

# THE GOSPEL HERALD

Volume VIII

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Number 10

## Talk Happiness

Grumble?—No; what's the good?  
If it availed, I would;  
But it does not a bit—  
Not it.

Laugh?—Yes; why not?  
'Tis better than crying, a lot:  
We were made to be glad,  
Not sad.

Sing?—Why yes, to be sure;  
We shall better endure  
If the heart's full of song  
All along.

Love?—Yes! unceasingly.  
Friend's burdens bearing,  
Their sorrow sharing,  
Their gladness making;  
For pattern taking  
The One above  
Who is love.

—John Summerset

## Some Things that Make For Cheerful Living

CHARLES Lamb has said "That man who has learned to take things as they come, and let go as they depart, has mastered one of the arts of cheerful, contented living."

Man is a free moral agent; and as such has been endowed with the power to choose—power to choose to be happy, or not to be happy; power to choose to feel bad, or not to feel bad.

Suffering and "feeling bad" are two different things; so a man may have pain and suffer, and yet not feel bad.

"A merry heart doeth good like a medicine." A cheerful, happy, and hopeful disposition is not only an antidote, but a disinfectant and germicide as well. Many germs which baffle the skill of medical science have been known to succumb when baked in the oven of hope,—active, cheerful, stubborn, hope.

Don't ever be alarmed at what doctors may say. Doctors are to be taken at their true worth,—men of some experience and some knowledge; not men of all experience and all knowledge. Only the

great and all wise Being who out of nothing brought all things into existence, knows it all.

Even tho your doctor is right when he pronounces your case hopeless, don't be alarmed. Cheerful Living teaches that tho you are to go "the way of all the earth," you are not to die mind first. You are not to count yourself dead before you are really dead. The chances are you might be spared to write your doctor's epitaph,—who knows? "Bless you sir! the mind can lift the body out of its boots any day." C. C. ROBERTS.

## Stirring Times at Orangeburg, S. C.

ORANGEBURG was in an uproar, and is still. Monday, Sept. 16, we were called to the mayor's court to give reason for preaching that Saturday is Sunday and teaching the people to work on the Christian Sabbath.

We went with our Bibles in our hands. The mayor had said two days before that we must take down our tents and leave town, or come to court the next Monday. We closed our meetings for two nights. We felt that it was the Lord's will for us to secure a lawyer, since we knew nothing of how to proceed, or of their law.

The lawyer said in part:—"The city cannot prevent these people from holding their meetings so long as they break no law. Religious liberty is accorded to all in this country. These ministers who are fighting against these tent meetings had better go and inform themselves." The lawyer said many other good things about our people.

The court room was full of people waiting to hear the command from the mayor, "Take down your tents and leave." But instead the mayor said, "Keep up your tent. Go right ahead."

So dear brethren, we are having good meetings right on. We are not ready to shake this dust yet. Acts 5:41.

Ten were baptized. C. G. Manns.

## Baltimore, Md.

LIKE the man of Macedonia, we are praying for help. Baltimore has over 90,000 colored people, the most of whom are thrifty, intelligent, and God-fearing.

It is impossible to get the people of Baltimore to respect you, unless you are living respectably; and to this end we feel that God desires us to retain this hall, surrounded by most of the churches of the race. While it is true that great demands are being made for foreign missions, we know that the \$1000 needed to secure this building would be a most wise and profitable investment to the truth of God. Though the time is short, Christ, has left a message that we be found "doing" something for him. Elder Baer and others who know the conditions here are confident that it would be wise to secure this hall. Help us in this effort as we have helped others. Those who come to Baltimore should not miss the Sabbath school opening the first Sabbath in October. DARIUS M. JOHNS.

## Louisville, Ky.

WE praise our heavenly Father because of the interest in the message as manifested here.

Surely the time has fully come to hurry the message to the colored people of the large cities, and especially Louisville.

Our tent was pitched Aug 13. Our average attendance during the week is near 150, and Sunday nights, about 200.

The Sabbath question was presented by Elder Lawrence to a large audience.

Some have already begun to keep the Sabbath and are waiting the call out of Babylon. We hope yet to see many rejoicing in the truth. I also desire to see from Oakwood many consecrated workers to enter the harvest field, and among them to see my little daughter MaryBelle, who is now at Oakwood. May God's richest blessings rest upon students and instructors. WM. WINSTON.

## OUR BIBLE STUDY

## Sin

*Central Scripture, Gen. 3.*

1. Define sin. 1 Jno 2:4.
2. Satan is the author of sin. Jno. 8:44.
3. Define righteousness. Ps. 119:172.
4. God is the author of righteousness.
5. The authors of these two rival systems are at enmity. The conflict is based on the essential differences in the principles involved.
5. Man is a sinner, simply because he agreed with, believed, and obeyed the author of sin, rather than to agree with, believe, and obey the Author of righteousness.
7. The original sin of our first parents embraced every sin, in that it had in it disobedience. Note the following direct items,—
  - (a) Unbelief. Eph. 5:6, Col. 3:6.
  - (b) Self exaltation. Gen 3:5.
  - (c) Disobedience. Gen 3:6.
  - (d) Self justification. Gen 3:12.
  - (e) Unthankfulness. Rom. 1:19.
  - (f) Theft.
  - (g) Murder.
  - (h) Idolatry.

