

# THE GOSPEL HERALD

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## Smile !

Take comfort awhile ; do not grumble but smile,  
No matter what comes or what goes.  
Whatever you do, do not ever be blue,  
Whatever the weight of your woes.

Try to help every man whenever you can,  
In bearing his burden of care.  
You may help him to prize all the blue in his  
skies,  
But never a blue look to wear.

Some think it a sin to exhibit a grin,  
They think that a smile is all wrong.  
They're covered with gloom from the cradle to  
tomb,  
Thus grimly they travel along.

It need not be so, but wherever you go  
You may warm the dull fancies of men.  
If they're wronged or oppresed, if they're pain-  
ed and distressed.  
You may help them again and again.

There are plenty of fears in this valley of tears,  
There is much that may cause us to frown.  
But why should we cry when the sun's in the  
sky,  
And the sunshine is filtering down?

Then we will away to our work or our play ;  
Our trials with a song we'll beguile ;  
We will smile and we'll trust, we will weep if  
we must,  
But as often as possible, smile. T. H. J.

## The Southern Union

I SPENT a week in New Orleans, Feb-  
ruary, 20 - 27. Elder R. W. Parmele,  
president of the conference met me, and  
study was given to the work of the negro  
department in this conference. A meet-  
ing of the mission committee was held.  
One change was made, in the location  
of a Bible worker.

New Orleans is a great missionary  
field, and much work is yet to be done,  
in order to bring this message before  
that large city, which contains many  
nationalities. The brethren are plan-  
ning the work as best they can, to this  
end, but with few laborers and small fi-  
nances, the work must necessarily move  
slowly. We have one ordained minister,

and one Bible worker there. Elder Buck-  
ner, is doing a good work, and the Lord  
is blessing.

I was very much pleased to note the  
through organization of his church for  
service. They are laboring hard to se-  
cure funds to erect a church building,  
which will cost about \$3000 including  
the lot. The lot is paid for, and we feel  
confident, sufficient money will be raised  
to build the church. They decided not  
to go in debt, but wait until the money  
is in hand. They must have several hun-  
dred dollars before they can go ahead  
with the building. This is indeed, a  
worthy undertaking, and if the reader of  
this article feels moved by the Spirit of  
God to "Come over and help us" I am  
sure the interest will be appreciated.

I held several meetings with the church.  
On Sunday, after the Young People's  
program had been rendered, which was  
filled with good things, about twenty  
minutes was given to receiving cash from  
the members of the church, who had  
either sold books, magazines, or papers,  
or had solicited funds for the church  
building. Some had only a dime, others  
had dollars, but all seemed to have been  
faithful in doing what they could. My  
heart was much moved as I witnessed  
their earnestness and determination to  
reach the goal. The Lord will bless  
their efforts, and they will soon realize  
their hope, and will have the privilege of  
worshiping in a church of their own.

They are greatly handicapped in New  
Orleans, as well as other cities, because  
they have no church home to which their  
friends and interested ones can be invited  
to service. I understand the church is  
growing in membership. A good class of  
people are embracing the truth. Tithes  
and offerings are coming up nicely. I  
feel confident, that the future of the  
work in the Louisiana Conference for the  
colored people, will show progress.

Leaving New Orleans, on the 27th,  
I spent two days in Mobile. Met with  
the church, and spoke for them on our  
work and message. The company at  
this place is small, but are doing all  
they can, to hold up the light of present  
truth. They have no church building,  
and meet in the home of Elder Miller.

I spent Sabbath the 28th, with the  
church in Montgomery. Conducted sever-  
al services while there. Tho the weather  
was quite forbidding, the church was  
filled Sabbath morning, and the Spirit of  
the Lord came in, as we spoke to them  
with reference to the power of God. At  
this place I met Elder Scott, the Union  
evangelist, who is visiting the different  
churches in the union, becoming acquaint-  
ed with conditions in the mission. Bro.  
Scott, reports a very encouraging begin-  
ning of his work in Nashville Tenn.,  
where he has been a short time. He has  
four mission Sunday schools in operation,  
and is planning for his spring efforts.  
We are looking foward with interest, to  
the result of this meeting.

It was recommended at the General  
Conference, last spring, that in the South-  
eastern, South-western and Southern  
Union Conference, the territory which  
contains the majority of the colored race,  
that in order to work the cities by men  
of experience, Union evangelists be em-  
ployed to work the large cities in these  
unions, under the direction of the Union  
and local conference committees. So far  
only the Southern Union, has been able  
to harmonize with the recommendation.

Very encouraging reports come from  
all over the field.

The crying need everywhere is con-  
secrated workers and means. The hearts  
of the people are ready for this message.

