

# THE GOSPEL HERALD

Volume IX

HUNTSVILLE, ALABAMA, MAY, 1913.

Number 5

## Devalls Bluff

**O**UR work here is moving on nicely. We are having fine weather for planting garden. We have planted 5 bushels of Irish potatoes, one bushel of onion sets five acres of sweet corn, five hundred cabbage plants, besides radishes beets, peas, and other things that are eatable. Our field corn, about 15 acres is coming up nicely, although several cold rains came just after it was planted. Sister Gates and Sister Shaw have been away in Texas for more than two weeks at the bed-side of a sick sister. We have Elder J.W. Dancer and wife to help in the school work while the two sisters are away. We are having splendid Bible studies on Sunday nights. Many outsiders, attend the meeting. Some walk through the mud and water carrying their large family Bibles under their arms, to study with us the truth. By showing ourselves friendly, we have been able to see our readers increase in number.

Elder J. W. Norwood, president of the Conference and brother C.E. Smith, Secretary, visited us a few days ago and both expressed themselves as being well pleased with the work. They began to lay plans at once to help us get a cow and another mule. We have no cow, and only two small mules. The girls, rooms are in a very shabby condition. They need ceiling very badly. We have about \$15.00 to help buy the cow, but it will take twice that amount to get the very cheapest cow, and we would like to have a good one. Our friends have been very kind to us during the past history of this school.

We have no well, but carry water from a neighbor's some distance away. I mention a few of these disadvantages in order that you may know the real condition of the work here and why we ask for help.

E. M. GATES.

Hazen, Ark. Route 5.

## Canvassers' Institute

**T**HE canvassers' institute was held this year in Birmingham, March 21 23. Five new ones expressed a desire to take up the work. The books studied were BIBLE FOOTLIGHTS, THE COMING KING, and DANIEL AND THE REVELATION. At the devotional meetings we had as our subject the Holy Spirit. The Lord was daily in our midst and our studies were very interesting. Arrangements were made to have preaching service each night of the institute. The attendance at these meetings was good. These services were conducted by the writer. The canvassers left the institute full of hope and courage. The testimonies left behind are as follows:—

I am glad to have attended this institute. I have learned many things. I mean to go out, and by the help of the Lord, do a great work for the Master.

ANNIE PEEVY.

I have been greatly benefited. My ambition is to do more for the Lord.

LULA SCOTT.

I truly thank the Lord for giving me life and letting me live to go to this canvassers' institute. My desire is to go out and canvass and win souls for the Lord.

MAUDELL ALLEN.

The institute has been a great blessing to me. I am glad I attended it. I am determined to remain in the Lord's work until he comes.

J. W. PEEVY.

My greatest desire has always been to work for the Lord, and I am more determined now since attending this institute, than ever before. I have been made to see that this is the time we should labor for him. I believe that if we are truly converted, then are we ready to work for the salvation of our fellow men.

MRS. R. B. WINSTON.

The Birmingham institute has been a great blessing to me. I have received much strength during my short stay, also much instruction which has made

me a better worker for the Master. I believe his coming is near and what we do must be done quickly.

BERTHA HAMPTON.

This institute has been quite a lesson to me. Elders Wolfe, Wilson, and Dasant have spared no pains to make it a success. I intend to try by the help of God to profit by the lessons. The Spirit of the Lord has been with us thru the meetings.

S. S. GUILFORD.

The instructors were Brethren C. D. Wolfe and Mark Wilson. They did their best to prepare these workers.

J. GERSHOM DASANT.

## Miami, Fla.

**O**UR work here is moving onward. We have been here 16 weeks. Our attendance is not what it has been, but we have a large number out every Sunday night. One thing above others, which has been an advertisement to our meetings, is the regular attendance of those who before, disliked religious services. Since my last report others have left the ranks of the enemy and have taken a stand on the side of the truth. Amidst opposition of different kinds the message is finding its way to the hearts of the honest ones.

Our work so far has been successful financially also. The donations up to the present, amount, to \$145.32. The expenses of the effort have been met by the collection. A remainder of \$47.74, has been sent to the treasury of the Florida mission. The value of literature sold by the company amount to \$38.50. A house of worship is much needed. We are anxious to see a building of this kind before the tent leaves. This week the believers will come together to consider the proposition.

As there is a colored settlement in the opposite part of the town, we hope to make an effort there before leaving Miami.

J. S. GREEN.

### The Buzzard

THE turkey buzzard is a bird of wide range of habitat. From the far North to the extreme South he is to be found. He flies high, describing great circles in the air. This is not as some might suppose, to behold the beauties of nature, but to find the decomposing bodies of dead animals upon which he feeds.

How like the buzzard is the gossip. He too, flies high, and at a distance may be mistaken for some lovely one. He is found in all lands and at all seasons. In some of his lofty flights one might imagine he is thinking great and noble thoughts, but not so. He is seeking something putrified, rotten, decomposing. Whatsoever things are unholy, or of evil report, if there be any evil or any unpleasantness, he thinks and speaks on these things. Beholding, he becomes changed into the image of what he sees. Coming near him we can notice that he savors of the material on which he feeds.