## The Remedy for Sin

*Central Scripture Gen. 3:15.*

1. THE first recorded promise of a remedy is found in Gen. 3:15.
  2. The cure is to come as the sin came,—thru the woman, or her seed. 1 Cor. 15:21.
  3. Observe that only thru Christ can the promise come to any one. Gal. 3:29.
  4. Since there is enmity between the two governments, it is not strange that Satan began at once to make war against the servants of God.
  5. Neither is it strange that he continues that warfare. Rev. 12:17.
- He would hide from man the knowledge that will make him wise unto salvation.

## Orangeburg, S. C.

**S**OUTH CAROLINA'S annual camp meeting was held in Orangeburg S. C., Aug. 29, Sep. 8, 2912.

There were members present from Aiken, Batesburg, Leasville, Spartanburg, Wainsboro, Ridgeway, Columbia, besides the new Sabbath keepers of Orangeburg. The Holy Spirit was with us, and all were glad that they sacrificed to come to the camp meeting. New resolutions were formed by each member to do more for the Lord and to live closer to him.

Ten were baptized on Sunday Sept. 8.

Dr. Page, pastor of the M. E. church, preached on the subject of "The Christian Sabbath," Sunday at 11 A. M. The closing discourse of the camp meeting Sunday night was a review of Dr. Page's discourse by Elder J. W. Manns.

Orangeburg is very greatly stirred.

B. W. ABNEY.

## Birmingham, Ala.

After seeing the encouraging reports from others I feel like saying a few words too.

The Lord has blessed me in my work, I have not delivered as many books as others and did not deliver as many as I had orders for. I have taken about \$400 worth of orders and have delivered \$73.00 worth of Foot Lights.

The people like the books. Some that I have seen since they have read their books, say they wouldn't take anything for them. The children are especially delighted with the books. The Lord is so good.

I have told some of the people in Bessmer about the truth, and will take the Bible worker to read with three or more families as I go to and from my work.

We have been selling magazines Saturday nights. A Baptist preacher invited me to his church with my paper. He said he would tell his members about them. I received much encouragement from the people there.

VIRGINIA McPHALL.

## Is it You?

**ONCE** there was a man named Brother Blank who had many temptations and trials, but who carefully refrained from telling any one about them. The devil whispered some things to him about Brother Jones but he didn't tell Brother Smith a word of it, and when Brother Smith spoke of some bad things Brother Jones had done, Brother Blank didn't say "That's just what I suspected all the time." He merely maintained a discreet silence, for he had learned that things a man doesn't say are not so easily repeated as the things he says.

When the minister came to visit the church, he didn't tell the preacher about the faults of the brethren, so that the right kind of sermons could be preached. He just waited for the meat in due season and when it came applied it all to himself.

He didn't work until sundown on Friday night and then shave, bathe, and black his shoes after the Sabbath had begun. He didn't lie abed late on Sabbath morning and then hurry around and get cross because the children were slow about getting ready. He didn't come in to Sabbath school late, thus causing confusion and disorder.

He didn't give pennies to the Sabbath

collection and then spend dollars for his own gratification. He didn't talk about the backslidden condition of the church Monday and cheat one of the neighbors in a horse trade Tuesday.

He didn't get cross when his wife asked him for money to buy a new dress and didn't say "What did you do with the money I gave you last week." He simply considered that the money was hers and was glad he had a wife who knew how to spend money judiciously.

He didn't grumble when it rained a long time, but thanked God for the crops that the rain would insure.

He didn't complain in time of drought. He hurried to cut, cure, and save the hay while the sun shone. When his neighbors' stock broke into his field, he didn't fly into a rage and sue for damage.

He fixed the fence.

When the minister preached on tithing, he didn't shout "amen," so very loudly, but on an income of \$56.00 per month, he paid \$5.60 tithe.

He didn't throw bricks at the dog, kick the cat, storm at the children, insult the neighbors.

He didn't go thru life without being tempted to do all these things, but the secret of it all was that he didn't live in his own strength. He didn't dare to trust himself nor put confidence in the flesh.

There were many other things that Brother Blank didn't do, which if I should write, the columns of the GOSPEL HERALD could not contain the things that should be written.—T. H. J.

## Louisville, Ky.

**T**HE Master is bestowing upon us many blessings in our work, and we are praying daily for more. In July six persons were baptized. On the thirtieth of August our tent was pitched in the western part of the city. The attendance has been good each night. The Sabbath has been presented. Some have promised to keep all the commandments of God. Others are undecided.

DELIA WILSON.

The mission schools will soon be opening. Those teachers who desire clothing sent them, and our friends who have clothing to send, should correspond with Eldder A. J. Haysmer, Box 414, Huntsville, Ala.

### Talks to My Students

#### *The Touch of God*

**S**AUL also went home to Gibeah; and there went with him a band of men whose hearts God had touched." 1 Sam. 10:26.

Were I wishing for you the highest possible blessing, with the assurance that it should be granted, I could not do better than to ask for you the experience of this band of men.

