

# THE GOSPEL HERALD

Volume VIII

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Number 11

## Go Tell — Matt. 28 : 10

Shall we wait to sail over the sea  
Where millions are calling unto thee,  
Before we tell of God's wonderful love  
That sent His Son from His home above  
To seek, and to save at infinite cost  
Humanity's race ; forevermore lost ?

Oh, begin it — this story of grace,  
Tell it when you see a sorrowful face,  
Don't wait for India, or heathen Chinese,  
Salvation is needful where ever a breeze  
Doth blow, or sunbeams kiss God's land,  
Go tell the story now, speed it on every  
hand,

So many never heard it, even here,  
While chapel and organ familiar appear,  
So many never know God or His power,  
So many ones slipping, hour by hour ;  
Death and the evil one claiming them all.  
So few heeding — or care if they fall.

Yes, tell it, in sunshine, in shade ;  
Wherever tired ones are groping afraid,  
To lost ones, sick ones, anear,  
To the gay and the careless — all infinite-  
ly dear

To the Lord who calls and invites them to  
" come, "

Giving pardon eternal life and home.

MRS. L. A. LA BONTÉ.

## Attending Camp Meetings

**O**CT. 17 I arrived home after an absence of nineteen weeks, visiting the work among the colored people in the Atlantic, Columbia, and Southeastern Union Conferences. I attended, in all fourteen camp meetings, and met the colored workers in Boston, New York, Brooklyn, Philadelphia, Baltimore, Pittsburgh, Washington, Richmond, Newport News, Norfolk, Newburn, Wilmington, Savannah, and Ocala.

In Boston I found a company of believers trying to hold up the light in that city. I was glad to meet with them in their Sabbath service.

In Greater New York, I found Elder J. K. Humphrey and co-workers busy in tent work. The interest was good, and several had already been baptized. The church in New York are doing nobly in meeting the payments on their

church property. They are very anxious to install treatment rooms in the basement.

At Philadelphia, Elder and Mrs. Branch were doing house to house work. They report some additions to the church and a good interest to hear the truth.

I visited Wilmington, Del., where Elder F. H. Seeney and brother G. P. Rodgers were conducting a successful tent effort.

I spent Sabbath and Sunday at Baltimore, and spoke both Sabbath and Sunday nights. I could see a good growth in the work since my last visit.

At Pittsburg I found Elder Durand working hard to build up the work. Several interested persons were out to the Sunday night service. They are laying plans to secure a place of worship. It is much needed.

The work in Washington has been carried on for some time, by Elder Greene. At the recent council he was invited to connect with the work in Detroit, Mich. As Elder Owens was leaving for Denver, Colo., Elder J. M. Campbell at Kansas City, Mo, was invited to take up the work in Washington. May the Lord bless the brethren as they take up the work in their new fields.

My next stop was at Richmond, Va. Elder Mallory and workers have conducted a successful tent effort in the city this past season. I spoke at their Sabbath service in the tent. It was very gratifying to see so many new faces who have accepted the truth since my last visit. Elder W. J. Stone, the conference president, has taken a deep interest in the colored work and workers, which is appreciated very much by the workers. On my way to Norfolk I stopped at Newport News, and met with the small church at that place. While there are only a few believers, they are conducting a very successful mission school. The teacher and sisters of the

church sell our magazines each week and pay the expenses of the school. Surely if this small church can do this, many more could do the same, and thus provide for the education of their own and others children.

I went on to Norfolk, and spoke to a good congregation Sunday night. Elder Muntz is conducting the work in this place. There seems to be a good interest to hear the truth. Monday, in company with brother Muntz, I visited the school at Hampton.

I left Monday night for Newburn, N. C. This is where Elders Scott and Shepard conducted a tent effort last season. Brother Shepard remained to bind off the work and more fully develop the believers into all points of the message. The treasurer's book showed a marked increase in tithes and offerings, which is a good indication of development. Brother Shepard and family have suffered much from fever the last season, but all were much better.

My next stop was at Wilmington, where Elder Scott and workers have conducted a very successful tent effort this summer. While getting a large hall ready in which to continue the meetings during the winter, Elder Scott was holding meetings in a school house in the country. I had the privilege of attending the service, and the attendance was good. The prospects for a strong church being developed here are good.

From here I went to Savannah, Ga. Elder L. T. Crisler met me at the depot and took me to the home of brother Hayes. I had the privilege of speaking twice to the white church and three times in the tent to the colored people. Elder J. W. Manns and brother R. E. Williams have been conducting a tent meeting at this place for some time. Over 100 are keeping the Sabbath in this place. I leave here for the Florida camp meeting which will be reported later.

A. J. HAYSMER.

### Items from My Personal Experience

*Concluded from October Herald*

FOR several weeks, and even months there was but very little brick work going on in Jacksonville, and at times many brick-masons could be seen daily looking here and there over the city for jobs. But God, during all this time kept work in the hands of brother Palmer and me.

Some days while we were at work on a job, we would hear it rumored that we would surely be discharged as soon as other masons could be hired. Finally the boss did hire a few men. Then our friends expected us to lose our jobs immediately, because we did not work on Saturdays. But the hired men either got drunk or got lazy every now and then, and did not put in a full week's work. So the boss could not afford to drop us, as many supposed he would do. We put in good, five days time, gave the best service, and God thru his providence did the rest.

