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Arkansas Colored Camp-meeting

THIS meeting was held on the campus of our intermediate industrial school, which is located about five miles from the village of Devalls Bluff, Arkansas. There was quite a full attendance of believers in the state. A few remained at home for one cause or another. We expected some outside help, but it turned out that no ordained ministers were present during the entire meeting except myself and the conference president.

I did the preaching at night, as it was that better that our white brethren should not be at the meeting at night. During the day the president and the state canvassing agent were with us and gave much valuable instructions.

A large portion of our night audiences was composed of white people who came by wagon loads for five or six miles distant. Many times the tent was so packed that we hardly found room for our own people who had come from different parts.

All were very orderly and quiet. Our manner of carrying on our service was so different to the ordinary colored meetings. They are usually emotional in their nature. I wished I could have shifted the meeting over to our white brethren, but this was out of the question, as it was a distinctively colored meeting, held on the premises of a colored institution.

The Spirit of the Lord was in our meeting from the very beginning to the close.

The first manifestation of His presence was by the voluntary confessing and putting away of sins; another was, harmony and fellowship generally among those on the ground. Some doubted our success in holding a camp-meeting out there in the country, but when it closed, it seemed to be the unanimous opinion that this was the best camp-meeting we ever had in Arkansas.

Considering the financial circumstances and small constituency in this state

it was that they did quite well in responding to the calls for means during this meeting. In all, we raised about two-hundred dollars in cash and pledges; one-hundred dollars of this was to be applied toward the purchase of a new preaching tent for the colored work in this state, which is much needed, ten dollars was donated to one of our widowed sisters who has lost two of her children by death this year, the remainder goes toward the sinking of a well on the school premises. At present the water has to be brought by hand from an adjoining farm.

There had not been any protracted tent effort previous to the camp-meeting, and hence there was nothing to bind off; and as all the children and youth of the believers in attendance were already members of the church, we had not even the possibility of a baptism to start with, and so it turned out. We celebrated the ordinances however, principally for the benefit of the isolated who do not have the privilege at home.

The last night of the meeting, Sunday Aug. 24, after a good discourse on the judgement, there was a parting hand shaking, in which all took part. This was indeed a spectacle to the outsiders present. From the expression on their countenances they seemed to wonder what it is that causes a people to love each other like that.

The camp-meeting is a thing of the past now, but I am sure its good influence will never die.

J. W. DANCER.

Nashville, Tenn.

THE interested woman whom I mentioned in my last report, is now keeping the Sabbath. Her husband also is deeply interested. He said that he could never understand the Bible before, but now, as it seems to be such a reasonable book and so easily understood he is anx-

ious to know more about it. He tried to arrange with me to spend the afternoons of rainy days in study with him. Because of other duties, this could not be done. However I read with him and his son-in-law every Tuesday evening. The son-in-law's wife has also begun keeping the Sabbath.

Lately I attended Sunday school at Jackson's chapel. They were studying the commandments. When they came to the fourth, their teacher explained that since the commandment was written the Sabbath has been changed, and that while the instructions as given in Exodus applied directly to the seventh day or Jewish Sabbath, it also refers to the Christian Sabbath, for without it we would have no Sabbath commandment. I asked him for a text as proof. He admitted that he could not give one, but said he could cite Luther, Calvin, and the holy Catholic Church. Then I asked him what I must do with my Bible. This confused him. I then asked him to explain Dan. 7. 25. Whereupon he accused me of following Uriah Smith, and of course every one in the class remembered that he had just cited Luther, Calvin, and the holy Catholic Church.

A Baptist minister who was also visiting in the class, came to me on the outside and said "That fellow was greatly confused." He also stated that he wanted to investigate the question further. He invited me to go to his church. This I intend to do.

I am reading with many interested ones some of whom, as I believe, are Christ's sheep for they seem to know his voice; and like the true hearted and loyal of ancient Israel in Babylon, seem ready to respond, not only by merely giving the assent of the mind, but like ancient Israel, will "have a mind to work."

There are many good things that I would like to report, but for lack of space I must close.

RANDALL JOHNSON.

Georgia Colored Camp-Meeting

THIS meeting was held in Savannah Aug. 28, Sept. 7. A good location was secured in the thickly settled section of the city, accessible to car lines. The attendance was very good. The large tent was often overflowed at night.

Elder J. W. Manns has labored in this city for over a year with the result that a church with a membership of one-hundred and eighty has been organized and many others will soon connect with the church. This is a strong catholic city.

The laborers from abroad were Brother V. O. Cole the Union field agent, Elder Sydney Scott, and the writer. The home workers were Elder Willess, the president of the conference, and Brother Fulbright, the conference field agent, Elder J. W. Manns, and Brother R. E. Williams and other workers.

The order was perfect. Though the crowds were large, no disturbance was experienced. A number were added to the church.