It means the cleansing from the old defilement, the imparting of power for a new life, the placing of new hopes, ideals, aspirations.

Behold the wonder of it all! A God of purity is willing to touch humanity, — humanity all covered with sin in its withering, blinding, defiling hideousness. This does not bring defilement to God, but does bring cleansing and purifying to man.

Does not, did I say? Rather let it be said that he was willing to endure the cross, shame, defilement, that I might be clean. "The chastisement of our peace was upon him and with his stripes we are healed." "He was made to be sin for us . . . that we might be made the righteousness of God in him."

So we see that it did cost heaven much to touch humanity. By that contact he became the leper, that every leper might become a new creature. He was inoculated with the dread disease sin, that every sin-sick sinner might become sinless. He tasted death for every man, that every man might taste the delights of everlasting life. He felt the virtue go out of him, that every afflicted soul might feel the thrill of new life; He felt the touch of death, that he might triumph over death and hell, get the keys of the grave, and open the prison doors to those who are bound.

O my blessed Savior! Tho I was defilement itself, and tho he is purity itself, he hesitated not to touch me. To my "If thou wilt," came his "I will." To my abject poverty, he added his infinite riches; to my loathsome rottenness was united his glorious health.

We are to be touched by the finger of God, not that we may be blessed alone, but that we may become the communicating means for touching and blessing others. It is only as our own unclean lips are touched by the coal from the altar of divine love, that we shall be able to move others to desire him.

The touch when once established must never be broken. Tho Saul was changed into another man, he later in life sought David's life, and perished on the hills of Gilboa, without God and without hope. He ran well for a time, but it is not sufficient to begin. It is he that continues steadfast to the end, who will receive the overcomer's reward. May the constant, consuming, cleansing touch of God be your daily experience.—T.H.J.

#### Columbus, Ohio.

**O**Her way home Saturday night, Aug. 3, Sister Ford, one of our faithful and courageous members of the Beacon Light Mission of S. D. A., was met by a robber about twenty yards away from her home, and was robbed of her pocket book and all contents—a little tithes, her keys, money for periodicals, important papers, etc.

He drew a gun in the face of the woman and demanded the contents of her pocketbook. In order to save her life, she immediately gave it to him and away he scampered. She called to her husband; he quickly ran out, but was too late to overtake the villain.

The officers were called and in a few minutes they were on the spot. They gathered all possible information and the detectives were sent out.

The enemy is trying to scare us, but we will still pass our papers along. Our sister is still of good courage.

Our Sabbath school has grown from three to ten.

The work goes slowly, but it is sure.

The members of our mission are all faithful tithe payers.

Some Sundays ago, I had the privilege of visiting the penitentiary with my people who sang for the prisoners some of the beautiful songs of Zion. Here I spoke to over one thousand prisoners.

Since the arrival of my little daughter from Jamaica, I am very much encouraged. During the camp meeting, I spent spare moments between the sessions in soliciting subscriptions for our valuable truth filled paper, the "Gospel Herald."

This good and faithful witness is finding its way into homes of some of the best citizens of the United States.

The paper is well liked by all readers. We were very glad for the visit of Elder Haysmer at the camp meeting. He spoke earnestly of the conditions and needs of the colored work.—F.HALL.

### Virginia Campmeeting

**W**HILE the Virginia conference was held at Richmond, Aug. 22, Sep. 1, there was held at the same time, in another part of the city, a colored conference and camp meeting, in charge of Elders J.B. Mallory, and L. Muntz, with the writer assisting.

The Camp was on Baker Street near Brook Ave., where Brother Mallory is conducting tent meetings. There were about fifty of our people present from various parts of the state. No one camped on the grounds as good accommodation was obtained at low rates among the people.

Our night services were well attended by interested listeners. There were between four and five hundred Sunday nights, and about half of that number attended other evenings.

We held four meetings every day, and four conference meetings during the time.

Able and instructive help was rendered by the following brethren:— W. J. Stone, R. D. Hottle, Dr. Neff, J. H. Tindall, J. E. Shultz, J. L. McElhany, F. M. Wilcox, H. R. Salisbury and B. G. Wilkinson.

All the meetings were lively from beginning to end. All renewed their hope in the truth and took a firmer stand on the message for the finishing of the work, pledging to this cause their services, prayers and God's money lent them.

One hundred and forty dollars was pledged to the Conference expense fund. There was \$11.32 taken up in the Sabbath school for missions.

Several took their stand for the truth, and others asked for further instruction. Meeting will be continued for two weeks longer by Brother Mallory, three nights in the week.

Twelve were baptized by Elder Muntz the last Sunday of the meeting; six of whom united with the Richmond church.

The meetings were a gospel feast for all who attended.—W. H. GREEN.

When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, by all means keep still till you recover from your excitement, at any rate.

Things look different thru an unmaginated eye. Silence is the most massive thing conceivable, sometimes.

—Dr. Burton.