One Monday morning we went as usual to the office of the boss to draw our week's pay. With hat in hand, we stepped up to the desk of the big contractor. "Good morning," said we. "Good morning," was his reply; but he added further, "Haven't you all quit that foolishness yet?" "No sir, not yet," said we with a smile. "Well," said the boss, "I can't stand for this sort of business longer. You men will have to go to some other contractor who will sympathize with you and your peculiar religion." We sent up a quick silent prayer. Then said I, "Mr. R., we have tried in the past to merit the sympathy and consideration which you have shown us, and we assure you that we shall do as much in the future should you be pleased to have us remain in your service. And further, we are confident that you are losing nothing financially or otherwise by favoring us on account of the Sabbath. If you discharge us and employ union men in our stead, they will work only eight hours per day. We give you nine hours. We are virtually off your job but three hours each week. Then consider the quantity and quality of our work. We do more work and better work than other men, which makes up for the three hours. Then again, Mr. R., is it nothing to you that you have two men in your employ who are striving not only to be men but

Christians?" "Well," said the boss, "You need not be surprised to find yourselves laid off at any time. If so, you will know why it is done." I replied, "I hope you will consider the position you have taken, Mr. R.—" To our surprise the boss then said to us, "I can give you two men some contract work very soon. What do you do on your contracts on Saturday?" Shut down as if there were no job, "was our reply. "Will you work on Sunday?" he added. "Yes sir, in places where we excite no prejudice." "I guess you could work Sundays on the job that I shall give you." We explained to the boss that we make no practise of laying brick on Sunday because we wish to keep on good terms with everybody around us, and many people are prejudiced against Sunday work. But when it came to the matter of our religion, or working on Saturday, we could not "come down." With thanks and a good morning, we walked out of the office, took up our tools, and went to work.

Later he asked me if I could find him some good workmen who would stick to a job the entire six days of a week. I told him I would try. So one Thursday evening I went out and hired two fairly good men for him. These men came to work Friday morning. Here was a great danger of our losing out. In fact we were warned by some of our fellow craftsmen that if we secured other men for the boss we would be sure to be dismissed. Rather than become seriously concerned over the outcome, we put the whole matter into God's hand, and consoled ourselves with the fact that God would find us another job if we were discharged. I secured the men; they went to work Friday morning; we quit as usual Friday evening and prepared for the Sabbath. When we returned for work the following Monday morning we were not discharged. On the contrary we remained with that job a period of four months thereafter, or until the building was nearly completed.

J. E. ANDERSON.

### San Antonio, Tex.

SAN ANTONIO is a city of about one hundred thousand inhabitants. Among these are a goodly representation of the negro race. They are both progressive and aggressive.

I have been here a little over two months. I can truly thank the Lord for his guidance. The enemy had tried to cast discredit on the truth, just as he always does, but the Lord had sent his angel before, to touch the hearts of the people. There has seemed to be a longing for something real. The people are anxious to hear this message preached. We hope to be able to satisfy their wants in the future. I can truly say that I never found a field that seemed so ripe for a harvest.

I have been doing house to house work only. And it is of the kind that would fill any one with enthusiasm. I can count all the people on one hand that have refused to take our literature. Some meet me on the streets and want to know when I am going to bring them some of that good reading.

I visited the church at Houston and found them in good spirits. They are trying to build. I also visited Austin, the capital, to see a brother that was living up to all the light he knew. After laboring with him considerably, he is willing to walk in all the light that is brought to him.

For any who are looking for a good field to canvass, South Texas can not be surpassed. The colored people here usually own their own farms and animals. And they are of the sort that like to have good reading matter.

The crops this year are far above the average. Many are paying out of debt and have something left. I hope to see in the near future some of our people come to this territory to canvass.

I am of good courage in the Lord.

R. L. BRADFORD.

### The Savannah, Ga. Camp Meeting

AUGUST 16, myself and wife visited the Savannah meeting. The tent was full every night, and many times people stood on the outside.

On Sunday 25, sixty-one persons were baptized. Truly the scene was inspiring to all. The laborers here have done a good work in Savannah. Nearly one hundred have been added to Savannah church number two.

Elder J. W. Manns at the invitation of the South Carolina conference, attended the Orangeburg, S. C., camp meeting, which began August 29.

C. G. MANNS.

### Some Things That Make for Cheerful Living

(Concluded from October Herald)

**E**XISTING, and living, are two different things. One is the raw oak in the tide, the other is the boat rowing against the tide. God brings us into existence, but we have to do the living.

The source of all true happiness is within. Circumstances and surroundings have some bearing, but are no hindrances to happiness.

There can be no such thing as happiness without an effort. "By the sweat of thy brow," shalt thou be happy. The ground has to be cleared, planted, and cultivated. Nature will then do the rest.

"Nature, a mother kind alike to all,  
Still grants her bliss at labor's earnest call."