C. B. STEPHENSON.

"If you dislike to work, you are un-  
true to a good friend."

## Young People's Column

### Fruit Bearing

The Crab-tree and the Johnathan  
Were growing side by side.

The Crab-tree, looking round about,  
His near by neighbor spied.

With look askance, with haughty mien,  
With supercilious air,

He thus addressed the neighbor tree  
Close standing by him there.

"I wonder, sir, that you here stand  
On this same spot with me.

You have no ancient lineage,  
You're just a common tree.

"But mine's an ancient family,  
I trace my pedigree

Far back thru ages of the past  
To the first apple tree.

Before there was a Johnathan  
My ancestry was known.

And long before you ever lived  
The crab-tree has been grown."

The Johnathan spake ne'er a word,  
Nor to dispute presumed.

The crab-tree smiled conceitedly,  
And thus his speech resumed,—

"You need not think to longer stay  
And occupy this ground;

I need the space to spread my limbs  
And room to look around.

"I wonder that the gardener  
Should let you stand so long  
When you are taking up the space  
That to my roots belong."

The Poet passed along the way,  
And, hearkening, he heard  
The crab-tree's boastful diatribe,  
And wrote down every word.

He smiled and said, "how like some men  
Are these same apple trees.

The less a man is really worth  
The more in self he sees.

"And man will boast of birth and rank,  
And swell with pomp and pride,  
And crowd his neighbor to the wall  
Who chances by his side.

"This worthless crab-tree standing here  
Shall soon stand here no more.

He'll go the way of other crabs  
Who thus have gone before.

"So, men who boast of this or that,  
And brag of who they are,

Are soon cut down and are not found,  
Tho sought for near and far.

"The tree that bears the better fruit  
Has not a word to say.

He knows full well that bearing fruit  
Is much the better way.

"And thus 'tis found the world around,  
With man, or tree, or brute.

The only test of who is best  
Is found in bearing fruit."

T. H. J.

### Decatur, Ala.

**T**HE Lord is truly blessing the work here although the enemy of souls is at work, trying to hinder. But in spite of his oppositions the Holy Spirit is working mightily upon the hearts of those to whom we give the truth.

I enjoyed the work here so far; and as a result of house to house work, one man has now taken his stand to keep God's commandments. It does my heart good to hear him express his thankfulness for being privileged to unite with the people who observe God's commandments. He is willing to be baptized in the near future. His family is against him bitterly.

Many more are interested, and expect to take their stand soon to obey the commandments of God.

We are trying hard to have a building of our own in which to worship.

Some time ago we have solicited donations for our building operations; two brethren have kindly responded; one promised to give \$100.00 and the other promised to give as much as he can.

While we are glad for these we shall be very thankful for the donations from others. Send all donations to W. A. Harris, 515, East Church St., Decatur, Ala.

C. A. BLACKWOOD.

### No Half-Price Tickets

**W**ELL, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of Heaven than a wicked one," said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to go into a place of amusement, where the admission was a dollar; you have half a dollar and I have nothing. Which would stand the better chance of admission? "Neither." "Just so; and, therefore, the moral man stands no better chance than the outbreking sinner.

But now suppose a kind rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense, what then?"

"Well, then, we could both go in alike that is clear."

"Thus, when the Saviour saw our perplexity, he came, he died, and thus obtained eternal redemption for us, and now he offers you and me a free ticket. Only take good care that your half a dollar does not make you proud enough to refuse the free ticket, and so be refused admittance at last."—*From Sabbath Reading.*

### Obituaries

#### BLAKE

CORNELIA V. JEFFERSON was born at Albany, Ga., and died at Oakwood school near Huntsville, Ala., March 5, 1914. She was at the time of her death about thirty years of age.

About ten years ago she was married to Elias Blake.

She was converted at an early age and united with the Baptist church. About two years ago she accepted the special truths held by Seventh-day Adventists, under the labors of Elder C. G. Manns. She at once desired to prepare herself for service and one year ago came to Oakwood to attend the school.

Rapidly failing health hindered her work. The cause of her death was an infirmity of long standing. Her strength was insufficient to rally from the effort made for her relief. She sleeps, and we sorrow; but not as those who are hopeless. Memorial services were held at Oakwood Sabbath, March 14. T. H. J.

#### GUEST

OUR dear sister Prudie Guest died Jan. 30, 1914. She was born Oct. 17 1875. Sister Guest left a husband, and four sisters, and a host of relatives and friends to mourn her loss. She lived a consistent Christian and served the Lord in the beauty of holiness. She said she was ready and willing to go, in her last few moments of this life. Feb. 1912 Sister Guest united with the Seventh-day Adventist church of Louisville, Ky., and served as deaconess for one year.