### Thru the Southeastern Union.

HAVING received an invitation from the presidents of the Georgia and S. C. conferences, to attend their camp meetings, I left Huntsville Monday night, Aug. 19. This was two days before the commencement exercises of the Oakwood School. I regretted that I could not remain for the closing program, but felt sure it would be best to go, as I could thus make a brief call at the N.C. camp meeting then in session.

I improved the few hours I had in Atlanta by calling on several of my old friends in the city. Among these were three of our erstwhile Oakwood students, Lucile Carter, Edna Bryan, and Mary Bostic. They are spending the summer vacation canvassing in the city. All will return to Oakwood at the beginning of the fall term.

Arrived on the Gastonia N. C. camp ground Wednesday, Aug. 21. As I was met and greeted by many of my brethren whom I had known and loved in days past, my heart warmed and filled with joy as I saw them still faithful, and their faces lighted up with love for the message. I arrived in time to hear them read the following resolution,—

Resolved that we aid the Oakwood school by,—

1. Encouraging suitable young people to attend the school.
2. By patronizing the industries of the school wherever practicable.
3. By praying for the teachers and students.

Of course I was in favor of this, and so spoke briefly to the resolution.

I left Gastonia Thursday morning for Savannah, Ga. The ticket agent assured me I could make close connection at Charlotte and go directly thru to my destination, but on arrival at Charlotte I found that the Savannah train had gone. So much for trusting a man who should have known, instead of looking up the schedule myself. Many people make the same mistake in spiritual things—they trust their ticket agents (the preachers) instead of looking up the route in the time tables (the Bible).

However, since no good comes from repining, I swallowed my disappointment, took the local for Columbia, S. C., and spent the hours of waiting in very pleasant visiting with some of the brethren there.

Starting from Columbia at midnight,

we pulled into the Savannah depot just as day was breaking. Had no trouble in finding the camp, located at Montgomery and 33d streets.

Brethren J. W. Manns and R. E. Williams have held a very successful effort here. More than one hundred persons have begun to be commandment keepers. On the last Sunday of the campmeeting, Elder Manns baptized sixty persons.

Both the white and colored churches of the city are in a prosperous condition. I had the privilege on Sabbath Aug. 24., of preaching once for each church, and once in a mission meeting being conducted by Brother Hayes who lives in the city. His is a very practical line of effort. While he lives in the city and is in business there, his chief business is the salvation of souls.

The secret of spiritual growth is in labor for others.

The Orangeburg S.C. meeting was not so well attended by our own people of the state as its excellence deserved. However, the citizens of the town appreciated the meeting much.

I could only stay the first part of the meeting.

Brother Carter was present in the interests of the canvassing work. Elder J. W. Manns of Georgia was present and helped in the meetings much. Elder W. H. Branson, president of the conference, was at the last part of the meeting.

Here I met once more, four of our old students,—Brother and sister W. E. Strother, B. W. Abney, and E. N. Lewis.

I met some who are planning to come to Oakwood soon. I reached home the morning of Sep. 3, tired and sleepy, but in good health and thankful for the care, protection, and guidance of Our Father.

—T. H. J.

### Items From My Personal Experience

*Continued From July Herald*

Brother Palmer and I daily thanked the Lord for such a good job here in Jacksonville with the privilege of keeping the Sabbath. However the Lord tested our sincerity again and again, but praise the Lord, we have not denied him as yet; and we hope we never shall. By the grace of God we hope to show to many in this place that the day has not yet arrived when a Sabbath keeping brick mason can not get work to do.

The building material on hand gave

out one day, and the new supply was delayed. All brick masons on this job were forced to be idle for a while. The superintendent of construction had a set time in which to finish the building; and the owners were anxious to see the work completed at a given date. When the building material finally arrived, we were given the emergency call;—"Ox in the mire." The boss approached us and tried to get us to see how delays would seriously embarrass the work; and he appealed to us to arrange to work for a while on Saturdays, at least until they could catch up. Brother Palmer and I answered firmly but politely,—"No sir, Boss, we can't do it; we would rather do without bread, or go back to Alabama." The boss now resorted to threats of discharge; but when he saw that threats could not make us work Saturdays, he sought to belittle us by making us see how ridiculous we appeared in the eyes of others, but we gave the boss to understand that it was lawful for others to form their personal opinions in any way that pleased them; but with us now it was not a matter of our personal opinion, desires, or likes, but that it was a matter of religious conviction which led us to take the stand we did; and if we were wrong according to the Bible standard of right and wrong, we would happily turn around and yield to his request. We expected an immediate discharge but it did not come. We continued to work on the building, putting in five days in each week and knocking off every Friday evening before sundown. Of course we tried every day to do our work perfectly. We made every trowel of mortar and every brick we set give evidence of painstaking on our part. This led the boss to select us to handle all the delicate tile and terra cotta cornice and ornamental work of the building.