The resolutions were heartily discussed and we believe the conference will result in increased efficiency in service the coming year. I was glad to be present in the beginning of the meeting and assist in organizing the conference. We feel that we are entering upon a system of organization that will prove very helpful in carrying forward this branch of the work.

Missions was made a special order and was conducted in one of the night meetings. Short mission talks were given, being led by Sister Knight of Atlanta. Over five hundred dollars was pledged. This was a splendid meeting. Many of the visitors from the city were greatly impressed with our earnestness in endeavoring to send the gospel to the unsaved world.

Thursday morning Sep. 4, Brother R. E. Williams was set apart to the gospel ministry. The Lord, by his spirit came very near and set his seal to the service as was evinced by tender heart and tearful eye.

The outlook for a prosperous year in the Georgia Mission is very bright.

C. B. STEPHENSON.

Newbern, N. C.

THE Newbern church heard the call of the thirteenth Sabbath, and, although we are not many in number yet by the Lord's help we will do what we can.

We can do all things thru Christ who strengthens us.

The Y. P. M. V. society had a special missionary program Sunday night Sep. 7, to pay the transportation expense of the one-hundred-fifty missionaries. A group of children, with their hand-bags and satchels to represent the missionaries, sang very effectively "The Missionary's Farewell," after which the collection was taken which amounted to \$5.00.

The Bible band is also putting forth earnest efforts to raise all they can for the same cause.

EDITH A. GODLEY.
CHARLOTTE WEEKS.
ANNIE WARD.

Anniston, Ala.

WE are well and are doing well. The Lord is certainly blessing us in our work, and I praise him for it. My only desire is to live close to him so he may use me in this work. I have delivered \$65.00 worth of books in Gadsden, Ala., and Miss Barnes just about the same. I delivered \$25.00 worth of books in one day in Alabama City. That is a place about a mile from Gadsden. I have been here three weeks today.

Miss Barnes has nearly as many. Pray that we may have a good delivery.

I am full of courage because I know that the Lord is with me.

MARY E. BOSTIC.

Florence, S. C.

I HAVE just received the September number of the GOSPEL HERALD and have read it with much interest. I am glad to see the colored work coming to the front.

In my work from house to house, I see much need for schools for both white and colored. It is surprising to hear the questions that are asked by people. It shows how ignorant the people are of the simplest Bible truth.

In manual for canvassers we are told "Those of the best talent and ability, who will take hold of the work understandingly and systematically and carry it forward with persevering energy, are the ones who should be selected to go out to work. . . . Men should be at work who are willing to be taught as to the best way of approaching individuals."

When I started to canvass over two

years ago, I could hardly write my orders. When the Lord's voice called "Whom shall I send, and who will go for us?" the divine Spirit put it in my heart to respond, "Here am I, send me." Isa. 6 : 8. C. H. HOLLAND.

Greenville, Tenn.

OUR tent effort here closed August 20. Twelve have accepted the truth. We rejoice to see souls liberated from the chains of darkness, error, and superstition. What greater rejoicing there must be in heaven with the father, Son, and the angelic host. The thought of seeing souls saved in the kingdom ought really to inspire us with greater zeal, and courage.

Today, I had the privilege of unfolding to a body of Baptists, the Sabbath truth. A young man whose wife is an Adventist, came to my home asking me to supply him with some tracts on the Sabbath, as they were going to study that subject in the Sunday school. On learning this, I decided to go over and hear their views. The study for the morning was on the ten commandments. On reaching the fourth commandment, there was much discussion among the members as to which day is the Sabbath, whether the first or the seventh as God commanded.

I asked the teacher and the congregation to allow me ten minutes to unfold this mystery to them. I here prayed to the Lord to enable me to make known his will to these people. I began by reading the command as it is given by God, coupling with this text Mark 16 1-3, 8, 9, Luke 23 and 24. These texts as we know, prove that Jesus was crucified on Friday. Luke tells us this was the preparation day, and the Sabbath drew on, also that the disciples and holy women kept the Sabbath according to the commandment. Luke speaks of their coming early the first day of the week to anoint his body, and found it gone, or that he had risen. We know that Jesus rose on Sunday. The Scripture calls this the first day of the week. Then the Sabbath was in the past as Mark told us.

Brother W. E. Strother who was here with me, has gone to Chattanooga to make preparation for our camp-meeting which convenes October 3-13. I am now giving Bible readings in the homes of the people. H. N. GEMON.

Young People's Column

Noah Tall

I KNEW a boy named Noah Tall, quite smart as all could see, and tho he was not tall at all, yet, Noah Tall was he.

Now this young boy named Noah Tall, I knew him very well, and why they gave him such a name, I'm starting now to tell.

He started to the swimming pool, his mother said take care, there's danger in those waters cool, be careful while you're there."

But Noah Tall at once replied, "don't be alarmed for me, full many times that pool I've tried, I'm safe enough, you'll see."