Services were conducted by the pastor, Elder J. H. Lawrence.

M. E. REVV.

**A Swarm of Christian B's**

Be born again. John 3: 5, 7.  
 Be baptized. Rom. 6: 3, 4; Acts 2: 38.  
 Be filled with the Spirit. Eph. 5: 18.  
 Be holy. 1 Pet. 1: 16.  
 Be perfect. Matt. 5: 48.  
 Be with Christ. Phil. 1: 23.  
 Be watchful. Rev. 3: 2.  
 Be prayerful. 1 Thes. 5: 17.  
 Be humble. 1 Pet. 5: 5.  
 Be faithful. Rev. 2: 10.  
 Be patient. James 5: 8.  
 Be merciful. Luke 6: 36.  
 Be kind. Eph. 4: 32.  
 Be courteous. 1 Pet. 3: 8.  
 Be ready to give an answer 1 Pet. 3: 15.  
 Be pitiful. 1 Pet. 3: 8.  
 Be apt to teach. 1 Tim. 3: 2.  
 Be sober. 1 Thes. 5: 8.  
 Be quiet. 1 Thes. 4: 11.  
 Be ye all of one mind. 1 Pet. 3: 8.  
 The Christian who possesses a hive of  
 "B's" like this, will have a life filled  
 with the sweet influence of God's love.

SYDNEY SCOTT.

**I Believe**

**T**HAT Jesus is the son of God, and that  
 only in his name may we have eter-  
 nal life. Matt. 3:17, Acts 4:12, Matt. 1:21.

That the promise of the Messiah, (Gen.  
 3:15) is soon to be fulfilled. Rom. 16:20.

That in the fulfilment of the promise  
 made to the fathers, (Acts 26:6) Jesus  
 will come personally to this earth again.  
 Jno. 14:1-3, Acts 1:11, Matt. 24:30.

That his coming is now very near,  
 and that the nearness of the time may  
 be known, (Matt. 24:33) but not the ex-  
 act time. Matt. 24:36.

That in Jesus only do men have life,  
 (Jno. 3:36) and hence man is not natu-  
 rally immortal, (1 Tim. 6:16) but will be  
 given immortality at the resurrection of  
 the just. 1 Cor. 15:53. Luke 14: 14.

That Jesus was the active agent in  
 the creation of all things, (Jno. 1:3) and  
 that the Seventh day Sabbath is the sign  
 of his power. Ex. 20:8-11. Mark 2:27,28.

That Jesus cleanses from sin by his  
 creative word, (Jno. 15:3) and that his  
 power to cleanse and convert, is to be  
 kept in mind by keeping the seventh day  
 Sabbath. Ezek. 20:12,20.

That those who keep another day than  
 the one appointed, do thereby honor the  
 one who thinks to change times and laws  
 (Dan. 7:25) and worships Antichrist who  
 is opposed to Jesus. 2 Thes. 2: 4.

That there are many honest-hearted

Christians who are not fully informed,  
 and that to them God now sends forth a  
 message, warning them not to do that  
 wicked thing. Rev. 14:6-12.

That Jesus is the author of both the  
 Old and the New Testament, (1 Pet. 1:10,  
 11) that it is profitable to read, (2 Tim.  
 3: 16) and to neglect it is to risk eternal  
 life. Jno. 5:39.

That the law of God is eternal, per-  
 fect, and unchangable, and it is the du-  
 ty of man to keep it. Ps. 19:7, Eccl. 12:  
 13, 14, Matt. 19:17. Mal. 3:6, Jas. 1:17.

That since God is perfect and those  
 who are to live with him are to be per-  
 fect, (Matt. 5: 48) it follows that his  
 perfect law (Ps. 19: 7) must be the rule  
 of life of all the children of God. They,  
 like the law, will then be holy, just, and  
 good. Rom. 7: 12.

That the laws of rites and ceremonies  
 expired by limitation at Jesus' crucifix-  
 ion, and Christians are not to observe  
 these laws. Dan. 9:27, Col. 2:14-17.

That Christians should be subject to  
 the governments of earth, (Rom. 13:7)  
 but should obey God when divine law and  
 human rule conflict. Acts 5:29.

That Christians should regard their  
 bodies as Christ's property to be kept in  
 the best possible working order, hence  
 every evil habit must be abandoned.  
 Rom. 12:1-3, 3 Jno. 2, 1 Cor. 3:16-18.

That Jesus began in 1844 his great  
 cleansing work in the heavenly sanctu-  
 ary, (Dan. 8:14) which will be complet-  
 ed only when the judgment is finished.  
 Dan. 7: 9, 10. At the close of which,  
 probation will end, (Rev. 22:12) Jesus will  
 come to earth for his people, (Isa. 25:9)  
 and the wicked then living will be des-  
 troyed by His presence. 2 Thes. 2:8.