The boss said nothing more to us about the Sabbath rest. All other men on the building received their wages on Saturday. We never went to the building on that day, neither did we ask that our pay be sent to us. From the very first, we went to work without an anxious care about our pay, knowing that the Lord would provide some way for us to receive our pay envelopes; and this is how he did it. Occasionally the boss would come up onto the scaffold where we were some days, and he would stand for a

long time watching us, and then before returning to the ground he would hand us our pay envelopes. We would thank him with a polite tip of our hats, resume our work again, breathing a silent prayer of thanksgiving for such an extraordinary provision. We spent six months on this job, or until practically all the brick work was done. "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Ps. 46; 19.

The devil tried to make many persons believe that Brother Palmer and I would soon be reduced to starvation point if we worked at our brick mason's trade in Jacksonville and observed at the same time the seventh day Sabbath. But our ours is a case where the devil's prophecy was not, and is not fulfilled.

Brother Palmer and I now decided to advertise ourselves as builders and contractors. We put up a large sign in front of our place of residence, and we sought for small jobs and sub contracting work, and these we had no difficulty in obtaining. Prosperity seemed to attend our every step. We secured the contract to erect many notable buildings in Jacksonville. We hired from eighteen to twenty men almost constantly; arranging with each to pay off every Friday; we owed no man during Sabbath hours; all work on our jobs rested Friday evening before sundown. All this served to spread our name and of course a knowledge of the Sabbath truth followed. For two years we continued in this way or until Jan. 1912.—J. E. ANDERSON.

## Some Modern Fables

### The Conceited Door-knob

**S**AID the door-knob to the door, please let me go, I beg, implore. I'm tired of swinging here with you, from day to day the decades thru.

I'm handled by the rich and great, for me all classes pause and wait; and when I turn you open wide, but if I'm still, you still abide.

To me it then is clearly plain, for me to travel would be gain. I'd see the world; I'd get me fame; I'd have renown, and honored name."

The door replied with patient smile, "you'd better bide with me awhile. 'Tis here you are of greatest use. Away from me you'll find abuse."

"Don't be alarmed," the knob replied,

"for me, all doors will open wide. The rich, the poor, the small, the great,—all on my motions meekly wait."

"Well, be it so," the door replied, "but when you've fallen from my side, you'll find your fancied greatness o'er, and wish to be with me once more."

The knob fell off, with rattling sound, and tumbled helpless to the ground. Nor rich, nor poor, nor high nor low, cared where the poor door-knob should go. The door-knob soon with sorrow learned that door-knobs, out of place, are spurned. His pride, and fancied greatness o'er, he wished himself back on the door.

'Tis only those who keep their place, and do their work by help of grace, who can be counted great at all. Pride always goes before a fall.—T.H.J.

### Two Views of Two Shoes

**W**HAT I kick on," said the Left Shoe, "is the way I'm kept down underfoot. There seems to be no way for me to rise in the world. I used to have 'music in my sole,' but even that is now departed, and all day long I'm trodden under foot of men.

"Once I lay, quiet and beautiful in a shoe box on the shelf of an uptown store. On all sides were other shoes of equal refinement and polish. Not a speck of dust was ever permitted to rest on me, and as for common earth,—I never supposed I should ever be brought to the place where I should be covered with mud, and my surface worn, frayed, and begrimed with hard usage.

"Alas! alas! 'Ichabod' is plainly written on me. Soon I shall be discarded. Together with other old shoes, who like myself have passed a life of undignified and strenuous existence, I shall be thrown into a cart of rubbish and unceremoniously dumped into the waste heap.

"I have had my hopes and ambitions. Occasionally my owner has given me a new coat of polish and I had fondly hoped my working days were over, but each time keen disappointment has been my lot. Again and again I have suffered the humiliation of coming home with my black, polished surface, covered with dirt.

"And now I am old and worn, my sole is well nigh departed. The occasional cleansing and polishing I used to receive comes no more. I am frequently left out on the porch at night, and lately I

noticed a new pair of shoes standing on my owners table. They never noticed me. They doubtless felt themselves above me. They are in their prime now, as I once was. They need not be so vain in their immaculate cleanness.

They too, will soon be soiled, worn, and grimy; and will know what it is to be cast aside for others of brighter appearance.

"Farewell all my bright hopes! Good by my dreams of joy and pleasure! I'm just an old shoe that has outlived its day of beauty. This world is a hard place, and the life of a shoe is a difficult and wearing one."

"Well, I'm astonished at you" said the Right Shoe. I've been with you wherever you have gone. Whatever troubles you have had, I have likewise experienced.

True, as you say, we have been underfoot, but we are so built that we can render better service there than elsewhere, and after all the real purpose of shoe existence is *service* and not primarily ornamentation, and as for the music which you spoke of as once being in your sole, I once heard our owner say that when he wanted music he would buy a violin, but it is service he desires in his shoes.

As for me, I am glad we have had the chance to be of some use. We should be glad that we can stay where we can be of value.

"Your lament about rising in the world reminds me of the time some one carried us upstairs and we were lost from our owner. How glad we were to get back to earth again!

"I too, remember when we were in the box on the shelf of the shoe store, and the bright polish of our own leather and that of our neighbors; and I suppose some of our old neighbors are there yet, looking very pretty too, no doubt, as we did. But they have never been of any real use, and cannot be until they abandon that place of indolent, elegant ease, and come down on the ground where we have done such good service.