The buzzard is a great coward. He does not capture his prey. He waits till it dies. Then he is on hand to feast on the carcass.

So too, the gossip does his mischief in ambush. No open battle for him. To the face he is fair and open. Behind the back he is venom and evil. Don't be a buzzard.

T. H. J.

### The Value of Prayer

PRAYER — I often wonder if we realize the full significance of this word. Do we not sometimes forget that, after all, praying is simply having a heart-to-heart talk with our very best friend, Jesus? Do we not at times unwittingly fall into the deplorable habit of "simply saying our prayers," mechanically, with our minds only half centered upon what we are saying while the other half wanders off to some of the cares, the joys, the interests of daily life? All this sounds pretty bad, but I am convinced that if we stop to think, the most of us will have to admit that sometimes in our experience we have found ourselves in a condition similar to this. And if this is true, there must be some reason for it. Perhaps there are many reasons, none of which in themselves seem to be very large, but when combined, they bring us into the above mentioned condition. Let us see if we can find what these reasons are.

First of all, let us cite the definition

of prayer given by one writer, "Prayer is the opening of the heart to God as to a friend." Here, then, is our first clue. Have we looked upon prayer more as a religious duty than as the privilege of conversing with a much-loved friend? If so, then there is small wonder that we should pray as we perform other duties, more or less mechanically.

Another mistake that we may have made is this: We may have waited for some set time to have our conversation with Jesus. Perhaps we read our Bibles only in the morning or evening. Should we leave our praying to be done then also? Let us look at it from the best-friend basis once more. Christ tells us that he is with us always. As long as we live, even to the end of the world, he is always with us. If you were spending the day with a very dear earthly friend, do you think for one minute that you would remain silent all day? Would that be a satisfactory visit? No, it would not. By evening you would have allowed many important matters to slip your mind. You might have needed your friend's aid in matters which would have been all over with by evening. So it is with Christ. We must keep in touch with him every minute of the day, for we need him, and he wants our company. He loves us and wants to help us. He tells us that we have only to ask; and if it is best for us, we shall receive that for which we ask.

Since we have only to think our prayers and God will hear them, we shall be able to carry on our conversation with him all day, no matter where we are. But still, as with an earthly friend, we can get closer to him if we have a few minutes alone with him. It has been truly said, "Secret prayer is the life of the soul." The excuse most of us give for not spending more time with Christ is that we are too busy. But we must remember that in order to be like Jesus, we must take time to be alone with him and prayerfully listen to what he has to say.

Then, since we have found it necessary to one's Christian life to have a secret time with our Saviour, the question arises, When is the best time for this purpose? Let us look to our example, Christ. We shall find that he always prayed before undertaking anything. We find him at prayer before his baptism, for forty whole days before undertaking his ministry; before raising

Lazarus; before his betrayal; and at many other times. If we would follow this example and pray before things occur, we should get the help we need to enable us to stand. We can find no better time than in the morning when we first arise; and then if at the close of the day we took time to thank and praise him for doing so much for us, there would not be a backslider among us.

MABEL SWANSON.

### The Joy of Thy Lord

THE joy of the Lord consists in seeing souls saved in the kingdom as a result of his sacrifice. Those who will enter into that joy will be those who have so cultivated the spirit and mind of Christ that they will find their keenest delight in seeing others saved.

Heaven is not merely a place of reward bestowed on some who have merited special favor, but is the place where shall be gathered all those who have, by beholding become changed into his image. They now love the things he loves. What he hates they abhor. His mind is their mind. His delight is their gladness. They enter into his joy.

"He shall see the travail of his soul and be satisfied," said the prophet. So shall his people likewise enter into his joy. They shall as they see in his kingdom those for whom they have travailed, and they too shall be satisfied.

John the Baptist said to his displeased disciples, "He must increase, but I must decrease." . . . "This therefore my joy is fulfilled." We must come to that place in our Christian experience where we shall rejoice to decrease if by so doing Christ can increase. So shall we enter into the joy of our Lord.

S. E. WIGHT.

### Method of Helping City Negroes

THE following are the purposes of the National League on Urban Conditions among Negroes.

(1) To bring about coordination and cooperation among existing agencies for improving the industrial, economic, social, and spiritual condition of Negroes.

(2) To secure and train Negro social workers.

(3) To make studies of the industrial, economic, social, and spiritual conditions among Negroes.—*Geo. E. Haynes in the Southern Workman.*

### Convention

A VERY interesting Sabbath school and Young People's convention was held with the church in Savannah, March 7-9. The sessions were held in the large tent, where Elder J. W. Manns and Brother R. E. Williams have been conducting a series of meetings for nearly a year. The membership of some one hundred and fifty, besides the children and others interested, made a good sized congregation. A large, well trained choir rendered many beautiful songs that added much to the musical part of the program.

