father forgive for my past neglect and hardness of heart, I am anxious to cease being a robber. I will give the Lord His own."

A great peace filled his soul. The cows in the barn lot looked toward the house, for it was near feeding time. The old man smiled thru his happy tears for the cows seemed to know all about it. The rooster stood on the goods box under the cherry tree now, and when he crowed he plainly said "Our master pays his tithe." The dog ran up the porch steps and looked up at the master again, and when a kindly word was spoken the dog wagged his tail and resumed his place on the porch floor. "Isn't ashamed of me now," was the happy man's mental comment. More laughter came flitting on the summer breeze but now he felt like laughing too. A victory had been gained. The Spirit had worked. The man had hearkened to the still small voice.

Reader, this is no sketch of fancy. True, the name is a fictitious one, but otherwise it is history. Our God will have a faithful people. He will show them their duty. He will speak by his Spirit. They will respond, and as the blessing of God moves the heart, even the dumb brutes and inanimate nature wears a smiling aspect. Have you been a robber? Do you feel uncomfortable as the duty of returning to God his own is presented? It is your privilege to have the more pleasant experience.

Will you have it?

T. H. J.

Tuberculosis.

THE name Tuberculosis is derived from the little germ, *Tubercle Bacillus*, which gets into our systems and seeks to destroy the tissue of our body. When it attacks the lungs and destroys them, we call it consumption. It is not a new disease, for we read about it in Greek and Roman history.

If every person who has consumption would destroy all his spit and would take other means to prevent others from catching, it would not be long before it would become a rare disease. The greatest enemies of the disease are SUNSHINE and FRESH AIR. These little germs cannot live long outside of the body if SUNSHINE and FRESH AIR can get at them, but they can live in dark rooms where the windows are kept closed and sunshine cannot get in.

You will not wonder why you should know about Consumption when you learn that 200,000 persons died of this disease in the United States last year; that is, it kills one-seventh of all the people who die. You must remember it is a CONTAGIOUS disease. It is not inherited, but one person gets it from another. Those who have it must not let others get it from them, and those who are well must do all they can to prevent getting it.

Here are several rules which all who read should follow, and see that others do likewise:

1. Do not spit on slate, sidewalk, floor or playground.
2. Do not let others do so.
3. If you have a cough, and must spit, use a paper napkin or a piece of newspaper, and put it in the stove.
4. Get plenty of fresh air; keep your windows open at night, no matter what the weather may be. Learn to love fresh air and breathe deeply.
5. Do not stay near any one who has a cough.
6. Always hold a handkerchief over your mouth and nose when you cough or sneeze.
7. Always breathe through your nose. If it is stopped up and you have to open your mouth to breathe, go to a doctor or dispensary. You cannot be well unless you breathe through your nose.
8. Do not kiss any one on the mouth, or allow any one to kiss you there.

9. Do not put pencils, money, pins or other foreign articles into your mouth.

10. Do not trade apple cores, candy, chewing gum, half eaten food, whistles, bean blowers or anything that is put into the mouth.

11. Peel or wash fruit before eating it.

12. Keep your face and finger nails clean. Wash your hands with soap and water before each meal.

13. Be careful and cleanly of your person, both in the home and in the school and at all times.

14. Clean your teeth with tooth brush and water after each meal, if possible; in any case, clean them in the morning and at night.

15. Always use your own drinking cup.

16. Do not moisten your fingers by putting them in your mouth when turning the leaves of a book.

17. Do not pick your nose or wipe your nose with your hand or sleeve.

18. Never eat too much.

19. Drink plenty of milk, but very little tea or coffee.

20. Do not lie on the bed with a sick person.

21. And the last as well as first—DO NOT SPIT.—*From Nashville Board of Health Bulletin to school children.*

**Try This This Week**

Let no day pass without personal communion with God. Begin the day by taking counsel from the word of God, if but one verse while you are dressing. Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have in your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Savior before others, and modestly urging all to accept His service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how his coming will find us, as it must thousands.—*Our Hope.*