Beyond his depth he paddled out, far distant from the shore, and carelessly swam all about till he could swim no more.

For, cramping suddenly, he began to sink, and scream with fear. A near by neighbor quickly ran, who chanced his cries to hear.

He helped him out upon the bank and rubbed him dry and warm; but Noah did not think to thank for saving him from harm.

His father sent him off to school, he soon began to preach that his old teacher was a fool, nor knew enough to teach.

And neither did his schoolmates know, he thot, as all could see. His talk would always plainly show that very wise was he.

Or young or old, or great or small, of high or low degree, he knew far better than they all. None were so wise as he.

His schoolmates named him Noah Tall, but why, he does not know; and tho he is not tall at all, they always called him so.

And thus it was from day to day, and thus from year to year; he'd never heed what others say, nor counsel would he hear.

He grew to be a man at length, the fault clings to him still, because it strengthened with his strength. I fear it always will.

And so they named him Noah Tall, altho tis not his name, and tho he is not tall at all, he still gets called the same.

T. H. J.

Kind Words

Kind words do not cost much. They never blister the tongue or lips. Though they do not *cost* much, yet they *accomplish* much.

They help one's own good nature and good will. Soft words soften our own soul. Angry words are a fuel to the flame of wrath, and make it blaze the more fiercely.

Kind words make other people good-natured. Cold winds freeze people, and hot winds scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and boisterous words, and war-like words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.—*Sunday School World*.

Seeing God

A CERTAIN missionary was one day talking with a heathen man. This man said to the missionary: "I go to the place where you worship, but I see nothing of your God. If you come to my temple I will show you there the god that I worship; but I never see your God. Why don't you show him to me?"

"Come here," said the missionary, stepping out of the house into the open air. It was noon-day, and the sun was shining with great power. The missionary pointed up to it and said to the heathen: "Look at yonder sun." He tried to look at it for a moment. But he instantly turned away his face and covered his eyes with his hands.

"I can't look at that," said he; "It blinds me."

"Well," said the missionary, "that sun is only one of the servants of my God. If you can't bear to look at one of his servants, how can you expect to see the Master of that servant, the great God who made him? No sinful man can see God in this world and live."—*Sel.*

Abstain from every appearance of evil.

Arkansas Colored Camp-Meeting

THIS meeting was held on the campus of the school farm at Devall's Bluff August 14-24. The attendance was all, and even more, than had been expected.

The workers at the meeting were G. C. Jenks, J. W. Dancer, E. M. Gates and the writer. The spiritual interest was good. Some who had been in a backslidden condition renewed their covenant with the Lord. Some who had not been faithful in giving tithes and offerings confessed their sin, and promised with the Lord's help to be faithful in the future. One who had not believed in the Spirit of Prophecy took a stand on this important point of truth.

The sale of literature was one of the phases of work that was brought before those present. Five of those present are planning to enter the field as colporteurs, and two others will handle papers and magazines. The sales of books and other literature at this meeting amounted to \$40.00.

The coming school year should be the best we ever had. Sister Katie Baker, who has had a training at Oakwood, has connected with the school as teacher and will devote her time to that work. In the past, except a few months last year, the one who did the farming was teacher, farmer, and everything else.

All in this Union Conference who know of any young consecrated colored people who should attend this school should put them in touch with E. M. Gates, Hazen, Ark., Route 5.

The crop on the farm this year was far better than any we have had in the past. I think we are safe in saying we are getting more returns from the farm this year than during the three previous years. This is surely very encouraging, and yet throws no reflection on the work of the past, as each year should mark an advance. Brother Jenks and I counted seven hundred and twenty-seven quarts of fruit canned and ready for use, and still they are not thru for the year.

It was the items I have referred to in this report, and others I have not mentioned, which are so much encouragement to the colored people who attend this meeting. Why should not this same spirit move thru this union conference and we see this school developed beyond the expectations of all?

It should be so.—*J. W. Norwood, in Southwestern Union Record.*

Keeping Every Day Holy.

"In a Millennial Dawnist publication we find these words: "The Jew gives God one seventh of his time, but the Christian is to give him seven-sevenths, every place is a holy place to him. Similarly every day is a holy day, a Sabbath of rest to him."

SUCH a theory looks very spiritual, possibly, at the first glance, but God is wiser than men and when He put Adam in the garden of Eden He did not say to him; "Every day must be a holy day." God set apart the seventh day and blessed and sanctified it. Again, when the new earth state is reached, and even the bells of the horses bear the inscription, "Holiness to the Lord," (Zech. 14: 20), the Sabbath will be kept throughout eternity. Is. 66: 22, 23. If ever the theory of every day being holy would work, surely it would be in the world to come; yet even there the Sabbath is distinguished from the six working days of the week. Ezek. 46: 1. So, if God deems it advisable to give man a Sabbath in a perfect state, how much more must it be necessary in a sinful world? As a matter of fact, the man who best succeeds in living for God on the six working days is the man who most sincerely welcomes the Sabbath day when it comes. He knows that without the blessing of the Sabbath, the working days would soon come to be spent in a very worldly fashion.