One sure way of making others cheerful and happy is to be cheerful and happy ourselves. We can not expect to find other folks cheerful and happy when we ourselves go about "covered with clouds." If we can not smile when we meet our fellow men, we should, by all means, turn away our cloudy faces from them. Give them what will make for good, or give them nothing.

Active, stubborn cheerfulness is contagious. The sunlight reflected in the face of the cheerful liver dispels the thickest clouds, giving new life and vigor to all around.

If we can not regulate the ebb and flow of circumstances, yet we may place a check upon our feelings. Worry is more costly than electric lights; but hope is cheaper and more powerful than either.

Have peace and good cheer within yourself. Be at peace with all around, both man and beast.

If by chance any disease, however malignant, should take up its abode within you, fret not yourself, but be resolute and calm. The wonder is that it did not come before. Diseases are no respecters of persons. Be satisfied to fight it out. Wish not that it were another; for it might be yours to win where another would fail.

"O, fear not in a world like this,  
And thou shalt know ere-long,  
Know how sublime a thing it is,  
To suffer and be strong."

And know too, it might be the thorny path to the flowery kingdom of laurels.

Today with its circumstances and its

surroundings is all you can have. Yesterday is past and gone. You can never again catch it by the tail. Tomorrow will never be here. Ask the oldest inhabitant, and he'll tell you that no one in the neighborhood has seen Tomorrow at any time. People live in expectation of him, and die in dread; but no one has ever been privileged to see and know him. And if he does come, the chances are he'll find us all unprepared. Get acquainted with Today. He has always been man's best friend. Tomorrow will never be here.

"Trust no future, howe'er pleasant,  
Let the dead past bury its dead;  
Act—act in the living present,  
Heart within and God o'erhead."

C.C. ROBERTS.

### Which Fear is the Best?

**A** NEW scholar arrived after the beginning of the term at—Academy; a well dressed, fine-looking lad, whose appearance all the boys liked.

There was a set of fellows who immediately surrounded and invited him to join their carousals. They had frolics; and I suppose the boys know pretty well what that means. They used to spend their money in eating, and drinking, and other amusements, and often run up large bills, which their friends sometimes found it hard to pay. They wanted the new scholar to join them; and they always contrived, by laughing at him, or reproaching him, to get almost any boy they wanted into their meshes. The new boys were afraid not to yield to them. This new scholar refused their invitations. They called him mean and stingy—a charge boys are particularly sore at hearing.

"Mean," he answered; "and where is the generosity of spending money which is not my own, and which, as soon as it is spent, is to be supplied again with no sacrifice on my part? *Stingy!* Where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of? for, after all, our money must come from them, as we haven't it, nor can we earn it ourselves. No, boys, I do not mean to spend one farthing in any way that I should be ashamed to account of to my father and mother, if they asked me."

"Eh, not out of your leading-strings, then? 'Fraid of your father; 'fraid of

his whipping you; 'fraid of your mother! Won't she give you a sugar-plum?' they cried in mocking tones.

"And yet you are trying to make me afraid of *you!*" said the new scholar, boldly. "You want me to be afraid of *not* doing as you say. But which, I should like to know, is the best sort of fear, the fear of some of my school-fellows, which is likely to lead me into everything low, weak, and contemptible, or fear of my parents, which will inspire me to things manly and noble? *Which fear is the best?*"

The boys felt there was no headway to be made against such a new scholar. all they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys, I mean. The others gathered around him; and never did they work or play with greater relish than while he was their champion and friend. "They study better, and play better, where he is," said the Principal. "Hunt is a choice fellow; carries more influence than any other boy in school. You can't put him down. Every thing mean and bad sneaks out of his way." —Anon.

### Newbern, N. C.

**I** HAVE baptized eight since returning to the field in January, 1912. Two more are waiting baptism and others are in the valley of decision.

Altogether the prospects are most encouraging in every way. Out of \$532, raised since June 1911, nearly 80 per cent has been raised since my return to the work. \$42 of this amount was sent for the purchase of a home for the work in Africa. The tithe here bids fair to be enough soon to support a laborer. On the whole never before have we seen the mighty working of Him who is invisible, in leading out and preparing a people for his glorious appearing, as now.

PAGE SHEPARD.

### Let It Pass

**I**F people say evil things about you, never mind. Do not hear them. If you have heard them, let them pass. They may not have uttered, after all, the real sentiments of their hearts. They may have said it in the heat of anger.

But however it may be, let it pass. It can not hurt you permanently, unless you let it stop with you. Let it pass.

### Talks to My Students

#### *Kiss or Cleave—Which?*

**A**ND Orpah kissed her mother in law; but, Ruth clave unto her."

They both loved Naomi their mother in law. People do not ordinarily kiss those for whom they have no affection. But Ruth's love was one that could not be shown by some conventional act.

There is a deep broad significance in the simple story of these Moabitish maidens into whose lives had shined the strange glorious hope of Israel's God. A new delightful light had dawned upon their vision—the promise of the world's Messiah. It had taken deep hold on both girls and they had consented to cast their lot with Israel. But trials came and deep troubles. Elimelech their father in law died first, then the two sons, and they with Naomi were widows. There were friends, relatives, acquaintances, ready to suggest that the God they had chosen to serve was now forsaking them. Judging by appearance, there is some ground for the suggestion. Noting these things, Naomi decides to put the matter to the test. If the girls will still serve God, they must be separated from these surroundings. She will return to the land of Israel, and if they will go, take them with her. Noting their perplexity and the warring of conflicting emotions, she suggests that they go back to their old home, their old life, their old gods.