**Romans 12:5.**

It is true that to reach our highest development in Christ, we must become as little children. "We must begin with the children." We know that the child is a plant, an animal, that needs pure and fresh food, including air, full activity and beauty of sound, scene, and association. This makes the "Young People's Association" necessary. It is the aim of our association to send aid to our rural fields, we are contemplating sending a barrel to some Southern district where we might place our little token of brotherly remembrance, if only some needy field would write; we would forward the barrel right away. It is wonderful how our young people of Church No. 2 are slowly yet firmly taking hold for the uplifting and development of the work and utilizing their spare moments to help this Advent movement, which is really, "The beginning of the end."

HOWARD WALKER.

**Grand Cayman
B. W. I.**

Two day's ago I received a sample copy of "THE GOSPEL HERALD". I am glad to have it and learn of the good that is being done for the building up of the third angel's message. May the continued blessing of God rest upon the paper and people, using both to his glory.

We are only a few over here. We are praying for some one to come over and help us. At this time I am unable to get out because of my right foot. Something has gone wrong with the ankle.

I am sending twenty-five cents in this letter for a year's subscription to the GOSPEL HERALD.

It fills my heart with joy as I read the sweet pieces telling about the work and the good that is being done for fallen humanity. May this good work go steadily on until the blessed Master comes.

PERCY ALLEY.


SOUTHEASTERN UNION MISSION


News and Notes.

THE past season has been very profitable for the laborers in the Southeastern Union Mission. Unusual success has attended the tent efforts held.

Elder Sydney Scott and his corps of helpers entered New Bern, N. C. with a tent early in June. A lively interest was developed from the first night, and seemed to gather additional enthusiasm with each night's service. Considerable opposition was developed and the pastors of the city joined in a concerted effort to hinder the work. Printed circulars, tracts, special sermons, threats, and intimidations of various kinds were used to break the influence of the meetings; but all to no avail. The four month's effort resulted in a basket collection of nearly \$200. Over seventy are keeping the Sabbath, the Sabbath-school numbers one hundred, there are ten classes, and forty quarterlies are in use. Over \$250 has been pledged for a church building.

In Jacksonville, Fla., the tent effort under the direction of Elder J. W. Manns was also a success. More than twenty persons took a stand for the truth. The helpers here were greatly blessed in the distribution of our literature. Our mission school of teachers engaged in this particular work. The camp-meeting for the believers in this state was held in Sanford.

Elder C. G. Manns and his helpers in Georgia began tent work early in the season at Cordele; then they moved to Albany. Fifteen new Sabbath-keepers were gathered in. Others embraced the truth at Macon where the camp-meeting was held.

In the Cumberland conference Elder W. H. Manor pitched his tent early in the season at Athens. He later removed to Morristown. A few new Sabbath keepers were harvested for the garner of the Lord as a result of the faithful work done at these places.

In South Carolina, Elder Strachan and his helpers pitched first at Columbia. This was the fourth tent effort in that city. Very little was accomplished. The tent was soon moved to Winnsboro where an interest was developed from the first. After preaching for nearly a

month about forty began keeping Sabbath. And at a time when the Sabbath truth was being presented the tent was being pulled down and shipped to Columbia for the camp-meeting. During the absence of the workers from Winnsboro considerable prejudice was worked up by the preachers of Winnsboro. A great pulpit orator came and preached a strong sermon against "Adventism." This unsettled some of the new believers. But the Columbia camp was soon over and the tent was returned to Winnsboro. It was then advertised far and wide that the Adventists had returned and would review the sermon of Rev. Lewis, the great orator. At the time appointed the weather was rainy, but a large crowd came out, and a great victory was gained for the Sabbath truth. The people voted Adventists to be correct in their views, and that the arguments presented by Dr. Lewis were without scriptural authority. Not all, but many of those who gave up the Sabbath began immediately to obey it again. A lot near the centre of the city has been purchased at a cost of \$150, and a little chapel will soon be erected upon this.