That the voice of Jesus will then wak-  
 en the dead saints, (Jno. 5:28) who have  
 been in their graves, (Job 14:14, and 17:  
 13) and they will come forth and join the  
 Saviour and their living friends in the  
 air, to be taken by the Lord to heaven,  
 (1 Thes. 4:15-17) where for 1000 years  
 they will investigate the cases of the  
 wicked whose records are found in the  
 books. Rev. 20: 6. 1 Cor. 6:2.

That Satan will be confined to the  
 earth during the 1000 years. Rev. 20:3.

That at the close of the 1000 years  
 the second resurrection will take place  
 (Rev. 20:7-10) in which the wicked will  
 come forth to receive their punishment  
 the second death.

Satan will gather them together and  
 march against the holy city. (Rev. 20:8)

Fire from God will then consume him  
 and his host. Rev. 20: 9-10.

The fire that consumes sin will also  
 melt the earth, (2 Pet. 3:10) and from  
 the molten mass will come forth a new  
 earth. 2 Pet. 3:13.

The New Jerusalem will be the me-  
 tropolis, (Rev. 21: 2-4) in which shall  
 dwell all the redeemed with Jesus the  
 Saviour for ever and ever. Rev. 3: 12.  
 Amen.

T. H. J.

**Smiles And Tears**

For every day in the week.

**SUNDAY**

Smiles and tears, smiles and tears  
 Succeed each other thru the years.  
 Smiles are seen upon the face,  
 Smiles to tears anon give place,  
 Back and forth, each other chase  
 Smiles and tears.

**MONDAY**

Smiles and tears, smiles and tears!  
 Our joys are followed by our fears,  
 Our sorrow now is scarcely past  
 Before another follows fast;  
 Nor joys nor sorrows either last,—'tis  
 Smiles and tears.

**TUESDAY**

Smiles and tears, smiles and tears!  
 Our cries of joy or grief, He hears,  
 Who sees the sparrows when they fall,  
 Who hears the children when they call,  
 Who from his throne dispenseth all  
 Smiles and tears.

**WEDNESDAY**

Smiles and tears, smiles and tears  
 Upon the selfsame face appears.  
 Brighter seems the sun again  
 After clouds, and storm, and rain,  
 And so are mixed our joy and pain,  
 Smiles and tears.

**THURSDAY**

Smiles and tears, smiles and tears!  
 'Twere hard to tell which most endears,  
 For tho our faces seem to smile,  
 Full oft our hearts are sad the while.  
 Our griefs not always brook denial,  
 And so are mixed the tears and smiles—  
 Smiles and tears.

**FRIDAY**

Smiles and tears, smiles and tears!  
 The rainbow in our cloud appears,  
 And, as the cloud reflects the light,  
 Our tears, prismatic, render bright  
 Our sorrows; even both are right,  
 Smiles and tears.

**SABBATH**

Smiles and tears, smiles and tears!  
 The day of our deliverance nears,  
 When night shall yield to perfect day,  
 When happiness shall come to stay,  
 When every tear is wiped away,  
 And speaking of that time, we say,  
 "Smiles, not tears."

T. H. J.

### Talks to My Students

#### *Which*

**Y**OUR value to your friends, neighbors, associates, is not so much what you can impart to them, as what you can draw out from their inner life.

Did you ever notice that you feel more free in the presence of this person than that? Your mind acts better. You are at your best. All this is not a mere accident. It is what psychologists call "unconscious sympathy."

It is unquestionably true that we do our best, only in the presence of, and under the encouraging watchfulness of those who are in sympathy with us.

Now it is possible to cultivate the quality of drawing out the better nature of our fellow beings. They may, without realizing the source, be encouraged by us to do their best.

What a quality to cultivate! How carefully should we eliminate the cold, heartless, criticising nature. For, gain-say it as we may, it is certain that our own thots and moods react on ourselves and then again on those about us. We either move people to do and be better than usual, or else, (sad the thot) we influence them to do worse than common.

You have it in your control as to which way it shall be. A selfish life leads to the undesirable state where we can only awaken the thots of suspicion, selfishness, distrust, and hatred that ourselves have cherished.

It is equally true that our very presence may encourage another to deeds of heroism, kindness, nobility.

But don't spend too much time thinking what effect some one has upon you. Better begin to think and plan as to what influence you are going to have on some one else.

#### *By Right of Discovery*

Columbus was looking for a new route to India. He discovered a new world. His labors were rewarded, tho not just as he had hoped, but better than he had desired or expected, and better perhaps than he ever knew.