If all days are alike, and a working day is as holy as any other day, it is, of course, permissible to labor on the Sabbath; and, seeing it is right to work hard throughout the entire length of the Monday or Tuesday, it would be equally right to do the same on the Sabbath. So that, according to this theory, a man might very easily devote his entire time throughout the seven days of the week to hard labor, and still keep one day as holy as another. The result of such a course would soon be that one day would prove just as unholy as the rest.

The Scripture tell us not to forsake the assembling of ourselves together, and it brings to view for this purpose a Lord's day, (Rev. 1. 10) which is none other than the day set apart by the Lord from the beginning. The Apostle John needed a Sabbath, and so do all of us. It is only when men desire to escape the obligation of the Sabbath commandment that they invent fables about their every day being holy. Such a theory would reduce all life and experience to one com-

mon level. It would teach us to be just as reverent when talking lightly with our friends as when engaged in secret prayer; to be as devoted when playing with our children in the garden as when reading the Scripture to some inquiring soul. The theory is sheer nonsense. One place is *not* as holy as any other, and one day is *not* as holy as any other day. God puts a difference between the common and the sacred, and it is at our spiritual peril that we venture to set aside these distinctions. Ezek. 22: 26.—*The Present Truth.*

Through the Eyes of a Child (Concluded)

THE next day, when Annie came out of the tiny closet she called her dark room, she said "Mother, may I go to Aunt Emma's?" The children were not encouraged to visit at Aunt Emma's, and Mrs. Hermstadder looked grave. "I do not wish you to see Robert," she remonstrated.

"But, mother," said Annie, "it is Cousin Robert that I want to see." The eyes that she lifted to her mother's eyes were very grave and honest ones, and the mother answered softly.

"You may go Annie; but your visit can do poor Robert no good." Little she knew of the way in which Annie sought to help him. Many had tried to arouse his better self, and all had failed. Against his stubborn, sullen defiance their attempts were useless.

Down the dusty road and across the daisy field walked Annie, a tiny white package held tightly in her hand.

"Dear God," prayed the little girl, beneath the brim of her huge straw hat, "let it make him ashamed. God, let it make him ashamed."

Aunt Emma answered her knock at the door.

"Is Cousin Robert here?" asked Annie.

"Yes, dear," said Aunt Emma, wonderingly. "Is he—is he—" Annie stammered, but Aunt Emma said gently, "Yes, he is sober today." Oh, the pity of such words from a mother's lips.

The room into which Annie was ushered was a little dark. In a chair in the farthest corner sat Robert, head bowed, misery in every line of his figure. Annie's heart melted within her. "But I must do it," she assured herself. "I simply must."

"Is this little Annie?" asked Robert, rising, and, with a vestige of his old-time grace, offered the little girl a chair. "Have you come to see me, Annie?"

"Yes, Cousin Robert," she said steadily, "we have been lonely since you stopped coming to our house. All the children loved you, and you know such splendid games." How could she ever begin? Already his face was taking on that look of sullen defiance and bravado. She thought she must, something drove her on and on.

"You are thinking that some one sent me, Cousin Robert," she began bravely. "No one sent me, and no one knows why I have come." The ring of sincerity in her clear young voice made her words impossible to doubt. "I have come, because last night, when father said he wished you could have stayed in the store, I was sorry, and wanted to help you—so sorry that God has shown me how." Annie's spirits rose. Of course, God did show her how, and she need not doubt success.

"Come over to the window, Cousin Robert," she continued, "I have something to show you." She laid the pictures before him. With pale, drawn face he looked upon each in turn, until coming to the one which showed the old judge, his father's valued friend, looking down upon his drunken slumber, the young man buried his face in his hands.

When Annie, with tear-wet eyes, sought to withdraw the views he stayed her hands. "They are mine," he said gravely. "I need them. Do not cry, little Annie," he continued gently, "always keep as brave and unselfish as you are today, and the world will be blessed for your having lived in it."

Three young men sat in Mr. Hermstadder's office on the following morning, all applicants for the managership of his East Aurora store. It was a position with a remunerative salary, and much honor in the local business world. Mr. Hermstadder entering, gave each a brief glance. Soon he must begin interviewing them in the inner office, one by one.

"Too fashionable. Too conventional," he thought disgustedly. "No initiative. No purpose." Suddenly there was a stir. A shabbily dressed young man, with a firm, quick tread walked up the steps leading to the office. "May I speak with you a moment?" Ah, that was the voice of a man of purpose, and more, it was Robert's voice.

"Uncle Herman," began Robert firmly, "I have quit drinking, and wish to apply for the position of manager. If you will not give it to me, I hope I may get a similar position elsewhere." Then, as his uncle did not speak, one by one he spread on the table before him the views which Annie had taken.