Tho the work is new, we were gratified to see the interest each took in the convention. Well written papers on the various topics dealing with the development and betterment of the Sabbath school and young people's departments were read and heartily discussed.

The art of soul winning, more effective teaching, personal work, and the importance of carefully training our youth, were subjects given special prominence. The presence of the Holy Spirit gave all a deep sense of the responsibility resting upon each of us to become real soul winners.

When the reading course plan was discussed, there were forty-one who enrolled for the different courses. This is the largest number we have secured from any one church.

Great interest was taken in the question and answer service Sunday afternoon. Many practical questions that deal with the Sabbath school and young people's work were asked and answered by different ones who chose to take part.

Perhaps the climax of the convention was reached, when, for nearly two hours preceeding the preaching service on Sunday night, the sixty-five church-school children of the new company gave an interesting exercise to a large congregation. The address of welcome, songs, recitations, drills, and closing remarks revealed careful training on the part of those who conduct the school. As we thot of how all of these children and young people, besides the large company of believers, were all out in the world a little less than a year ago, with no knowledge of the truth, we could not help but praise the Lord for what he had wrought.

We are sure that the Junior and Young people's societies, as well as the Sabbath school of this new company

have received a great impetus as a result of this convention. We pray that God's blessing may continue with them until the end.

LEROY T. CRISLER,  
MRS. L. T. CRISLER.

### Knoxville, Tenn.

I CAME here from Nashville, Tenn. Since coming here I have been holding a series of meetings with the church. They are strengthened and lifted up into the spiritual realm where all is peace and joy. The whole church is now engaged in selling the SIGNS OF THE TIMES. Proceeds will go to repair the church building. This is much needed. It will be more comfortable and inviting to all. I went to Vestal where most of our people live. While there I enjoyed a profitable time. Our young people's meeting is taking on new strength. They have a good leader. I will go from here to Cleveland in a few days and visit some isolated Sabbath keepers and thence to another point to open up the work where others are awaiting the good news of the coming kingdom. A few are awaiting baptism as soon as the weather is more favorable.

J. F. CRICHLAW.

### South Alabama

I HAVE recently returned to Montgomery from a trip among the churches in the southern part of the state. The work is onward.

At Brewton I found the company standing firm, altho they have no leader at present. During my stay of two weeks I held several Bible readings and conducted services every night. Two new ones took a stand to keep the Sabbath before I left.

We have a building fund here. As fast as money is collected it is deposited in the bank. As soon as we secure a sufficient amount we plan to buy a lot and build.

At Mobile our membership is quite small, but the few believers are very faithful. While in this city I baptized two candidates that were ready. It was also my privilege to celebrate the Lord's supper with the church.

Before leaving, Brother S. D. Miller was ordained as local elder of the church.

In Pensacola several not of our faith are interested. The church is of good

courage. I trust to be able to visit them again before the summer work starts, when a series of meetings will be held and those baptized who desire to be.

At Dothan a good mission school is conducted by Sister Wilson. The average attendance is sixty-five, and the tuition averages \$15.00 per month. Brother Wilson now assists in the school.

The spiritual condition of the church in Dothan is good. The members are very faithful in meeting the payments on their building. Some on the outside are quite interested. Before I left, the ordinances were celebrated.

The church in Montgomery is on the onward march. The sewing circle is still doing faithful work. The present object of this circle is to raise money to help liquidate the debt on their building. They also plan on installing electric lights in the church very soon. We have recently organized the brethren into a band called The Men's Volunteer Effort. This band has decided to raise \$100.00 to apply on the church debt before December 31.

Besides these two organizations to help our local church work, we have a Y. P. M. V. society and two other bands of missionary volunteers. The leader of band No. 1 is Sister Carrie Young, and the leader of band No. 2 is Brother R. A. Wesley. These leaders with the cooperation of their helpers engage in various lines of work, disposing of a large amount of periodicals and books.

March 13, our church responded very liberally to a call for an offering for Loma Linda Sanitarium.

April 5 is the date set for the baptism of our new Sabbath keepers.

	1911	
	Tithes	Offerings
Montgomery	\$398.95	\$91.45
Mobile	21.89	.65
Dothan	50.10	14.54
Pensacola	454.86	66.46
Total	\$925.80	\$173.10

	1912	
	Tithes	Offerings
Pensacola	\$538.34	\$55.17
Mobile	84.70	13.48
Montgomery	331.94	95.98
Dothan	130.54	46.54
Brewton	18.00	1.50
Total	\$1103.52	\$212.67

Offerings include all funds taken for foreign missions and the colored work.

G. E. PETERS.

### Talks to My Students

#### *The Right Time*

**S**OLOMON has said there is a time for everything under the sun. Some have read the list and have noted that there is a time to dance, kill, hate, etc., and have been in some perplexity as to how there could be a time to hate or kill.

Being thus perplexed, they have fastened their eyes upon the *thing done* instead of the *time to do it*.

The important thought is that things should be done at the right time. When evil presents itself and alures, is the time to do some hating. It is said of Jesus that he loves righteousness and hates iniquity. Heb. 1:9.