The suggestion brings decision to each. Orpah will look back to the old; but no less decidedly Ruth casts her lot with God, and his great universal, eternal, international truth. Orpah kissed and went back, but Ruth clave.

Dear students, no less now than then is the question of choice a live one. No less now than then do many profess great love—but go back. No less now than then will there be found some who while perhaps not so demonstrative, will still prove their love by sticking,—for that is what cleaving means.

Which will you be, a kisser or a sticker?

#### *Salt*

Salt is good. The Bible says so. Without stopping just now to discuss the physiologic phase of the question, it is sufficient to our present purpose to observe that the use made of it then was as now, largely that of a preservative. And it is in this office that the Savior commands and admonishes us to have salt in ourselves. Mark 9:50.

Note in their order the following items of interest.

1. We are to have something which Jesus describes under the figure of salt. He never tells us to do anything for which provision is not made. We may not say, "I had no salt, and could not get it." Jesus said have it, and this is our best assurance that it is to be had.

2 Salt is a preservative by its power to destroy the germs of decay. God's Holy Spirit is to save us, keep us from spoiling, by destroying out of us the elements of destruction, that is, sin.

3 We are to have it in ourselves. We may not say that our surroundings were so bad, our neighbors so wicked, our temptations so strong, that we could not withstand them. These are all outside of ourselves. If the salt is in us, it matters little what is outside of us.

4 The effect will be that we will have peace among ourselves, as the last clause of the verse directs.

Let none say that I can not have peace because the brethren are quarrelsome. Have the salt in yourself, and whether the brethren are saved from spoiling or not, you will keep sweet. Have salt in yourselves.

T. H. J.

#### *Orangeburg, S. C.*

**A**FTER the commencement exercises of the Oakwood School, I left on a visit to the Southeastern Union. Arriving at Chattanooga, I found Brother Maynor conducting a tent effort alone. I stayed a few days and took an active part in the meetings. Leaving Chattanooga for Atlanta, I met and visited many friends, among whom was my former teacher, Professor W. H. Williams and family. After spending a few hours in Atlanta, I left for the S. C. camp meeting.

The spirit of God was in every meeting. Resolutions were made by all for reconsecration, and to take a more active part in the coming year's campaign.

After the close of the camp meeting I went to Darlington on a visit to my friends, and spent a very enjoyable week. I held meetings every night while there with a goodly number in attendance. The meetings resulted in a man and his wife accepting present truth, and many others having an interest awakened in Bible study. During the camp meeting I was asked to go to Charleston to assist Elder Manns with a tent effort in place

of Brother W. E. Strother, who received a call to the Cumberland conference. I consented to go until the tent effort is over; after which I am expecting to return to my former field of labor. Since I left Oakwood I have had the pleasure of meeting, in many places, my old school-mates of Oakwood. This shows that the Oakwood school is sending out students to many places of the southern field. We hope that before long, every city will have a representative from Oakwood to give the third angel's message, and hasten the coming kingdom.

ALEXANDER OSTERMAN.

#### *Lawrence, Kan.*

**T**HE first annual camp meeting for the colored brethren and sisters of East Kansas and North Missouri Conferences was held on one of the most beautiful squares in south Lawrence, Aug. 29 to Sept. 8.

The weather was ideal, and every thing was favorable for a good meeting. The number who camped on the ground ranged from twenty five on the first day, to ninety the last day. From East Kansas there were forty eight, and from North Missouri there were forty-two in attendance. The Spirit of the Lord was present and took the lead in every service. The outside attendance was excellent. Among them were many interested and attentive hearers. Some requested that the meeting should continue, so that they might hear more of these vital truths for this time. The Spirit of the Lord surely brooded over the encampment. There was not a discordant note heard during the whole time. Those who were present to assist in the meeting were Elders W. H. Clark, J. M. Campbell, E. T. Wilson, R. L. Bradford, and the writer.

The spiritual interest was the best I have ever witnessed. Over each of the children's, young people's, and mothers' meetings, were appointed two capable leaders, who looked after the spiritual need. During the meeting ten persons went forward in baptism, some returning to their homes to be baptized in their churches.

The leading feature of the meeting was the practical instruction given during the early morning meeting and the Holy Spirit's influence that sealed it home to each heart. At the 7:30 p. m. meeting there was a large outside atten-

dance, and some vital phase of the message was presented.

The Lord surely graced the meeting with his presence; and there was power in the delivery and in singing the message. It was a holy convocation in the truest sense of the word. It was good to be there.

After the meeting was over, Elder Campbell and the writer stayed two or three days to follow up the interest, and from our visits from home to home three persons accepted the Sabbath truth. Every one that attended this camp meeting came with open and receptive hearts to the teachings of the Spirit, and all were keyed right up to the tone of the message. All went home full of courage and strengthened in the great battle for the Lord, and to carry out 2 Sam. 10:12. We thank our conference brethren for planning this meeting.