The world is now well known by geographers. You cannot hope to discover a new continent as Columbus did. But do not conclude therefore that all reward for initiative is past. There are worlds yet to discover. The opportunity still remains of finding good where others may see only the evil, or at best can not see any value. All about you are those

whose lives contain possibilities for great usefulness. You may be one who shall see the chance and speak the word, setting in motion the powers that shall shake the world.

I would rather be the one who shall discover a jewel among men, than the one who shall hear his name heralded as a mighty discoverer of lost or unknown countries. The north pole is not to be compared in importance with the heart of some frozen man. Let the Cooks and the Perrys quarrel about whether one or both may have attained to the inhospitable and barren region of perpetual snows, but let us bend our energies toward finding our way to the not less difficult spot of the cold and desolate human life. Let us bring back trophies that shall ever give us the right to claim these "by right of discovery."

It will make a difference what you are looking for as to what you will find. If men look in the jungles of India, they may see tigers. If they look in that same India, they may find men perishing for the bread of life. Walking with a little lad thru a wood, I heard him remark, "there's a good sled crook." It didn't take much wisdom to know what that boy was looking for, nor what at least some of his training had been. He saw what he had been in the habit of thinking about.

Are you looking for faults? Be sure you can find them. Some men can find them everywhere. But isn't it rather a cheap kind of discovery? Why not find something that not every one else has seen? Just as likely as not, in some of these barren, forbidding corners of human existance there is the smoking flax of high resolve and lofty purpose. Let us go out and find it, and it will be ours, "by right of discovery."

#### *The Divine Equation*

Did you ever stop to think that every word of the Lord is like an arithmetical equation—the statement of a mathematical truth. In place of the copulative verb, substitute the sign of equality, and we have all the elements of the ordinary equation; and as certain as 7 times 7 equal 49, just so surely do the wages of sin equal death.

The devil contradicted the divine fiat, but his denial did not affect the truth. He said "no, you will not die, but live, if you disobey."

Ever since that sad day, he has had

the help of many men who have refused to believe the sure word. Plenty have called the proud happy, have named darkness light, have placed evil for good and in every such case they have succeeded in causing some to err from the truth. Teaching for doctrines the commandments of men is very popular still. And the false statement "This man-made institution is of God," finds ready believers now.

One of his most successful sophistries is to substitute a spurious rest-day for the true Sabbath. "The Seventh day equals the Sabbath," reads the divine equation. "Sunday equals the Lord's day," reads the counterfeit.

The time is coming soon when all who have studied this false arithmetic will discover their eternal loss. Soon we shall discern between those who serve and those who serve not. Soon the claim that the Lord's ways are not equal, (Ezek. 33:17) will receive its fitting answer. Soon the accuser of the brethren is to be cast down. For one-thousand years he will have opportunity to see that the reaping equals the sowing.

Soon Jesus is to see the travail of his soul and be satisfied. Why satisfied? Because it is enough. The results justify the expenditure. The infinite harvest equals the bountiful sowing.

The strife in the world today to get something for nothing, to reap without sowing, to take up where there has been no laying down, to gather where there has been no strewing,—all grows out of a failure to believe the divine equation, "Whatsoever a man soweth, that shall he also reap."

T. H. J.

### No Second Probation

(Concluded)

#### *No Conversion of The World*

**P**AUL says "In the last days perilous times shall come, for men shall be lovers of themselves," and will practice a list of 18 sins, while professing to be Christians. The command is "from such turn away." 2. Tim. 3:1-5.

In verse 13 he says, "evil men and seducers shall wax worse and worse."

In the days of Noah, every imagination of the hearts of the people was evil continually. A message 120 years long could not save them, and they will never have another.

As it was in the days of Noah so shall it be in the days of the Son of Man.

Ten righteous persons would have saved the city of Sodom. Like Babylon of old, nations have been weighed in the balances and found wanting. Like the Papacy, God gave each a space to repent and they would not. Rev. 2 : 20,21.

Remember the command, "from such turn away." Our only hope is to obey the call, "come out of her my people." This call is given before the seven last plagues are poured out, and never will be repeated. Rev. 18 : 1-4.

#### *The Battle Of Armageddon.*

True the sinners are divided into three classes, for Babylon is divided into three parts. Rev. 16 : 19.

There are three unclean spirits that come out of the mouth of the dragon, (heathenism) and out of the mouth of the beast, (the Papacy) and out of the mouth of the False Prophet, (false Protestantism) for they are the spirits of devils working miracles, which go forth unto the kings of the earth and to the whole world, to gather them to the battle of the great day of God Almighty. Rev. 16: 13,14.