The time to dance is not yet. That will be when the lame man can leap as an hart and the tongue of the dumb shall sing.

The time to kill is not when there may be some real or fancied grievance, but when God gives command. God sent Saul to destroy the Amalekites. That was a time to kill. Saul's unseasonable leniency cost him his kingdom.

Let us do things at the right time. Five o'clock is the time to get up. Let us get up then. Nine is the hour to retire. Go to bed. The work hour is at a set time. Begin work. The quit-work bell rings at five. Quit at once. (Why should you smile?) It is well that we should learn the lesson of promptness and punctuality.

This life is the time for labor. The resting is "by and by." The night is soon coming when no man can work. There is a time for rest. That time is not far distant.

There is therefore a time for all things.—a time to study, a time to recite; a time to feast, a time to fast; a time to listen, a time to speak; a time to begin, a time to stop.

The time to stop has come. I will stop.

#### *Respect for Age*

A few days ago I overheard a remark that was painful to me. A young man had occasion to refer to a certain old gentleman and spoke of him as "that old pelter."

Without stopping to consider what particular significance may attach to the word "pelter" it is sufficient to observe that evidently it is not a term expressing reverence, gentleness, tenderness, or kindly regard for one who has borne the burden and heat of the day, one who

has had long experience, one who is by reason of very age, if for nothing else, entitled to kindly consideration from younger people.

The young person who thoughtlessly and flippantly expresses himself in such a manner, gives evidence of either very poor breeding, or of gross carelessness, or both.

I want our boys and girls of Oakwood to be known as those who have too high a regard for the hoary head, too much respect for themselves ever to be heard with such words on their lips.

Lack of reverence is one of the characteristics of this degenerate age. Boys now regard it as a mark of superior talent, to speak slightly or mockingly of those older and wiser than themselves.

Girls show little respect for age. How like the words and works of Jesus all this is *not*.

I cannot think of the youthful Christ as laughing at bent form and trembling steps. He was ever gentle, pitiful, thoughtful, considerate.

Rehoboam the son of Solomon was a fair example of that supercilious scorn of an inexperienced, conceited, young king. In his self-sufficiency he forsook the counsel of those older and wiser than himself, choosing the advice of those having as little wisdom as himself.

Secure as he thought in the kingdom, he would teach those complaining tribes a few things. Full of his own self importance he answered roughly the request of Israel, and lost a kingdom as a consequence.

Was Rehoboam a sinner in this matter above all the young men of earth? Nay, but except we get the lesson to be learned from that sad experience, we too shall reap that which we sow.

#### *Ornaments*

Recently one of my girls asked if it is wrong to wear ornaments. I answered decidedly, no. The Bible not only permits it, but requires it. So far from its being wrong to do so it is a sin not to do it. Not only should we constantly plan to have them, but also we must not be satisfied except with costly ones. The danger is that we shall content ourselves with such cheap material as silver or gold or diamonds, while the Bible does not endorse anything less valuable than that which costs a great price. However we need not be disheartened, for, although we are none of us rich

enough to buy the quality required, provision is made by which we may use them; and, by the proper arrangements, eventually they will become our own.

Now don't give yourself any more uneasiness about the question. By all means wear ornaments, being careful of course about the matter of quality.

Don't content yourself with rings, lockets, chains, pins, and such inferior things. Get the genuine.

If you ask further, I may tell you that 1 Pet. 3:3-4, or 1 Tim. 2:9-10, tells of the proper kind of ornaments, and also names some that are not proper.

T. H. J.

#### **Columbia, S. C.**

**T**HE work in Columbia, S. C., is progressing. The church numbers about forty with a growing interest. I spent ten days with this church and preached every night.

There was a canvassers' institute conducted by Brother V. O. Cole and Brother R. L. Underwood, beginning March 3. Elder C. V. Achenbach was also present, and gave some timely instruction. For this we are thankful. Eleven were present to prepare themselves for the canvassing work. February 15 and 16, a Sabbath school convention was held by Brother J. L. McConaughy. Many good things concerning Sabbath school and young people's work were discussed. This meeting was very profitable indeed to all who were present. Those who were not present failed to get what they should have had.

We thank God for having with us Elder C. V. Achenbach, Brother R. L. Underwood, Elder Bird of Florida, Brother J. L. McConaughy, the secretary of the Sabbath school work, and others.

Truly God was with us during the ten days and nights. The meetings were well attended by those not of our faith. Subjects of interest were taken up each night by the writer. Subject for the last Sunday night was "Is Sunday the true Sabbath of the Lord?" The church was full. At the close of the meeting eight stood to keep the Sabbath. Others are much interested.

Sister Janie Wright has charge of the Columbia mission school.