Among the churches in the Union nearly a dozen with other believers have been added from time to time. The workers are of good courage, and the battle continues.

M. C. STRACHAN,
Field Sec.



Please Take Notice.

WE trust that those who made pledges for the Rock City Sanitarium Fund, both at the camp meeting and at the Huntsville institute, will keep the matter in mind and do their best to pay the same as soon as possible. Over half of the amount subscribed at the institute still remains unpaid. Will those who are concerned with this matter please take notice and act accordingly?

On the strength of these pledges we have already gone ahead and purchased some very much needed furnishings and equipment, and we sincerely hope our friends will not disappoint us.

D. F. BLAKE.

A Modern Prayer

O Lord, I come to thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my feet are sore
With so much walking. In my chair
instead
I'll sit at ease and humbly bow my head.
I've labored in thy vineyard, thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree,
An old time supper it is going to be.
I've dressed two dolls, too, for our annual fair,
And made a cake, which we must raffle there.
Now with thy boundless wisdom all sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
But thou, O Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our programme advertise,
Because I've chased these merchants till they hid
Whene'er they saw me coming—yes, they did!
Increase the contributions to our fair,
And bless the people who assemble there.
Bless thou the grab-bag and the gypsy tent,
The flour table and the cake that's sent.
May our whist club be to thy service blest,
Our dancing party gayer than the rest.
And when thou hast bestowed these blessings, then,
We pray that thou wilt bless our souls,
Amen.

Anonymous.


SOUTHERN UNION MISSION

**State Agent's Report for five weeks ending Sept. 2, 1911,
for colored canvassers in Alabama.**

Agent	Place	Book	Hours	Orders	Value	Helps	Total	Del.
Wright Battle, Union Springs		B. F.	202	74	\$114.00	\$3.50	\$117.50	
Geo. W. Brown, Brierfield		B. F.	129	84	100.00	29.25	129.25	\$2.50
Robert Cook, Childersburg		B. F.	124	88	130.35	2.70	133.05	
Isadore Evans, Three Notch		B. F.	204	83	124.00	24.50	148.50	6.85
Chas. Griffith, Union Springs		B. F.	152	120	181.00	18.00	199.00	
S. S. Guilford, Letohatchee		B. F.	127	92	127.50	21.00	148.50	5.00
M. L. Ivory, Alberta		B. F.	236	107	160.50	42.85	203.35	36.95
Maude Ivory, B'gham.		B. F.	2	2	3.00		3.00	1.5
E. N. Lewis, Union Springs		B. F.	43	31	33.50	5.00	38.50	
I. V. Peevy, Benton		B. F.	206	49	73.50	8.50	82.00	43.5
Jessie Whatley, B'gham		B. F.	20	10	10.50		10.50	2.00
Alex. Osterman, B'gham		B. F.		18	27.00		27.00	27.00
Total			1445	758	1084.85	155.30	1240.15	125.30

BROTHER Lewis who has been sick for the last six weeks with malarial fever is at work again. I am glad to be able to report this item.

Brother Robert Cook has laid his wife to rest. We have not learned the cause or other details. While we sympathize with Brother Cook in his great loss, yet we rejoice that she passed away with her hopes in Christ and in the first resurrection.

R. I. KEATE, *State Agent.*

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The Colored Work.

GOOD words are coming from the colored workers in all parts of the Southern Union Mission. Over forty have accepted the truth in Louisville, Ky., about thirty in Dothan, Ala., and nearly thirty in Meridian, Miss., during the summer. Encouraging reports also come from other sources. On my way to Jackson, I had the privilege of spending a little time at the colored campmeeting at Meridian, Miss. This is the most successful campmeeting ever held for the colored people in the Southern Union Mission. The attendance of our own people was good, and there was also a splendid outside attendance, and a number of persons took a firm stand for the truth during the meeting. Elders Chatman and King have conducted a fruitful tent meeting in Meridian during the summer. In addition to these, Elders Lawrence and Jordan, Dr. Isbell-Blake, and the Mission Sabbath-school secretary, Julia Lowe, together with Professor Rogers, Elder Bollman, and the writer, were in attendance as laborers at the campmeeting. The colored laborers have done faithful work, and the spirit of courage and unity prevails throughout the mission.