J. W. ALLISON.

#### Savannah, Ga.

**B**ROTHER J. W. Manus and I are working together.

The Spirit of God is working mightily in Savannah. There are about 130 persons that have taken their stand for the truth during the last five months. We have baptized 118. Others are to be baptized later. Rom. 9:28 is fast fulfilling. There is much in this city to be done. We are working one side of it. The three other sides of it are to be worked. May God help our brethren to see the necessity of letting the tent stay here another year. We have a plenty to do, but pray that wisdom might be given to us that we may know how to do it. We have about 40 children awaiting a teacher. The work is growing on every side.

Sept. 19, I visited Macon and spent three days with the believers. During this time, the ordinances of the Lord's house were celebrated. I baptized three persons and took them into the church. As I look the work over and see the condition of men and women I give myself anew to God. R. E. WILLIAMS.

#### Opelika, Ala.

**I** ENTERED my field of labor June 5, and canvassed about nine weeks. During this time I took orders for 440 Bible Footlights, gilt and plain, 50 Best Stories, and one family Bible.

I have delivered \$215 worth of books.

The others yet remain to be delivered.

I know the Lord has blessed me in my work, and I feel that he will give me success to the end, for I mean to stick right by my work until I shall have gained the victory.

I was surprised as I passed the depot in Salem, Sept. 9, on my way to deliver a book across the R. R., to see come out in haste from the depot a gentleman as if he had authority to arrest me. My first thoughts were to stop and see what he had in mind to do, and just before he made himself known, I saw it was Brother Wolf. He was canvassing out of the depot. He came out and made me acquainted with Brother Wilson who is now our state agent. I was truly glad to meet them, and appreciate the intrusion that was given during the few minutes I spent with them. It has been a great help to me.

I am of good courage and mean that my life shall be the means of souls being saved in the kingdom of God.

WRIGHT L. BATTLE.

#### Detroit, Mich.

**A**BOUT a month ago, we began a series of meetings that has brought much encouragement to us. Since then we have been giving some of the testing truths of the message. Each meeting has been well attended. Sometimes our hall is filled to its utmost capacity.

At this writing we are in the midst of a series of twelve prophecies, each culminating with the second coming of Christ. These prophecies have stirred the people more than anything else that we have given, and several openly express a desire to keep the commandments of God. At the close of the meeting, individuals would compare their Bibles with ours, to see if those things to which they had listened could be found in theirs.

Since June we have been placing the SIGNS and WATCHMAN in the homes of the people, systematically. At this writing we have almost reached the 4,000 mark. These silent preachers have already begun to sound the warning note. While nothing has been said of us personally, yet there is an organized movement to combat the Sabbath and the Adventist doctrines.

During the past month, every church in the city, among the colored people, and missions included, have held meet-

ings in which lectures were given in an attempt to prove the commandments ineffectual; hence Sabbath keeping not required. A lady, who has been taking the papers for some time was speaking to another in the presence of my wife a few days ago, about what she had read of the truth, and how sore displeased she was with the way her minister endeavored to explain the Sabbath question. There are many who are much displeased. This man is considered to be the leading pastor of the city, among the colored.

The sum of it all is this: the clear-cut, definite way in which the truth is presented in these periodicals cannot be refuted by the theologians, and their feeble kicking against the pricks, is only aggravating to the laity. Hence the spirit of unrest and dissatisfaction.

Detroit is fully ripe, and with a good strong tent company, a harvest of souls could be reaped. To this end we shall work and pray that God may bring it to pass.

A few Sunday evenings ago, a full house greeted Elder Wm. Guthrie, the president of the East Michigan Conference, whose presence and timely instruction filled us with courage to push the work.

J. W. OWENS.

#### Chattanooga, Tenn.

**A**FTER laboring during the summer in Spartanburg, S.C., in connection with the tent work, I was asked to take up the work in the Cumberland Conference. I left South Carolina September 5, and arrived in Chattanooga the next day. Here I found a good interest which had been created by Brother Maynor and Sister Emily McGlocklin. We yoked up in the work and continued to push the battle. As a result a goodly number have taken their stand for the truth. The interest is still increasing. As Brother Maynor is going to leave this conference, it throws a heavy work upon the two laborers who are here, Sister McGlocklin and myself.

Sister McGlocklin has been instrumental in raising up a nice Sabbath School in the city. She had to undergo many difficulties to do so, but God has brought her out victorious.

We are of good courage because the battle is not ours but God's.

W. E. STROTHER.

**Wilmington, N. C.**

**O**CTOBER 1, I reached Wilmington for the first time. Here we have had an all summer's effort for the colored, conducted by Elder Sydney Scott. From the first, the interest was good.

The mayor of the city and other leading citizens lent their influence and were present on various occasions. There was quite an attendance of whites also, a number of whom took their stand for the truth. We are sending two Bible workers to look after the interest among the white people.

Brother Scott has taken down his tent and continues his meetings in a hall. It was my privilege to speak at the initiatory service Oct. 6. The hall was filled by seven o'clock. There were more than five hundred present. There is a healthy interest. The collection that night was \$14.25. The tent effort this summer has more than paid expenses. Recently a sabbath school has been organized with a membership of 115. We expect to see a permanent, solid church established as the result of this effort. The people are taking hold of health reform with a zest.