C. G. MANNS.

### Earth's Many Nations

#### THEIR PERPLEXING PROBLEMS

##### *The Missionary's Attitude*

**I**N Zech. 2:10-13 we have recorded the Divine plan of the ages. It reads, — "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined unto the Lord in that day, and shall be my people." To the church this is one of the most hopeful prophecies contained in the Scriptures. It is a revelation of God's purpose concerning the final triumph of his church and the gathering of all the nations of the earth into that church. What a great international congress of nations that will be, when every nation, kindred, tongue, and people are gathered into the presence of the great King.

Since the plan of God was first made known, it has been the purpose of Satan to defeat the work. He has been working unceasingly for ages to thwart God's purpose, by deceiving the nations and leading them far away from the influence and power of the Christian church. Satan is thoroughly acquainted with God's plan of the final gathering of the nations. So various forms of duplicity, subtlety, craft, and cunning deceit have been employed by him to deaden the conscience of the nations. Almost insurmountable barriers have been erected among the people to check the advance of the gospel message as it is heralded by the church.

But in the great controversy between Christ and Satan the hope of the church shall not be lost. Our God shall realize his purpose, and the church in the end shall triumph gloriously in the gathering of the nations.

"Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around him are the subjects of his kingdom. . . . . Nearest the throne are those who were once zealous in the cause of Satan. . . . Next are those who perfected Christian characters in the midst of falsehood and infidelity. . . . And beyond is the great multitude which no man could number. . . . In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place." G. C. pages 664, 665.

In Luke 21:25 we read, "And there

shall be . . . upon the earth distress of nations with perplexity." This is not a decree from heaven, for it is not God's purpose to distress the nations with perplexity. "An enemy hath done this." This is one of the final master strokes of the arch-deceiver. And the Divine mind has only revealed it to his church as a mark or sign of the closing days of earth's probation. The distress and perplexity of the nations in the last days are but evidences of the universal working of Satan's power to defeat, if possible, the carrying of the everlasting gospel to every nation, kindred, tongue, and people. In these closing days of earth's probation, Satan has given to each nation a peculiar perplexing and distressing problem. It is his design to engage the mind and the energy of every soul in the various nations in the consideration of the problem which he has allotted them. And Satan hopes to so completely absorb the attention of every individual soul in the study of his national problem, that the Christian church will be seriously hindered in her efforts to spread a knowledge of the everlasting gospel to all the nations of the world, and in this he is making most astonishing progress.

For instance: in Ireland at the present time the cry is "Home Rule." This has grown to be Ireland's national problem; involving the important question of political liberty. Is there a right and a wrong side to this question? Most assuredly there is; and influential men in large numbers are arrayed on both sides of the question. The whole nation is stirred over it. Questions of honesty and right are involved.

In Turkey the cry is "Constitution," or the modernization of Turkey. A movement in which the progressive element in Turkey endeavors to rescue their government from the gulf of ruin into which it is settling.

In England, the cry is "Woman's Rights;" a question of public spirit is at stake there,—a movement to reform England.

In France the cry is "The People." Domestic troubles are in the republic between employee and employer, bordering on socialism and labor uprisings.

In Japan there is a perplexing struggle of the democracy against aristocracy. Heavy taxation and hard times have stirred the peasant and the merchant.

In Finland the cry is the same as in Ireland.

Mr. Ray Stanard Baker, writing for the American Magazine styles the greatest and most serious problem in the United States, the "Negro Problem." He says that for many years it has grown, until now it has imbedded itself into the warp and woof of our national life.

Amidst all these bewildering and embarrassing circumstances surrounding our workers as they go forth, into all the world to bear the tidings of the gospel to every creature, what should be the attitude of the missionary toward these various problems? He cannot escape facing them. The situation before him is all the more intensified the moment he is brought face to face with a national perplexity. The gospel cannot be compromised, nor can the worker feel free to violate a single principle, nor should a course be taken while laboring with one person which would make it utterly impossible to reach another; for the divine ultimatum is, "To every creature."

Then what should the worker do? This is often a hard question to decide when a crisis is before him, and souls are at stake. Principles of right, wrong, and justice, are always involved in every national problem, and the position of the worker is at times challenged. The people for whom he labors will want to know where he stands in the impending crisis, and for him to take a position on either side of a national controversy would most certainly close the door of opportunity to reach some soul.

Whatever may be the peculiar conditions and circumstances which surround the laborer, he must ever bear in mind, that in all the nations of the world, Satan has created these distinctive national problems, and today it is his chief design thereby to eclipse the final message. Satan wishes to absorb the mind of men in the consideration of their national problem that it alone will appear in their mind to be of paramount importance. Thus he hopes to completely crush the ascendancy and power of the everlasting gospel message. If the preaching of the gospel cannot be driven entirely into obscurity, then Satan's next policy is to force the worker into a place where he is tempted to ally himself in a very conspicuous manner on

either one side or the other of a national controversy, thus his sphere of influence as a herald of truth among those whom he might otherwise reach with his message, will be restricted. Satan endeavors to persuade the worker to adopt into his platform of truth the new plank, bearing upon the national question. If this is done he hopes to make this new national plank the principle issue with the worker. And in not a few instances he has succeeded in this.