I think I enjoy being polished, about as well as you do, but I cannot sympathize with the hope that the days of work are over. Rather I hope we shall prove ourselves such good leather and such an easy fit, that our owner will carry us to the cobbler and have our soles renewed.

Ours has been a good life. We have not shirked the most strenuous service

Don't you remember a few days ago when our owner was going to the city? His wife suggested that he wear his patent leather pumps. But he said 'No, they will never do. Give me my old reliable, comfortable, shoes.' To be called reliable and comfortable is more to be desired than all the luster that any amount of superficial polish can produce.

And so, brother, let us be cheerful, and thus prolong our usefulness; and when the time comes for us to go the way of all good shoes, it can be truly said of us that we have justified our existence.

"Well, said the Left Shoe, "what I hate about it is"—but just then there was a noise, and the voice suddenly ceased.

When I told my wife about it, she laughed at me, and said I had been dreaming. Maybe so, but I am sure I have heard some talk like some of this somewhere.—T. H. J.

#### Pensacola, Fla.

THIS church is doing much better than a year ago, altho there are greater heights to be attained. Our tithes from January to July is \$307.78. Many whose husbands are not in the truth can not pay the tithe they would, but they still show faithfulness by paying what they can. We are trying to make the year's tithes more than \$700.00.

The spirit of missionary work is alive among the members. Some buy tracts and do house to house work with them.

The painting bill of the church has been paid to \$7.00. This small balance will soon be paid.

Another family has begun the observance of the Sabbath. We desire those who mean to stand for God to be added to our ranks. The interest is still alive on the outside.—M. G. NUNES.

#### Lake City, Fla.

JUNE 30, Elder M. C. Strachan and I began tent meeting here with a small attendance. The interest grew each night until we did not have seats enough to accommodate the crowds. Later Sisters F. Palmer, E. Palmer, M. Pegues, and Martha Hill came to help in the campaign.

As the people began to like the services at the tent, the ministers started an opposition. They commenced a re-

vival at the biggest church, which is only one block from the tent. Bazaars, and suppers multiplied. These decreased the attendance. At the end of four weeks the revival closed. We got out new advertisements, and began anew storming the walls.

Some of the people have come ten miles from the country to hear the message. While we have a number of interested ones, there are many who are opposing in different ways. Some have remarked that we have different bibles from that of their pastors; after hearing this we use bibles belonging to those who attended the meetings.

During the past three weeks the fourth commandment has been under consideration. A few have commenced to keep the Sabbath. We are expecting others to take their stand on the side of truth before we leave.

Among the new believers is a young man who expects to enter Oakwood to prepare for the Lord's work.

A large number of magazines have been sold at this place by the tent company. The new believers here, and some of the outsiders are planning to attend the camp meeting.—J. S. GREEN.

#### Clarksdale, Miss.

THE Lord is blessing the Bible work.

On last Sabbath we had a good attendance. As a result of Bible work, a Methodist preacher has promised to keep the commandments as they are written. He was canvassing perfumes and stopped by, and it being Sabbath, I said to him, "No sir, today is the Sabbath and we don't do any business." He said, "You are right, I believe in that." And he promised he was going to keep it.

I also had a talk with a young man, who seems to be very much impressed. He listened attentively and promised to obey God's commands.

There is a sanctified preacher here that has been preaching on the street and now he has ceased to preach, and declares he is going to keep the commandments of God, and is begging me to get someone to baptize him into the message. He is an intelligent man, and it would do one good to hear him rejoice in present truth. He has been studying our literature and is well versed in the prophecies of Daniel and Revelation.—PHILLIP J. JOHNSON.

#### Birmingham, Ala.

THE people had a mind to work. Such has been the spirit manifested by the believers in this city for the past three or four months.

After returning from my trip through North Alabama in May, the condition of our church property here was presented for careful and prayerful consideration. The chapel needed repairing, the lot filling in, and the fixtures renovating. With no money in the treasury we started out to do what we could for the improvement of the house of the Lord. In less than three months we have been able to accomplish much—the chapel is repaired and painted; this work was accomplished by Willing Workers Band. The Juniors, assisted by the church, filled in the lot, and Band No. 2 has already laid plans to have the church lighted by electricity.

A large portion of the money was realized through the sale of the Watchman, Life and Health, and Bible Training School; thus did we take truth to hundreds of homes.

Since the improvement of our church property the meetings have been getting more interesting; especially during the month of August. Last Sabbath (Aug. 31) every seat was occupied. It was the largest attendance we have had for the season. The Holy Spirit met with us. It was a time of rejoicing for many; others confessed their sins and solicited the prayers of the believers; the entire congregation, members and visitors, took an active part in the social meeting.

Three were added to the church during the quarter. We were recently favored with a visit from Dr. Britton of Lexington Ky.

I have been busily engaged in house to house work in the town of Woodland which contains about two thousand negroes. I used the Family Bible Teacher and back numbers of the Signs and Review. The people received the word gladly, and many enquired into the truth for this time. We are now preparing for camp meeting.—J. G. DASENT.