Truly this is the time to press the work among the colored people. Calls for labor are coming from interested persons in many places.

C. F. MCVAGH.

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New Orleans, La.

THE message is making its way into the homes and hearts of the people of New Orleans notwithstanding the strong opposition from the enemy of truth.

We are conducting a series of meetings in a small cottage where we can open two rooms into one.

The incessant rains have hindered much as the streets of New Orleans are overflowed in many places after a rain.

Out of the few who have been attending, some are much interested and are deciding with us.

T. B. BUCKNER.

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Birmingham, Ala.

SINCE my return from Decatur we have received three adults into the church; two men and one woman. One of the former, an insurance company agent, lost his work a few days after he kept his first Sabbath, but the Lord was with him: he is in work again and is doing all

he can in bringing his mother, father, wife, and children to a knowledge of the truth.

On Sabbath August 19, the whole church reconsecrated themselves to God. Elder F. R. Rogers was present and spoke highly of the spiritual condition of the church.

Last Sabbath Sept. 2, two strong men covenanted to keep all the commandments of God and solicited the prayers of God's people.

For the past four weeks we have been holding Sabbath meeting in the tent. Our campaign is nearing its close. After we have taken down the tent, I plan to visit Decatur, Sylacauga, and Gadsden and hold quarterly meeting there, returning to Birmingham early in October. Remember the work in North Alabama in your prayers.

J. G. DASENT.

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Louisville Ky.

I AM glad to report our work and the blessings of the good Master to us. The tent meetings began June 28 by Elders J. H. Lawrence and S. A. Jordan. They were well attended each night, and at the close of the meeting forty-four precious souls promised to keep the commandments of God. I hope each reader of the Gospel Herald will pray that all of these will be faithful until the Master comes.

DELIA WILSON.

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Milton, La.

I DESIRE to speak to my many brethren and sisters through the paper. The work is onward and upward here. By hard labor and the help of the Lord we have won the oldest Baptist minister of this section and one of the greatest opposers of this truth. The Lord has blessed him and he is now rejoicing in the truth. His name is W. M. Chase. He has a place of over one hundred acres of land.

I am looking to see two more elders step out at any time, if they have not already. They live a long way from me, so I do not get to see them often. One of them has a fine place.

Brothers and sisters, pray for the work here.

J. F. WEATHINGTON

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Birmingham Ala.,

ARRIVED in Birmingham from Nashville Thursday morning, Aug., 31. I was pleased to find a thriving city with broad clean streets. We have here a large city with a colored population of between fifty and sixty thousand.

Sabbath, Sept., 2 was a good day for the church. Elder Dasent gave an instructive talk on the subject of "Baptism and the New Birth," after which opportunity was given for all to express their gratitude for blessings received during the past week. It was indeed inspiring to listen to the heartfelt testimonies. One good old brother said that since he had accepted this message that he had grown twenty-five pounds. Before, he said, he was a little old tobacco chewer and a whisky-drinker, but now he is the second strongest man in Birmingham. and when people speak to him about turning back he says he has gone too far to turn back. One sister says that the church has never been in as good a condition spiritually as it is now. One young man who has been attending the tent meetings was with us and testified of his intention to unite with the church. He is a talented man of wide influence and considerable means. Nearly every one present spoke, and all felt that it was good to be there.

J. M. RAGLAND.

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Oakwood Notes.

THE first term of the year opened September 25 with many new faces as well as a goodly number of our last year students. Several of our last year students are yet out in the canvassing field, and will return as soon as their fall deliveries are made.

All things considered, we regard our fall opening as unusually auspicious. A spirit of good cheer and determination is plainly manifest. As teachers and students, we are praying for the blessing of heaven to rest upon our school that there may be a deep and living experience come to all.