But a preacher of the third angel's message must not permit himself to be allured into such an unwise step as this. The platform of truth is made up; it is a finished article. God has given to his messengers of truth all the reforms that the world needs in this generation. The paramount question with every true preacher of righteousness is the third angel's message.

But you may ask again, "How shall we answer the people in the countries to which we are sent as missionaries, when they approach us upon these various complex national controversies? Probably we shall discover an answer to this if we consider the method employed by Christ and his disciples in this matter. They had to meet these national problems, and their manner of dealing with them will be a worthy example for us.

In Matt. 17:24-27 we read, "And when they were come to Capernatim, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute, of their own children, or of strangers? Peter saith, of strangers. Jesus saith unto him, then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: take that and give unto them for me and thee."

"While Jesus made it plain that he was under no obligation to pay tribute, he entered into no controversy with the Jews in regard to the matter; for they would have misinterpreted his words, turned them against him. Lest he would give offense by withholding the tribute, he did that which he could not

justly be required to do. This lesson would be of great value to his disciples. Marked changes were soon to take place in their relation to the temple service, and Christ taught them not to place themselves needlessly in antagonism to established order. So far as possible, they were to avoid giving occasion for misinterpretation of their faith. While Christians are not to sacrifice one principle of truth they should avoid controversy whenever it is possible to do so." D. of A. page 434.

Christ always avoided bringing a serious crisis into his work before the time for it. So he taught his disciples "Not to place themselves needlessly in antagonism to established order." "Avoid controversy." "Avoid giving occasion for misinterpretation of faith."

These general principles guided Christ in his relation to the national problem of his day. He avoided taking any stand in an open public way that might be judged by his enemies as being hostile to the established customs and practices of the Romans. He sought not to disturb the peculiar prejudices of those who held the reins of the civil government. He did not wish to precipitate a crisis in his work before the time for such a thing had arrived. So he said to Peter, "Lest we offend them, go thou."

The attitude of the Roman government toward Christ and his church, certainly merited censure and rebuke. There is not a single word from Christ in all the four gospels that might be regarded as an attack upon the Roman government for the abuses which they heaped upon the Jews. There was a reason why that nation should be rebuked for their wrongs, but Christ did not feel free to utter a word against them. He felt a perfect liberty to rebuke his own nation or race. He denounced his own in terms like the following;—"Ye hypocrites." "Ye blind guides." "Ye fools." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But so far as national problems were concerned, questions that might easily provoke a serious crisis in his work, and unnecessarily attract the attention of the Roman authorities and block his active campaign, the Master's direction was, "Lest we offend them, go thou." It was verily as true of Christ as it was of Paul that he did not "Yet offend against Caesar."

The needs of the entire world appealed very strongly to Christ, and it is evident that he did nothing that would close the door of opportunity for him to reach all classes with the message of salvation. There was a great outstanding army of Parthians, Medes, and Romans; dwellers in Egypt, Libya, and Arabia, that must hear the gospel, and the Master was careful not to pursue a course that might prejudice the minds of any of these.

This is the principle that must guide the teacher of present truth. The three-fold message of Rev. 14:6-11 must be carried to every nation, kindred, tongue, and people. The needs of the whole world stare us in the face. We must reach their needs, and give to them the gospel of the kingdom. If possible we should allow nothing to hinder our progress. We cannot afford to permit our energies to become absorbed in the vain consideration of the perplexing problems in the various nations whither we go as heralds of the soon coming Saviour. Satan will ever keep a perplexing problem before the nations of the world, and nothing that we could possibly do or say would remedy the situation. Every worker and believer in present truth has a definite work to do in this generation, and that is to reach every nation under the sun with the glorious gospel to men and women everywhere, that a people may be gathered out from every quarter of the globe to take part in the coronation of the King. This will be an event far surpassing in glory all others that have taken place in this world since time began. The giving of the definite message for this time demands all the time and energy that we can possibly give it. Let us follow the example of Christ in the matter of national issues in every country.

God in his own time will apply the remedy to complex conditions which we will necessarily have to meet in our work as missionaries. Let us waste no time in attacking them, thus precipitating a serious crisis.

M. C. STRACHAN.

"You can teach botany in class, but your teaching is a failure if your botany does not lead to the Rose of Sharon. There are good lessons in geology, but the rock you are after is the Rock of Aes."



### The New Hebridean Woman

#### *Her Condition before the Advent of Christianity*

It is an unquestioned fact that while Christianity lifts woman to an equality with man, heathenism degrades her to the position of an inferior. The introduction of the gospel has greatly ameliorated the condition of women in these islands; but much remains to be done. The third angel's message must be carried to these people who so recently were enveloped in the deepest heathen darkness.

There are few places on the earth where the female sex is more degraded than among the islands. As physical strength and personal valour are the qualities most admired by a barbarous people, the weaker sex are despised and trampled upon. The birth of a female child is accompanied by no demonstration of parental joy, and in many instances its death-warrant is signed at a tender age.