#### Go Thou and do Likewise

AM placing check for one dollar to pay for the GOSPEL HERALD for four years to come. Keep it coming to the above address till further advised.

Respectfully, SYDNEY SCOTT.

**Devalls Bluff, Ark.**

**A**NOTHER sister was baptised Sabbath August 10. There were several out to witness the rite.

We have been notified by our union conference president that we were to come to Arkansas and take up the school work at Devalls Bluff.

We left Houston August 11 and arrived at Little Rock, Ark., August 13. Met the camp meeting friends at that place. The dear Lord met with us there. We came out to the school August 21.

Found one small boy seven years old in charge of everything. He remained here while the others all went to attend the camp meeting.

We began canning fruit as soon as we could get things ready for it and we soon had about 100 gallons of peaches, and several gallons of tomatoes and blackberries.

We built a hen house and fenced in a poultry yard. We also built a house for storage.

Mrs. Gates is matron in the home. She enjoys her work. We are much in need of bedding for students.—E. M. GATES.

**Memphis, Tenn.**

**W**E began meetings May 17 and continued with an excellent interest to July 8. There were obstacles from the beginning that threatened seriously to hinder the progress of the meetings, and some continued to the end. But in spite of these things, God gave us some precious fruit.

The attendance was good the largest being about three hundred.

We deeply regretted we could not continue the effort longer, in this large and needy city. We have over a score as the result of the effort. We have some good strong men in the number. Mrs. J. C. Miller gave health lectures. Bro. J. C. Miller is following up the interest with good results. Memphis is in need of a church building.

I left Elder Jordan and helpers July 9 for Louisville Ky., where I began meetings Aug. 13, with fair attendance.

J. H. LAWRENCE.

**New Orleans, La.**

**I**HAVE just returned from our Brookhaven, Mississippi camp meeting.

This meeting was held for both Mississippi and Louisiana. We had good weather every day of the meeting.

Ministers, Bible workers, and members pulled together for a successful meeting. Elder W. S. Lowry, president of Miss. conference, the state canvassing agent, and state treasurer were present to attend to conference business.

Dr. Haysmer from Oakwood gave several talks on how to treat the sick; which if heeded will be helpful to all. He spoke also of the good work being done at the Oakwood Sanitarium.

Prof. O. R. Staines of the Hill Crest School, spent a short time with us toward the last part of the meeting.

Elder Thomas Murphy introduced a new school which he has opened near Vicksburg to accommodate a class of students much younger than those accepted at our training schools. We wish for him much success in that good work.

But most of all I wish to speak of the glorious success of our meeting. We had seating capacity for several hundred, but we were unable to seat the large audience. They gave the best of attention to the word spoken. Never had they listened to such earnest appeals to come out of Babylon.

About thirty signed the covenant to keep all of God's commandments.

Eight were baptized.

T. B. BUCKNER.

**I**LEFT Oakwood the last of July and began canvassing on Aug. 5. Not being well, I only canvassed two and three days in a week. I have had great success in those few days, and have taken \$150.00 worth of orders for Bible Footlights; \$25 for New Testament Primers; and sold \$5.40 worth of magazines.

I will begin delivering next week. I think by the help of God I shall have great success. I am of splendid courage in the canvassing work, and it has filled my heart with great joy and delight in strewing the printed page of God's true message around the world.

I can realize that the harvest is great and the laborers are few. The canvassing work is the most successful way of saving souls; and I am willing to do what I can to circulate the books the Lord has said should be sown broadcast through the world.

I will soon finish my work here. I hope soon to meet all my friends and schoolmates at Oakwood on a short visit to the school on my way home.

KATIE JACKSON.

**In Mississippi***Doloroso*

**T**HE tent meeting at Doloroso closed the night after Sunday, Aug. 18. We feel very thankful for the privilege of laboring in Doloroso.

We can only report one family who have accepted all of the truth. There are others who desired to cast their lot with us, but their lives are not consistent with the truth. We believe God would rather have one thoroughly converted soul, than a hundred who are not converted.

Sabbath Aug. 17 the father and mother of this family were baptized. This was a most solemn occasion. We believe the Lord set his seal of approval on same. This family is a light to that community and an honor to the race. The older children of this family will be sent to one of our schools to receive the proper training to fit for the service of the Lord.

*Natchez*

Night after Sunday Aug. 25, I spoke to a large number in our church, on Health and Temperance. One lady was thoroughly converted and she desired to unite with us. Many others are interested in Natchez. I promised them that there shall be a series of meetings held there after the camp meeting if the Lord is willing.

*Newellton*

Brother J. F. Weathington is doing a good work among the people by holding services and Bible readings. He has created a fine interest and called for me to come over and help him. This I shall do just as soon as the way opens up for me to get over there.

*Greenville*

Brother A. A. Johnson and wife are holding the fort in this place, and they are doing good solid missionary work in holding Bible readings and canvassing.

*Vicksburg*

This church is the oldest in the state and although several have fallen by the way since the church was organized, there is a remnant left who are traveling toward that city which hath foundation whose builder and maker is God.