John says "and I saw heaven open, and behold a white horse, and he that sat upon him was called true and faithful, and in righteousness he doth judge and make war. Rev. 19:11.

And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and his army. And the beast was taken, and with him the false prophets . . . these both were cast alive into a lake of fire and brimstone."

And will the third class have another chance? Oh no. They are slain and become food for the fowls. Rev. 19:19-21.

#### *Heathen Without Excuse*

David says, "the wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17.

God will render to every man according to his deeds. For there is no respect of persons with God. For as many as have sined without the law, shall also perish without the law. They will be accused or excused in the judgment, as to whether they have done by nature the things contained in the law, their conscience bearing them witness. Rom. 2: 11-15.

These things are clearly seen and understood by the things that are made, so that the Lord says they are without excuse. Rom. 1:20.

"The grace of God that bringeth salvation, hath appeared to all men." Titus 2:11. To do what we know, is to know more to do. He that willeth to do right, shall know what is right. Every mouth will be stopped, and all the world be found guilty before God, therefore no one need look for another chance.

#### *The Separation Is Final*

It is in this life that we develop into wheat or tares, sheep or goats. Christ comes to reward every man (that gets a reward) according to his works.

There is a "day of redemption" and it is almost here. Prepare (now) to meet thy God. No truth can be a savor of death unto another chance. "He that endureth to the end, shall be saved."

E. C. PARKER.

#### **The Way**

**C**HRISt did not say I am *any way* as some say today, who try to follow their own ways. A man once told me that any way suits as long as it brings the desired end, and to uphold his theory he sighted many ships leaving a port and taking different routes, arriving at the same destination. Of course this comparison would hold good if it could be allowed that there are many ways to the kingdom of God. When Christ definitely states that he is the *Way*, strange that we will try to speculate on some earthly happening that in no way allows us to compare them with heavenly things.

Note carefully the Saviour's expression, I am the way. Literally, I am the only path leading from one point (earth) to another. (heaven) A single path, and it takes a single life to walk in it.

Taken from our ways, (death) and placed in the Way (life) gives us that which the Lord desires that we should have. On one occasion he said that those who were in their ways (death) hearing his voice should live. Jno. 5:25. This really means that they will follow the Way. Were it not so there could be no life, because life only comes thru the Way. (Christ)

The principles that were lived out in the life of Christ must be seen in our lives today. This results in entering one of the twelve gates according to our tribe register. We will note that the Way points in the same direction.

The creation of another way other than *the Way*, leads deathward. For there is a way that seemeth right unto a

man but it leads to death. But note please, "*a way*," not *the way*.

Christ the central arrow points in one direction, —toward the city.

Today men, women, and children are leaving the path marked out by our Lord and are trying their ways, but we see a terrible downward move. Wave after wave of every thing that is corrupt is drowning mankind. What is the best thing to do? Like the men of Ninevah let men and women of today seek after the Way. Finding it brings salvation.

But before this is done, that "Let" must be obeyed. Let this mind be in you, says Paul. What mind?—The mind of Christ. This shows us that our way must be given up in this act of submission. This being so, we will follow the Way which leads to truth and afterward life.

M. G. NUNES.

#### **The Picture**

**S**OME children went into a gallery with their father to have their daguerreotypes taken. The two little girls had theirs, and George's turn came next. The man told him where to stand, how to place his hands, and which way to look; to hold up his head, fix his eye on a certain point, and keep still. His cap had fallen on the floor, and at the very moment his picture was being taken, his little sister stepped forward to pick it up, when George gave her a kick and such a look. Well, that look was taken, and the likenesses were all put up in little cases and carried home.

"This my George!" exclaimed his mother, on examining the pictures and coming to his. "Horrid!" cried his oldest brother. "Whose cross, scowling face is that?" asked Uncle Ned, when the pictures were shown to him. "What young savage is this?" asked Aunt Emily when they were shown to her.

As you may suppose, George was terribly ashamed of his picture; he was so mortified at having it seen with the rest, that he did not know what to do. A more disagreeable picture, perhaps, you never saw; and the worst of it was, there was no mistake about its being a true copy. The sun does not make mistakes. And then to have it always kept and shown as his!

Did you ever think, children, that the

world is God's great daguerreotype-gallery, we are all having our likenesses taken for all eternity? And it is not only our looks and attitudes which will be taken, but all our thoughts and feelings will show in the picture. Anger, envy, selfishness, jealousy, unkindness, will all be faithfully and indeliably put down there by one who never covers up or flatters, but takes us exactly as we are. We cannot seem better or more beautiful to his eyes than we really are. When we are tempted to do wrong, or give way to angry feelings, let us stop and ask, "How will this look in the picture which is to last forever?"—*Anon.*

### Chattanooga, Tenn.

**W**E are sending another report from our Chattanooga Home Missionary Society, No. 2.

This report covers a period of two months, ending Feb. 21. God has blessed in the work we have done, and we are encouraged to do more than ever.