Should the female child be spared, she has no voice in marriage. All the arrangements connected with this relation are made by her parents during her childhood, when of course her inclinations cannot be consulted. It will not excite surprise, therefore, if in after life there is forever to be little correspondence of taste, feeling, and sentiment between husbands and wives. The wife is to all intents and purposes the slave of the husband. Indeed, the words wife and servant, or slave, are interchangeable. She is not regarded as his equal nor treated as such.

If a woman meets a man in a narrow way, she rushes among the tall grass, and stands with her back to the path till he has passed. Before high chiefs they go on their hands and knees. From certain kinds of food the women are excluded; and it is usual for her and her tyrannical master to occupy different houses. While man, as lord of creation, indulges himself in indolence, the drudgery and hard labor fall to the lot of his wife. It is not surprising if the marriage bond is but slightly observed by the female sex, who are thus treated. Wives are constantly deserting their husbands, and taking up their abode with other men, and frequently they commit suicide. After this view of domestic life it would be vain to look for domestic happiness. The spectacle of a father and mother with their children as one

social happy band, is what I have never yet beheld in this dark region.

The misery of women does not end here. When her husband dies, she is immediately strangled, that her spirit may accompany his to the land of darkness, and all her children in the family unable to provide for themselves, share the same fate.

Hence, when the missionaries landed, an old woman was not to be seen. The strangulation of widows was especially characteristic of Aneiteum. It had begun, however, to spread to Tanna, and some other islands, but nowhere was it so universal and so firmly rooted as there. On Efate, in the case of the death of a high chief, a slave (for they have slaves, consisting of those who have been surrendered by one tribe to another) is slain, and his body distributed and one of the chief's wives, usually the favorite, is buried alive with him. A deep grave is dug in which his body is laid. She takes her place at his head and commences a low wail, part of a canoe is then inverted over her head, and the earth thrown over them. Polygamy exists on all the islands, it being common for chiefs to have two, three, or more wives, their wealth being estimated by the number they thus have to work for them.—*C H. Parker in Australasian Record.*

### Then and Now

#### *Property*

FIFTY years ago the colored people in the South were without money, land, stock or homes.

Today they not only have money in the banks but own 20,000,000 acres of land, which if placed in a body would be about 31,000 square miles, or equal to the combined area of Vermont, New Hampshire, Massachusetts, and Rhode Island.

They cultivate 890,140 farms or 100,000,000 acres, and own domestic animals to the value of \$177,273,875, poultry \$5,113,756, implements and machinery \$36,861,418, land and buildings \$273,501,665.

They own 300 drug stores and more than 20,000 grocery and other stores, 400, newspapers and periodicals, 100 insurance companies, 64 banks capitalized at \$1,600,000, and do an annual business of \$20,000,000. Their total wealth is over \$700,000,000.

#### *Occupation*

Fifty years ago, practically all the colored people in the South had but one occupation, — tilling the soil.

There were no physicians, pharmacists, graduate nurses, lawyers, teachers, dentists, architects, electricians, photographers, wholesale merchants, insurance companies, editors, undertakers, real-estate dealers; no owners of mines, cotton mills, dry good stores, newspapers, publishing houses, etc.

At the present time there are more than 300,000 working at trades and in other occupations requiring skill. There are more than 2,400 physicians; 20,000 graduate nurses; 21,000 teachers; 15,000 clergymen; 14,000 masons; 24,000 dress makers; 10,000 engineers and firemen; 10,000 blacksmiths; 21,000 carpenters; and they edit 400 newspapers and periodicals.

A few years ago it was unlawful for a colored person to hold any United States government position. At present there are 22,400 employed of which 3,950 are in the postal service.

Over 1,000 patents have been granted them, such as telephone registers, hydraulic scrubbing brush, motor for running machinery, aeroplanes, automatic car switch, automatic feed attachment for adding machines, and many other useful articles.

#### *Education*

Fifty years ago the education of the colored people in this country had just begun. Ninety-five per cent of the people could neither read nor write. However, a great change has taken place. In 1900 it had been reduced to 44.5 per cent. There were only four states, viz. Georgia, Alabama, South Carolina and Louisiana, with an illiteracy of over 50 per cent. In 1910 only one state, Louisiana, remained above 40 per cent, and the average for the United States had been reduced to 30.4 per cent, a decrease of 14 per cent in the last ten years.

There are now 50 colleges, 13 institutions for the higher education of women, 26 theological schools and departments, 2 schools of law, 5 of medicine, 2 of dentistry, 4 of pharmacy, 17 state agriculture and normal colleges, and over 500 normal and industrial schools.

The value of school property is now estimated at \$17,000,090. In 1912 over \$4,400,000 were expended for higher

*Continued on page 40*

## The Gospel Herald

PUBLISHED MONTHLY BY THE

North American Negro Department  
Huntsville, Ala.