"Could a man carry these in his pocket, and ever take another drink?" he asked.

Mr. Hermsstadder, with a very sober face, looked long at the drunken slumberer by the roadside; at the old judge, immaculate in white linen and secure in the dignity of his own position.

"May I ask who took these scenes?" he inquired at last.

"A little girl who lives very near to God," said Robert softly. "It was my Cousin Annie."

Mr. Hermsstadder arose from his chair. "Get some better clothing, Robert, and report within an hour," said he in a very business like tone. "Glad to have you back again," he added kindly, and keeping his head carefully turned aside, opened the door for Robert to pass.—*Sel.*

Meeting Issues

THE whole history of this world is simply the working out of the great controversy between Christ and Satan. There have been, thru all the ages, two armies, God's people, led by Christ, helped by good angels; and Satan's people, led by him and helped by evil angels. Sooner or later every person is enrolled in one or other army.

The closing days of the great controversy have come, and the fight is fiercer than ever. Satan is making every possible effort to get recruits to his army, and is using every conceivable device to ensnare souls.

Should not the soldiers of the Lord's army be equally alive to the need of devising plans to lead men and women to take their stand for the Lord's side?

There is a way by which we may make use of some of the things now happening in the world to warn men and women of what is soon to take place.

In one place there is a terrible flood, the news of which goes all over the country. Take some tracts dealing with the signs of the times, and sell them from door to door, introducing them by speaking of the flood, and calling attention to the paragraph which says floods

are to be considered as signs of the end.

Is there a big strike on? Sell the tract "Capital and Labor." Are there aeroplane flights in your neighborhood? Use them as an introduction for "Wonders of the Nineteenth Century." Is the war in the East renewed? Introduce the "Eastern Question." Are the Mormons active in your locality? Sell the tract "Mormonism and the Bible." Have you heard of any spiritualistic manifestations in which the people are interested? Sell "Spiritualism, Its Source and Character."

In short, keep your eyes and ears open for those topics which are interesting the people around you, and circulate tracts on them. We have referred especially to selling in this connection for it has been proved that an astonishingly large number of tracts can be sold when they deal with the very issue in which the people are interested. But the tracts can be loaned or given at such times with equally good effect, except in the matter of cash returns with which to purchase more ammunition in shape of more tracts.

In these last strenuous days we need to see and use every opportunity for getting our literature into the hands of the people. As the Spirit of God is being withdrawn from the earth, and wickedness is increasing, it is becoming more difficult to get people to read anything of a religious nature. Hence the advantage of using worldly issues in which they are interested, to gain their attention. We know the large part of the people now living will reject the message, but they must all be warned of what is before them. That is our work, which we must finish before the Lord comes. To do it in the short time remaining we must be "wise as serpents." Who will try this plan?

E. M. GRAHAM.

Charleston, S. C.

OUR work in Charleston is onward. This church was organized on June 21, with 38 members. Since the church was organized, all have been of good courage in the Lord, and in the work. There are a number that we hope to add to the church before the camp-meeting.

Our great trouble is to get a place to meet, that is large enough to accommodate the people, who wish to attend our meetings.

Our Sabbath school has a membership

of 60 and an average attendance of 55, but the place we have now will only comfortably accommodate about 50.

We have been trying to get a larger place, but it seems as if we can not do so unless we take the hall they use for dancing. The other halls we can't get at all.

All are anxious to see the truth go to others, and they are assisting in getting places to hold Bible readings.

I was up to Lincolnville to visit the church. They were of good courage in the Lord. I spoke three times while there. The Spirit of the Lord came in to bless us. All spoke of their courage in the Lord. Some of them will attend the camp-meeting at Columbia.

W. H. MAYNOR.

Corsicana Camp-meeting

WE spent a few days with our colored people in their camp-meeting at Corsicana, Texas.

We found our colored brethren and sisters hard at work getting ready for their meeting. Sabbath, July 26, was a good day and will long be remembered. As their large tent had not reached them, we all met in their neat little chapel.

At the close of a well-conducted Sabbath school, we had a sermon, followed by the ordination of Brethren M. G. Nunes and R. L. Bradford to the ministry. May the blessing of our Master attend the work, and many of their people be in the Kingdom as the result.

—G. F. Watson, in the *Southwestern Union Record*.

Pittsburg, Pa.

LEAVING Oakwood via Chattanooga, I arrived here June 10 to connect with conference work as missionary.

Elder Durant, after several weeks' search for a lot, succeeded, and June 29 we started a series of meetings, which at this writing (Aug. 14) is still continued.

The message is not new in the district in which the tent is located, as two tent efforts were conducted about two squares off, a few years ago.

We have worked very hard to arouse an interest, and tho we have not achieved all we had hoped for, yet we are grateful to God for the experiences we have gained. The meetings have opened many doors to us for personal work.