Number of missionary visits made	200
Hours spent Christian help work	143
Number of sick persons assisted	24
Number of treatments given	26
Number of meals provided	77
Articles of clothing given away	25
Number tracts lent or given away	300
Total copies of all our papers	282
Number papers lent or given away	17
Number of books given away	4
Retail value of all given away	\$1.35
Number missionary letters written	43
Number of letters received	17
Number of periodicals sold	105
Retail value of all literature	\$10.50
Readings or cottage meetings held	78
Number attending the readings	86
Amount collected for missions	\$1.56
Total collections	\$5.15
Amount paid for tracts	\$4.00
Amount for church expense	\$1.00
Amount in treasury at present	.15

MAGGIE M CLARKE  
*Secretary.*

### North Carolina Canvassing

**I**t has sometimes been considered that colored canvassing is a failure, but I am glad to report that it is not so here in North Carolina. Our colored colporters have proven without a doubt that if they receive half a show they will prove that they can make the canvassing work a success. I will give a brief outline of

the colored work for the past two years.

During 1912, \$1801.70 worth of orders were taken and \$974.94 worth delivered. In 1913 \$2828.40 worth of orders were taken and \$2575.47 were delivered. An increase over 1912 in orders, of \$1026.70 and of \$1600.33 in delivery. By these figures it can be seen that they are coming up in orders and also in deliveries. A far better percentage was made in delivery in 1913 according to the orders, than was made in 1912. It is much easier to do it when one knows how. We hope to make a better showing this year than last.

Last year we had two canvassers that delivered over a thousand dollars each. Brother N. J. Grant took \$1050.00 worth of orders and delivered \$1014.50 and Brother O. L. Page took \$884.50 worth of orders and delivered \$1000.00. I am sure this looks as if the work is advancing. We have just held an institute for the colored which was well attended all the way thru. They manifested a desire to see the the work finished by saying they intended to do more this year than ever before. Our mark for the colored is \$5000.00 this year.

JOHN W. SILER.

### His First Prayer

**A**LL through the days of autumn, little Charlie Bell contrived to meet Mr. Green often, and always asked him, "when the good law was going to be made that would prevent his father's getting drunk, and make a good man of him."

"When the law is made," said he, one night, "there will be more happy children than me. There's poor Mike Runson's boys—wont they be glad, tho?"

"And how long will it be before the good law comes? I'm almost tired of waiting," said Charlie.

"I don't know. I'm afraid it will be longer than I thought it would. Dr. Wentworth says if we get a law to suppress the rum trade in the spring, it will be as soon as we can expect it."

"In the spring!" exclaimed Charlie. "Oh dear! Oh dear! must we poor children, who have drunken parents, suffer through another dreary winter? Must we go half-clothed, cold and hungry, so long? Oh it is dreadful! I wish the men who make such laws knew how hard it is for us, and then they wouldn't wait till spring, indeed they would-

n't; they'd put a stop to it right away. But they don't know, and never can. They have nice houses, good clothes and plenty to eat, so that they don't mind much about those who are suffering and dying all around them."

"Charlie," said Mr. Green, taking the boy by his hand, "you say just as I used to, but it is all wrong. There are many noble men among the wealthy and influential of our land, who are laboring hard for us, who are exerting all their power to get this law of which we have talked so often. And we must help them all we can. It is but little we can do, it is true, but we can pray, and if we pray earnestly, we have assurance that the Lord will hear our prayers and answer in his own good time."

"What pray! Me pray!" said Charlie, giving a low short laugh and drawing away his hand. "Yes, why not?" said Mr. Green.

"Why, I don't know how. I never prayed in my life. I guess I'd make queer work asking the Lord anything, wouldn't I, tho?" and again the boy laughed.

Mr. Green could not for the life of him suppress a smile at the boy's oddity, but he said, seriously,

"Didn't your mother ever teach you to say, 'Our father who art in heaven?'"

"No"

"Nor, 'now I lay me down to sleep?'"

"No, is that the way to pray?"

"One way. But wouldn't you like to learn to pray?"

"Oh, yes, but I have no one to teach me," replied Charlie.

"Poor child, I will teach you," said the man, and taking the boy's hand in his own, he led him into a corner of the fence, and the two knelt in the dim starlight. Then there was a moment's pause, and when in low, solemn tones the reformed inebriate pronounced the Lord's prayer, the child listened eagerly. His little hands were clasped, his eyes upraised, and his heart thrilled to the music of the beautiful words. He scarcely breathed till the "amen" was said—then laying his hand on Mr. Green's arm, he whispered,

"Did God hear that up in the sky?"