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

A. J. HAYSMER

EDITOR

T. H. JEYS

ASSOCIATE EDITOR

M. C. STRACHAN

T. B. BUCKNER

F. R. ROGERS

EDITORIAL CONTRIBUTORS

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

**Price Per Year, 25 Cents.**

*Address all communications to and for the  
Gospel Herald to Box 414, Huntsville, Ala.*

*Also make all post office orders to the same  
address.*

### Note and Comment.

It is noticed that in the April HERALD Brother R. E. Williams asks that donations to Macon No. 2 church be sent to S. D. Yeargin, but no address is given.

Brother Yeargin is treasurer of the Georgia Conference. His address is 169 Bryan St., Atlanta, Ga.

Elder A. J. Haysmer is again spending a few days at home preparatory to his trip to General Conference.

Elder S. E. Wight, president of the Southern Union Conference, was a visitor at Oakwood on Sabbath April 12. He spoke to the church at the regular 11 o'clock service and also at the young people's meeting at 4.00 p. m. A brief outline is given in another column.

A very profitable canvassers' institute was held at Oakwood April 14-24.

Elder W. W. Eastman, and Brethren V. O. Cole and Mark Wilson were the instructors. Twenty-three students will go out to canvass thru the summer vacation.

Following is a list of students who are taking the class and will go to the field at the close of the spring term.

Rudolph Neuball, Harrie Barnes, Pauline Fairy, Maud Burkley, Antoinette Ware, Maud Dixon, Olive Smith, Virginia McPhall, Ann Thomas, Syrene Simons, Mollie Hurdle, J. S. Spraggs, Chas. Griffiths, Alexander Wood, W. E. Adams, Wright Battle, Edna Bryan, Easton Brodie, C. A. Blackwood, Janie Lee Frazier, Isadore Evans, Mary Bostic Joseph Grandison.

### THEN AND NOW

(Continued from page 39)

in the support of their public schools.

They have taken a deep interest in the education of their own children.

From 1866 to 1870 they raised \$700,000 for school buildings and the support of teachers. They are now raising annually \$1,000,000 for educational purposes. They own \$17,000,000 worth of school buildings.

A. J. H.

### Birmingham, Ala.

THE first quarter of 1913 has been full of blessings to this church. The attendance at all meetings has been good. On account of spurious literature sent out by an apostate in Chicago to many of our workers, it was thot advisable to give special study to the Sanctuary and its services.

The treasurer's book shows receipts for \$126.00 tithes and \$17.00 Sabbath school donations for the quarter.

On Sabbath, March 22, Brother Mark Wilson delivered an interesting discourse on the progress of the message. And on the following Sabbath, Brother C. D. Wolfe, of Nashville, Tenn., spoke on true missionary work. All enjoyed the service.

The missionary bands are doing good work. The magazine agents do a good work with their papers in the evenings after the Sabbath.

Punctuality marked the attendance at Sabbath school this winter.

J. GERSHOM DASENT.

### A Pleasant Visit

It was my privilege to visit the Oakwood school Friday, April 11, and remain there over the Sabbath. Many improvements have been made since my last visit, which it seems will add very much to the pleasure and comfort of the students, and increase the working value of the school to the cause. Six large cisterns have been installed, and on every side new fence posts, sawed in the saw mill owned by the school, are conspicuous. Many rods of new fencing has been stretched. Hundreds of young chickens and ducklings in neat new parks and pens testify to their activity in increasing the poultry department of the school.

They have thirty-five acres of good looking wheat. One who has previously visited the school can now see great

improvement in the lawn, and the arrangement of the gardens which they are preparing. Everything looks prosperous and it seems that from a physical point of view the school certainly is in a place to do better work than it ever has been in the past.

I was much pleased to visit our thirty-two students who are attending the school from the Southern Union. Nearly all of these expect to enter the work some time, to help carry this truth to the people who are here in this field. Some expect to get out this year to canvass, one or two expect to enter the ministry, and others the Bible work.

It is evident that God's blessing has attended the work of the faculty during the past year, and this school should be remembered in their prayers by the readers of this paper.

S. E. WIGHT.

### The General Conference Bulletin

THE *Bulletin* will be a 16 page paper the size of the *Review*, and will contain daily reports of the proceedings of the coming session of the General Conference, May 15 to June 8. There will be eighteen or twenty issues filled with just such thing as our people will want to know about the conference and its work. Having the *Bulletin* will be next to being present at the Conference. It will be not only interesting and instructive during the Conference but a valuable record for reference in years to come.

All who are interested in General Conference affairs, and who desire to keep in close touch with the progress of the world-wide message intrusted to this denomination, should by all means arrange to have the *Bulletin* for the coming session of the General Conference—the greatest and most important counsel of the leaders of our world-wide work ever held. Questions of the most vital importance to all our people will be considered at this conference, and faithfully reported.

It is now time for the orders for the *Bulletin* to be sent in through the local societies.

The earlier the orders are sent in, the surer the bulletin will be promptly received. Let all avoid the possibility of delays resulting from the rush and confusion of belated subscriptions by sending in theirs now.

Price 50 cents for the session.