I enjoy the work and am of good courage.

MAUDE GAUNTLETT.

Talks to My Students

THIS is probably the last time that I shall have the privilege of talking to you before you go forth from these walls as graduates. This evening I am thinking specially of the five who are to go forth from the ministerial department.

It is perhaps but natural that I should have some anxiety for your progress. Wherever you go or whatever you do, whatever your successes or failures, I shall share them, for to a certain extent, they are mine. So doubtless you will not think strange if I give you on parting some advice. If you feel that you don't need it, so much the more I am sure you do.

You are to go out to win souls to Christ. Observe, the word is *win* not *drive*. Your ability to win friends right here on these school grounds is a very fair index of what your probable ability will be as you go to a wider field. If you have not been able to make friends with your schoolmates, neither may you be able to find them out in the world in the wider associations you shall have. The sympathy you have shown to those in need, is a fair example of the attitude you will likely take later. The troubles you may have had here will likely be repeated on the wider stage still ahead.

I have confidence in your intentions. I believe you each desire to render service to Jesus. But you will not be immune from the temptations that have hitherto beset you.

Simplicity.

Cultivate the habit of simplicity. Speak so the youngest and simplest of your hearers can understand what you say. Leave most of the big words alone. *Never* use one of these if you can find a small one to use. speak often, but "expatiate" rarely. Carry things if necessary but don't "transport" them. Oil your wagon if necessary, but leave it for some pretentious fellow who wants to show off, to "lubricate" it. Observe the style of the great Teacher. He said, "Behold a sower went forth to sow," not, "An individual engaged in the occupation of husbandry proceeded to distribute the necessary amount of seed over well defined and skillfully prepared portions of his vast possessions."

You will do well if you learn to leave out every high-flown or stilted expression. Let the people take knowledge of you that you have been with Jesus and have learned to talk as he talked. It will

be well if it can be said of you as it was said of him, "The common people heard him gladly."

Love

You may never hope to win people until you love them. That doesn't mean some kind of maudlin sentiment that may find expression in silly sighs or empty words. It is rather willingness to do for others, to discommode yourself if necessary that others may be benefited. Many a man might well try his love which he thinks he has, by some such thermometer. How much do I love? is to be answered by considering whether I am willing to forego some pleasure, some gratification, some advantage, in order that some one else may receive. It is said of Jesus that "for our sakes he became poor, that thru his poverty, we might be made rich."

Is your zeal for the cause to be measured by the salary that the conference committee may be able to give you? If so, be sure that the time will sometime come when that conference committee will have no use for you at any price.

Trials

Do not indulge the hope that you are to have no trials. Whom do you think the devil is most angry with? Is it not with those who are doing most to upset his kingdom? Nor should you attempt to choose the avenue thru which your trial is to come. May be it is your fellow minister. If so, consider that you have some duties of a positive kind. If he does something that is an offence to you, remember that he is in danger. Set yourself to save him from that error. If you do this faithfully, you will find that many times the offence will dwindle down into insignificance, and you will be gratified to find that you love him better than you did before.

Speech

Learn, constantly be learning, to use correct English. Do not assume that because you have "gone thru" the grammar, that you are now an accomplished speaker and need no further study or practice. I have heard a man say "This lesson is to you and I," or "He spake to he and I;" this too, in the presence of educated and refined people. My face fairly burned with shame for the one who was speaking. I wished I could sink down thru the floor. I felt humiliated and mortified. The one who does the best he knows and constantly tries to know better, may be pardoned for an

occasional slip, but what shall be that of the man who will use a high sounding word when a small one would be better, and then at the next breath violate the commonest rule of syntax?

Our message is so sacred, the consequences of its rejection are so awful, the rewards for obedience are so infinitely great, that as messengers we cannot afford to take any unnecessary risk in bringing it to the attention of our fellow men.

Clearness

Ordinarily, it is better to use reasonably short sentences. When otherwise, it is always at the risk of obscurity. When we leave our hearers or readers to guess at what we mean, we do two things that are both damaging. First, the interest is spoiled, for no man will listen long to one who says things that are not well understood. Second, if misunderstood, our message is not delivered. Our time and effort are wasted. We must do it over again if our hearer is to be benefited. Here are a few examples of what I mean by lack of clearness,—

"We are sorry to hear that Brother—has been quite ill, but is now fast recovering." Are we sorry he is recovering? That is what is said.

"He said it was hard to talk to the old man, as he was very deaf." Who is deaf?

These are verbatim quotations, not given to criticize, but to illustrate how easy it is to fail in expressing ourselves.

Complaining

Last, tho by no means least, don't grumble. You will find many things that will not be so very pleasant, but as you value your own prosperity, the happiness of those about you, and the salvation of the souls for whom you labor, do not go about making the world blue with your complaints. We are most of us more or less chameleons. We take on the color of our surroundings. So if you let yourself go blue, be sure some one else will catch the spirit and will also be dismal. Who has a better right to be glad than those to whom is committed the ambassadorship of the greatest of kingdoms? Who more properly hopeful than those who are looking for the "blessed hope"? Then let your voice be clear with hopefulness, glad with the joy of salvation, melodious with the harmony caught from the homeland.