At present Brother Scott has a healthy interest in the suburb, in a school house. He has won the good will of the white people, and among his converts are seen the best colored people of the city. I rejoice to see this success and pray that it may continue till the work is finished.

STEWART KIME.

**Wilmington, Del.**

**O**UR tent effort closed here Sunday night, Sept. 22, with a large congregation in attendance. It has been cold in the evenings for two weeks, but the interest was still good.

Ten were baptized, three joined the church on their old baptism, and two of the church were re-baptized. When we first pitched our tents in Wilmington last July a year ago there had never been any work before among the colored people. Now there is a promising company, organized last November with a membership of twenty three and many others interested whom we hope to see take their stand in the near future.

At the most important public services during the tent season Elder Seeney was alone, as the writer carried on the hall effort in Baltimore. Sunday nights a good interest was manifested the entire

summer. In addition to the nine already obtained from the hall lectures four or five more will soon unite with the church.

Both at Wilmington and Baltimore there is much to be done. We need more laborers. In the Chesapeake Conference there are 265,000 colored people with only two laborers and one church building which is at Cheswold, Del. The colored people in Baltimore are striving hard to secure a \$5,000 property where the Sunday night meetings have been held since last March, in the finest part of the colored district. We would be glad for our friends to help us to secure this ideal spot. All contributions sent through the Conference headquarters will reach us. G. P. RODGERS.

**Items**

**B**ROTHER W. A. Murphy in a private letter writes from Yazoo City, Miss. He says, —

Received your letter and notice that time had come for renewal. I waited until I could return to Yazoo, as I wanted some names to accompany mine on the trip to the office. I send five names including mine.

I had about five more promised, but could not find them at home Sunday, and I had to leave for my canvassing field that day. I asked Brother Crichlow please to get subscriptions and send in for me.

Brother J. C. Martin has accepted the truth this year. I sold him Bible Footlights. He is strong in all he knows, and desires to unite with our church. This brother lives at my home. He has been severely tested. In July he was riding across a bridge one rainy day, his horse fell on him and broke his leg. That night his fine Jersey cow was crossing the same bridge and fell and broke her neck. A few weeks ago someone stole a cow from him. His wife has been in bed sick for two years and he a cripple. He says he sees nothing to complain about.

Some of his friends, (like Eliphaz and Bildad) try to comfort him with provoking words. "Yes," they say, "God is angry with you because you have left the faith of your fathers and gone after this strange doctrine." Up to this date he is still strong in the Lord. I wish a Bible worker could be sent to visit some who are deeply interested in this truth, in various parts of my territory.

Brother Alvan Spencer of Dighton Mich., writes, —

I have taken the GOSPEL HERALD from the first and am very well pleased with it. It is doing a great work. How much of the Spirit of Christ one misses by not taking the paper. I wish I could say something that would wake such people out of sleep and persuade them to step in the light while it is shining. I want them to see and feel the blessing that the world receives by reading the GOSPEL HERALD.

Negotiations are being made, if agreeable to Elder Kinney, for him to move from Nashville, Tenn., to Danville, Va., to labor in that part of the state as the way may open. This will be a great encouragement to the believers located at Danville, News Ferry, and Spencer.

Elder Haysmer, Secretary of the Negro Department of the General Conference, was in Richmond Sabbath, Sept. 29, and spoke at the colored meeting. Elder Stone was also present. The company of colored believers in Richmond has doubled during the past year, and many new faces were to be seen in the congregation. Several more will be baptized soon.

Brother L. Mullens, writing from Titusville S. C., tells us that Naomi Haniel, a Sabbath keeper at that place, had a serious accident recently. Her leg was broken in two places.

**Real Happiness—Its Source**

**W**HILE it is true that wealth is no hindrance to happiness, it is not by any means its source, nor is it one of the chief ingredients.

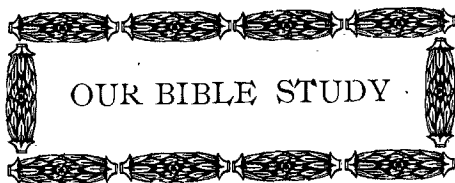
But, asks one, where does happiness have its source, seeing that it is neither in wealth nor in poverty? What then makes for happiness?

I answer, happiness, pure and simple, —real, unadulterated happiness—has its source in the impregnable region within the breast, whence it flows to water the surrounding region, be it wealth, or be it poverty; which, tho of itself parched and dry, may become productive by irrigation, giving a foretaste of Eden restored.

So a man is happy not because he is rich, or because he is poor, in wordly things; but because he is rich, and not poor, in himself, in the "wealth of his being."

C. C. ROBERTS.





### The Beginning of The Controversy

*Central Scripture, Gen. 3.*

1. THE woman disobeyed God on the promise of getting a higher and more exalted position. Gen. 3:5.
2. Satan thus suggested to our first parents his own ambitions. Isa. 14:12-14.
3. Satan's desire to be like the Most High was wholly with reference to the authority and worship of God. Hence the controversy centers in the question of worship. Matt. 4:9. 2 Thes. 2:3-4. Rev. 13:8. Rev. 12:17.