Our rooms are rapidly filling and we confidently expect to see a good and lasting work. I wish all my dear brethren could come with me just a little while and see the possibilities lying open before us both in the opportunities offered in the school, and in the great ripening field

for which, with almost feverish haste we are struggling to prepare workers.

Men and means, men and means is the ever growing demand. But O brethren! we are not casting our efforts away, nor beating the air. Each man sent out means more support, but it also means more souls.

Weako Kiya is making a visit to some points in Alabama, but will be back in Oakwood for the winter term.

Professor Boyd on his return from his Northern trip, visited at the home of his father at Muncie, Ind.

One very commendable thing is the way our old students who are out in the field bring new recruits to the school. Brother Alexander Osterman has just got in from his summer's work at Decatur, Ala., and with him come three new students. These are young people who have become interested in the truth during the meetings held at Decatur this summer. If nothing happens to prevent, Brother Osterman will finish the ministerial course this year. There is still room in the school, and the needs of the great field cry loudly for workers.

It is the purpose of the school to give a very thorough course in Bible. Young ministers and Bible workers cannot afford to deprive themselves of the benefits here offered.

Three of our industrial classes are now in successful operation, viz.,— Carpentry, Dressmaking, and Cooking. The broom making class will be organized a little later.

Brother Frank Hall, one of our nurses from Jamaica, has recently connected with evangelical work in Ohio. We hope to see him later, back at Oakwood to finish his nurse's course.

The Oakwood Sanitarium is prepared to successfully treat all ordinary diseases. Our brethren throughout the field can be a real benefit to the work here by being careful to direct people who need the benefits of the sanitarium, to this institution. Not so long ago, there was no such opportunity that could be offered. Now our brethren can truthfully say to the sick "We have an institution where you can get help, and where you can not only get well, but learn how to keep well." The physicians in charge will gladly give all needed information. Address Oakwood Sanitarium, Huntsville, Ala.

It is also planned to open up our car-

pet and rug weaving department in the near future.

Sunday Oct. 1, a number of Oakwood's ministerial band went north about twenty miles into the neighbourhood of Brother Byrd Terry, and held services for the people. Our boys sang some of their songs and brethren Johnson and Strother preached for them. The people expressed themselves as being well pleased with the meeting.

The following countries and states are now represented at Oakwood by one or more students:—

Alabama, Arizona, Florida, Georgia, Indiana, Jamaica, Kentucky, Kansas, Louisiana, Mississippi, New York, North Carolina, Oklahoma, Panama, St. Thomas, South Carolina, Texas, Tennessee, Virginia, Washington, D. C.

T. H. J.

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Decatur, Ala.

OUR tent season began the latter part of May and continued for nearly seven weeks. Brother Dasent and I together with the company of Bible workers, did our best in bringing before the people this most important message that is to warn the world before the return of the Saviour.

We had a good attendance nearly every night by the better class of people. They manifested quite an interest in the meetings. At the close of the tent meetings a goodly number promised to obey the commandments of God. Our tent was taken down and shipped to Birmingham and I received instruction to remain and keep up the interest. I visited many homes and found many who were glad to hear the truth. I was offered a house to hold meetings in the east part of the town, and some have already begun to acknowledge that the message is a true one. As a result of my labor, five young persons have stepped out to obey the truth and have already planned to go to Oakwood where they may receive a training to carry the message to others. I visited a family with whom I had been holding a few readings, and was glad to hear that they had begun to keep the Sabbath. Despite opposition, the truth is being received by many. The members of our company are of good courage. Remember this work in your prayers.

ALEXANDER OSTERMAN.

The Gospel Herald

PUBLISHED MONTHLY BY THE
North American Negro Department
Huntsville, Ala.

*The Oakwood Manual Training School,
Printers, Huntsville, Ala.*

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*Entered as second class matter at the post office
at Huntsville, Ala.*

Price Per Year, 25 Cents.