T. H. J.

Florida Camp-meeting

It is with anticipation of great pleasure and profit that the believers in Florida look forward to their annual camp-meeting, for invariably, the Florida annual camp-meeting is a pentecostal feast. With few exceptions, every body tries to be there, and some go to no little expense that they may enjoy the rich blessings there provided.

This year we have decided to hold our camp at Lakeland, a health resort and railroad center. Every possible arrangement is being made for the comfort and convenience of all who may attend. An ideal spot has been chosen for the camp grounds and sufficient tents and rooms will be provided for all. It is always a special delight to meet new believers at our annual gatherings, and this year will be no exception to the rule. New believers from many points write that they expect to attend their first Seventh-day Adventist camp-meeting this year at Lakeland.

The white camp will be held at the same time in the same city. This will assure us of good outside help from the Union and North American Division conferences. Strong colored workers will come in from other states to help in the instruction. Plans and programs have been made for a church officers' council, a young people's convention, and a Sabbath school convention. Papers or essays will be read and points discussed relating to these various lines of work. A well defined course of lectures will be given for the instruction of parents. Meetings for the benefit of the little children will be conducted each day; and before the close of the camp our company of little children will appear in a grand public exercise made up of songs and recitations. Special instruction will be given to our canvassers and Bible readers. We are planning on two good sermons each day, 11 a. m. and 8 p. m.

Special attention will be given to the big choir this year; our camp-meeting choir has always been a strong feature.

For many years in the past our sunrise prayer-meeting was considered the best meeting of each day. We shall endeavor to make it a still better meeting this year. Last year it was not necessary to especially invite any one to the sunrise prayer-meeting; it seemed that each day every camper was present, with only a few exceptions. None felt that they

could afford to lose the blessings by being absent.

The date of the Florida camp-meeting has been changed to October 30—November 9. Those wishing to engage either room or tent should write immediately to the undersigned, addressing him at Orlando, Florida, drawer 28.

A dining department will be operated and meal tickets sold at the rate of seven meals for a dollar, single meals fifteen cents. Let all bring their usual camp-meeting requisites, but be sure and bring heavy quilts and wraps, because the nights and mornings may be cool.

Let all plan to be on the grounds the first day of the camp. We should not miss a single meeting, for they are all designed to promote our spiritual life. What a blessed privilege it is to meet together each year at our camp-meeting to receive instructions to better prepare us to perform the work which God has committed to our hands. Come, bring the loved ones, bring the children, bring the gray haired fathers and mothers, get your neighbors and friends interested and bring them too.

M. C. STRACHAN.

Bowling Green, Ky.

The tent meetings began July 4. A beautiful location, in a most desirable section of the city was selected. The owner of the lot gave it free of charge when he was told that the meetings were to be conducted by Seventh-Day Adventists.

During the first week the attendance was small. Since then the meetings have been well attended and a great interest manifested.

The Sabbath was presented about the fifth week. The tent was full to overflowing that night, and a goodly number stood to their feet in response to the call to obey all the commandments of God. It was a rousing meeting; the Spirit of God was present. When we came to Bowling Green, we were told that the people never attended religious meetings very much. Nevertheless, we were not discouraged, for we knew that God had honest hearted people here who must hear the message.

A Sabbath school has been organized with an average of sixteen. We are following up the interest with house-to-house work.

The tent company consists of Brother

William Winston, my wife, and myself. Sister Mary Belle Winston spent five weeks of her summer vacation here with her father, and helped much with the music.

Brother Sie Green of Hillcrest school is spending his vacation in this field and is canvassing for Bible Footlights. He is having good success.

We expect to see the organization of a church here as the result of our effort.

ALEXANDER OSTERMAN.

Obituaries

MOORE

BROTHER John N. Moore was born in Blackstock, S. C. April 13, 1871. Died Columbia, S. C., August 10, 1913, aged 42 years, 3 months, 25 days. He was married to Miss Lucinda Young January 15, 1894. He was the father of nine children. Five are living and four are dead. Brother Moore was a faithful husband to his wife and a loving father to his children.

After he accepted the Lord Jesus Christ, he became a member of the Bethlehem Baptist Church, lived up to all the light of God's word as far as he understood, until the third angel's message came to him, saying: "Fear God and keep his commandments."

He accepted the present message under the preaching of Elder Sydney Scott, and became a member of the Seventh-day Adventist church, of Columbia S. C.

Brother Moore was a faithful worker in the message as far as he knew. He was sick for four weeks and two days.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

Wherefore comfort one another with these words."

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; Who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

The writer conducted the funeral services, speaking from Rom. 5:12.