The Lord is not looking for crowds nor money, but for character.

Let us be faithful and push every branch of the work while it is day, because the night will soon come when no man can by any means work.

THOS. MURPHY.

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#### Oakwood Notes

**E**LDER S. A. Jordan of Memphis Tenn., spent some time at the Oakwood sanitarium recently, visiting his wife who has been a patient with us for some days.

The first term of the year opened promptly at the appointed date, Sept. 23. We have students from Alabama, Louisiana, Texas, Georgia, North Carolina, South Carolina, Virginia, District of Columbia, Massachusetts, Kentucky, Kansas, Tennessee, Mississippi, Cuba, Missouri, Guiana, Jamaica, Trinidad, South America, and Panama.

There is an air of general hopefulness and good cheer as we start on our year's work that is certainly very refreshing.

Prof. C. J. Boyd reports a pleasant and profitable trip thru Ohio and Pennsylvania. He returned Friday Sept. 20.

The Oakwood Poultry department now has for sale Indian Runner ducks, Ancona chickens, white Chinese geese. Prices cheerfully quoted on application.

The farm department also offers for sale choice Dahlia, Gladioli, Canna, Tuberose, and Caladium bulbs at little more than half the price charged by the catalogue houses. If you want some fine flowers, send Oakwood a trial order, and you will be agreeably surprised.

Brother Chas. Griffiths, one of our old students who has been canvassing in Georgia during the summer, returned lately to the sanitarium for treatment. He had been overheated, and there were

some malaria complications. He is recovering, and hopes soon to enter his classes.

As our different students who have been in the canvassing field return to school, they invariably bring a note of happiness and good cheer, and express themselves as feeling more keenly their desire for preparation to go out to the great needy field.

Mrs. Alice Gossom of Gherkin Ky., arrived at Oakwood Thursday Sept. 19, to visit her children who are in school. While here, she kindly consents to act as matron for our orphanage until we can find some one whom we can get to take these duties permanently.

#### Mississippi Camp Meeting

**I** SPENT two days at the camp meeting held at Brookhaven, Miss., in the interest of the Oakwood School and Sanitarium. As my time was limited, the brethren kindly altered their program, so that I had an opportunity to speak twice on medical topics, and once on behalf of the school.

It was indeed gratifying to witness the interest manifested in the work at Oakwood. I came in touch with a number of prospective students and met many old acquaintances, some of whom I had known many years ago in the West Indies.

On my return trip, I intended to spend the Sabbath with the church in Memphis, Tennessee, but owing to the death of sister Porter, I was unable to do so, as the funeral was held on that day.

After a pleasant and profitable trip, I reached home Sep. 15, and found that one new patient had arrived during my absence. I am glad to see the patronage of the institution increasing.

E. DOLPHUS HAYSMER, M.D.

#### Georgia Camp Meeting

**T**HIS meeting was held in Savannah Ga. Aug. 15—25, in connection with the series of meetings that have been conducted by Elders Manns and Williams.

The representation from the other churches was not large, but the goodly number present from the newly organized church in Savannah made a larger delegation than we would have had elsewhere.

A regular daily program was carried out in the usual way. Five conference sessions were held, in which the various

resolutions were read and discussed. Interesting reports were rendered by our ministers and Bible workers and mission school teachers. The president's address showed an encouraging growth, and a liberal increase in tithes and offerings. The executive committee of the Negro Mission Department acted as a committee on the distribution of labor, and recommended the following,—

That the meetings in Savannah be continued until winter under the leadership of Elder Manns, assisted by R. E. Williams. Anna Knight to continue her work in Atlanta, and sisters Tate and Lennard to conduct mission schools in Atlanta and Macon.

The outside attendance at the night services was excellent. During the camp meeting, the membership of the Savannah church, No. 2, was increased to 104.

Perhaps one of the most interesting services during the meeting was a foreign mission rally held one night. After a stirring address on the conditions in heathen lands by Anna Knight, followed by a spirit-filled prayer by Elizabeth Smith, Elder Manns gave all an opportunity to make an offering. In a very quiet manner, with the Spirit of God manifestly present, \$500.39 was raised cash and pledges. This, with the amount raised at Barnsville makes a total of over \$2,000.00 for missions from Georgia during the season.

Elder T.H. Jeys of Oakwood school was present the latter part of the meeting, and rendered valuable service.

Elder C.G. Manns from South Carolina was also present and did much of the speaking. **LEROY T. CRISLER.**

#### Obituary

**C**ARRIE L. SIMS was born in Anguilla, Miss., Aug. 8, 1876. She came to Memphis about seventeen years ago, united with the Seventh Day Adventist Church April 23, 1910. From that time until her death she was a loyal and consistent Christian.

She was confined to her bed about eight weeks. She fell asleep Aug. 9, 1912. She leaves to mourn, a father, three brothers, one sister, and a number of friends. Words of comfort were spoken by Elder S. A. Jordan, from Luke 23, 46. Her remains were laid to rest in Zion cemetery.

We believe she will rise in the first resurrection. **EMMA R. JONES.**