*Address all communications to and for the
Gospel Herald to 536 Fifth Ave., S. Nashville,
Tenn. Also make all post office orders to the
same address.*

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Items

IN a letter just received from Elder Thomas Murphy, who has been assisting in a tent effort in Mobile, Ala., he says:— We truly did all we could in publishing the third angel's message in that place. The Lord blessed us with six Sabbath keepers and many others are interested. We left brother S. D. Miller to carry on the work. We believe he will succeed; as the people of Mobile have confidence in him as a Christian. We feel much encouraged over the prospects for the work there. Let us all pray that Brother Miller will have success and that a good strong church may yet be gathered together in Mobile.

We have just received a list of subscriptions from a sister in Vermont. If all of our friends would show the same interest, our little paper would soon find its way into many new homes.

One subscriber writes:— "I do not wish to miss one number of that good little paper. I never lay it down until I read every word in it. May God bless the GOSPEL HERALD and its faithful workers."

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Danville, Va.

Our work at this point shows a decided increase in interest. One more is listed among our Sabbath keepers, and several others are in the valley of decision. We are encouraged to believe that they will balance on the side of

truth. Let us pray that this may be so.

Our day school has not been largely attended, but the progress made is very encouraging. The spiritual interest is good. We have maintained a Bible class every morning, and many have gained a deeper knowledge of the message.

Our treatment rooms have proved a blessing to the workers, and some patients outside have been cared for.

The advent of a few white workers in our city is a hopeful omen of good things in the future and a source of encouragement to the colored work. One young white man has begun keeping the Sabbath.

Dr. A. M. Neff was with the colored church the second Sabbath, and we enjoyed his words of comfort and good cheer. Several of our readers attended the service and were deeply impressed— among them three teachers in the public schools. We regret that our brother's visit was so short, but trust that the Lord will lead him this way again soon.

The writer recently closed a two weeks' meeting at Lucktown, a division of Danville. The place is greatly stirred; one has taken her stand and many others are interested. When we visited the place last Sunday we held a reading at the home of a Baptist deacon. He invited two young preachers; and fifteen or twenty others gathered. We studied with them and answered their questions for nearly two hours; and when one of the women present found that the preachers' arguments were fruitless, she began jumping and screaming, declaring herself a Baptist, and drew a few away after her, but many remained and a few appeared to have been helped. We ask the prayers of the readers.

We have distributed many periodicals and tracts, and there is a growing interest to know what is truth. How blessed that those who seek shall find!

We regret that failing health prevents a more active campaign; but a weary body has begun to clamor for rest. However, we add in closing that our interest centers with the organized work, we love the brethren and the precious message that makes us one; its triumphs give joy, its wounds cause grief. May God give loyalty to its teachings, faithfulness in its delivery, and a part in its triumphant closing.

F. G. WARNICK.

In Columbia Union Visitor

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Decatur Mission School

OUR mission school was opened Sept., 4, with an attendance of twenty-five.

As sister Washington was called away to assist in the tent work, sister Julia Lockett was appointed as teacher; since she was a teacher of experience, everybody was glad to send their children to her school. Some are coming from a distance of a mile and a half.

Her present enrollment is over forty, and more are being added every week. The children express their love for their teacher. They say "because she teaches us the Bible and good songs."

Pray that from our mission school many may receive the knowledge of the truth and be winners of souls.

ALEXANDER OSTERMAN.

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By All Odds

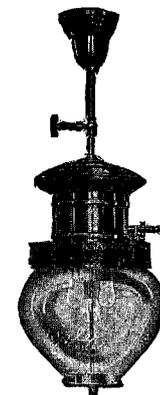
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♦ ♦

"I shall see him face to face and tell the story, Saved by grace." Don't wait until you see him face to face to tell the story. They know all about it over there. Tell it to the folks here and now who don't know anything about it.

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ALL mail for the North American Negro Department, Gospel Herald, and A. J. Haysmer, should be addressed to 536 Fifth Ave. S., Nashville, Tennessee instead of 61 Lindsley Ave.

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Not how much but how well.