C. G. MANNS.



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A. J. HAVSMER	EDITOR
T. H. JENKS	ASSOCIATE EDITOR
M. C. STRACHAN	EDITORIAL CONTRIBUTORS
T. B. BUCKNER	
F. R. ROGERS	

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Oakwood Notes

THE year's work opened Monday Sep. 22 with a goodly number of the old students present and many new faces seen in the chapel as the principal, Prof. C. J. Boyd, stepped forward and in a few well chosen words, welcomed the student body to another year of labor.

Many of our courses are materially strengthened. The nurses' course will consist of three years. The ministerial course is also lengthened and enriched by the addition of some helpful work much needed by our boys when they go out to the firing line.

We have been delayed in the issuing of our new calendar, but we hope soon to have it ready for delivery. Those who write for one will have their wishes remembered and as soon as it is off the press, we shall see that it is sent.

Dr. J. E. Caldwell was present at the opening to welcome the boys and girls who wish to take the nurses' course. He brings with him to his work at Oakwood, a ripe experience, and a heart turned toward the work that Oakwood is set to do.

We have recently been favored with visits from Elder C. B. Stephenson, and Brother W. H. Williams.

The severest drouth of recent years was broken Sep. 19, by a good rain.

Mobile, Ala.

THE interest increases, and the work is growing in our church and Sabbath school.

There are many things to draw the minds of the people away from the mes-

sage. Sept. 1, two-thousand colored longshoremens went out on strike. Several hundred white boiler makers, ship carpenters, and caulkers, have been on a strike since the middle of August.

Sept. 4, at 7.30 p. m., a large meteor was seen coming from the east and went clear across the sky to the west. The people here were wrought up over it for a while, but they soon forget all about such things.

One brother here had a stroke of paralysis. His speech was also affected. Just as soon as he began to keep the Sabbath and pay his tithes, he seemed to grow worse, but he stood firm. We visited him and did what we could. We took his case to the Master and now he is up after being confined six weeks, and is able to go to work. He can talk plain and use his hands and feet as good as ever. His wife has expressed her belief in the truth, tho at first she was opposed to it. Truly the Lord is good to his people.

While holding readings I keep my catalog and interest the readers in some of our best books. One deacon of one of the leading churches here, has bought \$15.70 worth of our best books. He is not only reading them himself, but is calling the attention of his friends to the work.

S. D. MILLER.

Pittsburg, Pa.

JUNE 29 we started a series of tent meetings in this city.

Failing to procure a lot in new and unworked soil, we finally pitched in a vicinity where two similar efforts had been conducted some time ago. My helpers were Brother Osman Phipps of South Lancaster Academy, and Sister Maude I. Gauntlett of Oakwood School. By persistent labour and much prayer, we succeeded in getting a hearing. The battle went hard, until some of us got sick from over-work, but up to August 31, when we closed, eight had decided to keep the Sabbath, while we have over sixty homes now open for Bible work, with several deeply interested. We had prayed and hoped for twenty-five. Tho we have not achieved all, we hope to get our full number from the openings we have. We praise our God what he has done for us.

August 24, I baptized two who had decided for the truth before our tent meetings started. September 14 four

were baptized and received into the church, and others are yet to follow.

But now our great need is a place of worship. Since the first of May, we have been paying six dollars per month for a Baptist church on Sabbaths only. Now our tent meetings are closed, we have no place for Sunday night and prayer meetings. If we remain in the Baptist church on Sabbaths we must pay eight dollars from October. Where to go now is a problem, and much will be lost if we do not get a place for Sunday and other meetings.

At present it is imperative that something permanent and tangible be done to give stability and strength to the work. Will not the readers of the GOSPEL HERALD send us some help, or pledge to help by corresponding with the writer? My address is No. 17 Conkling street, Pittsburgh, Pa. We invite correspondence from any who will help this most needy work.

A. N. DURRANT.

The Anniston Camp-meeting

ALTHO the attendance at the Anniston, Ala., camp-meeting was not large, the privilege of attending the last three days of it, was highly appreciated by the writer.

On Sabbath morning, I occupied the pulpit for the forenoon service showing from the Scriptures that the "plowing of the wicked is sin," and even a sacrifice offered by the sinner is an abomination to the Lord; also that one becomes unclean by touching a dead body, and that this guilt or uncleanness is both physical and spiritual,—just what might be expected, because death is a result of sin.

The words spoken took effect under the influence of the good Spirit, and many confessed their failure to follow His example, and some, with tears, amid solemnity, reconsecrated themselves to God.

Elder Sydney Scott, of Wilmington, N. C., the newly appointed evangelist for the Southern Union Conference, preached to good audiences every night.

Elder Dasent and Brother Gaston will follow up the interest.

Sunday afternoon I spoke to an interested audience on health principles, showing God's plan of co-operation with all who seek to follow health reform.

J. E. CALDWELL, M. D.