#### Conclusions

Satan desires to be God and be worshipped. Arbitrary rule is not Godly but Satanic. Satan's desire is to exalt self. Christ's desire is the opposite. Phil. 2:5-7. Satan desires, not the character, but the privileges of God. Politicians work for self,— therefore exhibit the Satanic spirit. With the Christian it is not to be so. Matt. 20:20-26. Sin darkens the mind until man cannot tell what spirit dominates him. Luke 9:55. Jer. 17:10. God desires our worship, not for his benefit, but for ours.

### True and False Worship.

*Central Scripture, Matt. 4:9.*

1. Satan succeeded in diverting worship and service to himself. Gen. 3:6. In obeying Satan, man became the devil's servant. Rom. 6:16; Jno. 8:34.
3. All false worship is devil worship. Ps. 106:35-37; Luke 17:7; Deut. 32:17; 2 Chron. 11:15; 1 Cor. 10:20; Rev. 9:20; Rev. 9:20; Rev. 20:9.
4. The "worship of the Beast," is therefore devil worship. Rev. 13:8.
5. The conflict of the ages is over the question of worship. Deut. 6:14.
6. Satan did not succeed with the second Adam as with the first. Matt. 4:9.
7. The last Gospel message is a call to true worship. Rev. 14:6-7.

### Characteristics of the True God.

*Central Scripture Jer. 10:16; Isa. 42:8-9.*

The distinguishing marks of the true God may be classified in three divisions, viz:—

1. His creative power. Gen. 1:1-3; Col. 1:16; Jer. 10:2-16; Isa. 42:5; Acts 17:24-25; Ps. 33:6; 2 Peter 3:5.
2. His predictive power, Isa. 41:21,22 42:9.
- 3 His love, Jno. 3:16; 1 Jno. 3:1; 1 Jno. 4:10.

#### SIDE LIGHTS.

God creates, speaks truth, loves. Satan destroys, lies, hates. God's creative power is set forth as the basis of his claim to man's worship. Rev. 14:6. Satan will hide from the eyes of man, the qualities of the true God. God will not compel worship. Satan will.

### Clarksdale, Miss.

THE Lord truly is blessing the work here by sending souls who are willing to obey present truth as it is written.

God will bless our efforts when we give our lives wholly to him, and let him use us as he may see fit.

When Elder Haysner came to our town, May 7 to lay plans for our summer's work, the thought came to us: How are we going to meet the conditions? It was not of God but of the tempter, because if we could have seen where we were going to come out, we would have been walking by sight and not by faith. It takes faith and prayer to gain the victory.

As the result of the Bible work for the summer there are two souls for baptism, as soon as Elder Jordan comes.

School opened Sept. 9, with five pupils. Have had an increase of nine, so that our present enrollment is fourteen.

PHILIP J. JOHNSON.

### Chooser or Chosen, Which?

FAITH and fear, hope and despair, trust and worry do not, and cannot occupy contemporaneously. They may, for a time, reign alternately, but never conjointly.

So in the Christian life the Spirit of God and the spirit of the enemy do not, and cannot dwell together in the same heart. Ye cannot serve God and Mammon.

But the heart must needs be occupied by the one or the other of these irreconcilably rival powers;— hence the continuous warfare which has made the human breast so universal and renowned a battlefield. Struggle for ascendancy, eventually and invariably results in the abdication of the weaker, and the domination of the stronger. The being most intimately concerned, whose destiny is at stake, whose attitude toward the conflict is the determining factor, is the human individual.

C. C. ROBERTS.

### Working for An Education

NO one ever had a true education who did not work for it. It comes in no other way. So far from the necessity for labor being a disadvantage, it is one of the chief assets in a well rounded life.

It is Satan's principal purpose to misrepresent God's plans and purposes in

the human life. He has succeeded in making many believe that labor is degrading and to be avoided whenever possible. So that many, instead of becoming willing, cheerful, skillful laborers in the world's work, become skillful shirkers.

Inquiries are constantly coming to us here at Oakwood concerning the opportunity to work for an education. To all such we say that Oakwood offers the best advantages for young men and women, of energy, pluck, and ambition. Here, one can actually pay his way in work, if he will work.

This does not mean, of course, that a boy can stay at the school a few years, take life easy, work only when most convenient, grumble when things are not of his liking, ignore the school requirements, and go out at last from the school with a well rounded education.

We are constantly meeting people who desire the privileges of labor without giving an equivalent. It cannot be had. Oakwood is no exception to this rule.

To work for one's own living, and at the same time to acquire a literary training is no easy task. People who are looking for easy times, are not the ones who make the burden bearers which the school was founded to train.

Our workers in the field should bear these things in mind; and when they find men and women of metal, people who do not wait for something to turn up, but who hustle out and turn up something, they should direct their attention to our school.

When they find those who are afraid of doing too much work, and thus constantly exercise care not to exert themselves too freely, they should warn them not to come to Oakwood. They are not wanted. The school is not for such.

But for those who have not developed workaphobia in their lives, Oakwood offers exceptional opportunities, and welcomes those who wish to be trained as workers.

Conference officers are ever on the alert for men and women to enter their fields who work and do not grumble; who are not concerned so much about the wages they shall receive as what they shall earn; who know the value of time and how to use it; who are not eye servants as men pleasers.

Exceptional men and women are wanted at Oakwood, that they may be trained for the work.

T. H. J.

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### Note and Comment

HERE comes to our table a very interesting and instructive tract of forty pages, from the pen of Mrs. E. G. White entitled *Recreation*. It is an appeal to students and teachers in our schools and employees in our sanitariums, regarding their responsibilities before God, as lights in the world.

It is made up of twenty-two articles and includes the following subjects: -- Dangerous Amusements for the Young; Innocent Pleasures for the Youth; Holidays unto God; Firmness in Resisting Temptation; How to Spend Holidays; Symmetrical Education; Christian Recreation; Manual Labor not Degrading; The True Dignity of Labor; Duties and Dangers of the Youth; Joy in Christianity; Entertainments and Amusements in our Sanitariums; Physical Exercise as a Remedial Agency; Separate from the World; As Lights in the World.

The price is five cents. It can be obtained from Pacific Press, Review and Herald, or thru tract societies.

In this age, when the world is pleasure-mad, and many professed Christians are being caught in the whirl of worldly pleasure seeking, this counsel from the Lord is most timely.

Our young people, to whom worldly amusements appeal with special urgency, will find in this little brochure, not only a warning but also a comfort. The dangers of life are faithfully pointed

out, but the better way is also clearly portrayed; so that the reader will realize at the close of the reading that, "no good thing will the Lord withhold from them that walk uprightly."

Elder A. J. Haysmer arrived at Oakwood from his summer's trip among the conferences, on Oct. 17. He was weary with his trip, and had suffered with hay fever, but expressed his thankfulness for God's watchcare during the long trip. His report appears elsewhere in this issue.

From time to time, inquiries come to us concerning the little booklet by Sister White entitled *The Southern Work*. The books were out of print for some time, but can now be had by addressing Oakwood School, Printing Department. The price is 15 cents the copy.

November 21 to 24, there will be held at Oakwood, a Y. P. M. V. institute. Elder Meade Mc Guire and Sister Matilda Ericson of Washington, D. C. have promised to be present to give instruction. All our young people, and especially officers of our young people's societies, should plan to be present.

### A Pleasant Trip

LEAVING Oakwood on Thursday night, Oct. 3, Mrs. Boyd and myself took train for Montgomery, Ala., for the purpose of attending our colored camp meeting. We arrived on the ground the next morning and found the little camp comfortably located in a suburb of the city. While the attendance was not large, there was a good spirit pervading the camp.

Elder George Peters was in charge. Elder T. B. Buckner from Louisiana was in attendance. Elders Thomas Murphy, N. B. King, and A. C. Chatman from Miss., Elder Dascent, Sister Glasco and others were there from Birmingham. A few of our brethren and sisters were in from Sylacauga and other places. Elder S. E. Wight, president of the Southern Union Conference, and Elder A. L. Miller president of the Alabama Conference came in later.

A number of practical subjects were presented which were highly appreciated by all in attendance. It was the privilege of the writer to represent the Oakwood School and all seemed to be especially interested in the progress of our work.

Accompanied by Elder Wight, we left

Montgomery Sunday evening for Tuskegee Institute. We arrived upon the grounds about eight o'clock and were very cordially received and shown to pleasant rooms. The following day we went thru the Boys' Trades Building, the Girls' Trades Building, about the barns, and over the farm. I had visited the place last April and saw the fields when they were being planted, and it was considerable satisfaction to me to see the harvest.

They have splendid crops. We saw some unusually large shocks of corn and their sweet potatoes, covering some 200 acres, were extra fine. The boys were very busy digging them, and other students were canning them in a building near by. Their herd of Jersey cattle look unusually well. Elder Wight left us on Monday evening.

Tuskegee is not a place of small things. There are in attendance about 500 girls and about 1,000 boys, and 300 or 400 students are yet expected. It was my privilege to make a short talk to this student body in their auditorium at the regular chapel hour. It was an inspiration to face so large an audience of young people who appreciate an education enough to work all or a part of their way thru school.

I spent one day looking over the duplicate copies of their library. Professor J. H. Washington had previously promised us such books as we could make use of in our library that they did not need.

On Wednesday we visited the academic building which is in special charge of Professor R. E. Lee. We visited a large number of classes. The teachers at Tuskegee Institute are very earnest and enthusiastic in their work.

We left Tuskegee Wednesday evening for Birmingham. Elder Dacent had been notified of our coming and he, notifying the members that afternoon, had a good congregation waiting in our church that night. Elder King was also there. Those present manifested considerable interest in what is being done at Oakwood, and had many questions to ask in the course of the evening's talk.

We called that evening at the home of Elder A. L. Miller, president of the Alabama conference, who had just located in the city of Birmingham. We also met Brother Pavey and Elders Preiger and Ballanger. We arrived at home to greet our teachers and students Wednesday eve. C. J. Boyd.