"Yes, I hope so," replied the man.

"Then please say it again. It is beautiful to talk so to God."

And the man complied with the child's request, and although there were some

big words which he did not understand, the general meaning of the petition was plain to him as day. And all the way home he kept saying to himself, "Our father who art in heaven, hallowed be thy name." There was a sort of holy music in the words, and they awoke a responsive melody in the child's heart, which was new and strange. As he climbed the old stairway in the darkness, and entered his little room, he said, "If it makes folks feel like this to pray, I wonder that they do not pray always," and dropping on his knees before the bed, he repeated, almost word for word, the beautiful prayer.

And I love to think how the glorious angels must have hovered round the little boy, while the dear Jesus smiled a blessing on him, above them all.

Never had Charlie laid his head to rest with such a glad heart before. It seemed almost as though a window had been opened in his bosom, and a holy light right from the very realms of glory, shone in upon his soul. He thought he heard music, and lulled by its gentle harmony, he lay for a long time in a delicious, half dreamy reverie, and his last waking thought as he meditated on this new but delightful experience was, "*Our Father who art in heaven, hallowed be thy name.*"—*Anon.*

#### Corsicana, Tex.

**D**URING the past six weeks this place has been stormed with papers, tracts, and Bible studies. We are getting it ready for a four-weeks tent effort that we are planning to hold.

Sunday night, March 8, four persons came to the front desiring prayer that they might obey the principles that were being set forth.

Coming up before sermon was thru did not cause any break. The Lord worked. Hearts were sad and joyful too. We had a little taste of the latter rain.

A parsonage is being built by the church. The object is to use the rent of the house to pay off their debt which they soon trust to do. After the debt is paid, money coming in from the house will be largely used for colored work and missions.

M. G. NUNES.

#### Arkansas

**T**HE colored work in this state is progressing.

The closing of the Devalls Bluff school means advancement and not retrogression. This school was a Union Conference school, and hence the students were to come from all over the Union where there are colored believers. But for some reason the school has received but little patronage from believers at a distance. The children and youth of believers living on the school premises or within close proximity to it, have been the principal students all the while. So the school was practically a little local church school being supported by the conference.

Last year the school was successful in every way, it seems, except in the matter of students. There was a better crop raised on the school farm than ever before; donations of every kind came in. But nevertheless, the conference brethren decided it was best to sell the school farm, close the school, and have the three workers who had been connected with the school take up evangelistic work in the field. However, it is intended that one or two mission schools be started in the cities this fall.

Pine Bluff has been in dire need of a worker to locate there, but the conference has not been able to take on more laborers; so we are glad that the Devalls Bluff workers are now able to locate there. In one of my reports I mentioned a prominent family in Pine Bluff that seemed to be much interested in the truth; and who had secured Sister Rice to teach their little independent school. Sister Rice had to give up the school on account of the illness of her father.

This family owns a park not far from where the sister lives that has been granting the use of one of her rooms for services. They have a nice pavilion in this park lighted by electricity. The people often rent this for festivals of different kinds. They have now granted the Pine Bluff company the use of it free of charge to hold their services in. If they wish to use it at night, all it will cost them is whatever amount of electricity they may use. Probably we will conduct a public effort in it instead of pitching a tent, sometime this season, if our people there have this courtesy continued. Here is how we came by this favor: The first of January I went to Pine Bluff to hold

the quarterly meeting. The room in which the company assembled was also used for living quarters, containing a double bed, etc.; hence we were much crowded. After coming home the thot came to me, Probably as those people seem so much inclined toward the truth, they would let the Pine Bluff believers hold their services in their school building, but they decided to furnish us something better—a hall in a quiet part of the city. The Pine Bluff believers certainly appreciated this favor. We trust that ere long these people will fully connect with the cause which they are now willing to assist.

The work here in Little Rock is also onward, tho meeting with much opposition. A couple of weeks ago a sister who had just accepted the truth, signed the covenant and is present at our services regularly each Sabbath. Another who has been keeping the Sabbath for several months was taken into full fellowship in the church last Sabbath.

Another sister who has been meeting with much opposition from her husband on account of her having accepted the Sabbath, was out last Sabbath. Just as I entered the pulpit to begin preaching services, in stepped her husband. He walked over to where she was and in a rude and boisterous manner requested her to leave the church. She pleaded with him to let her remain until service was over, but he persisted in his request. She did not make any attempt to get up, so after a while he went out in a rage. When I opened the doors of the church (as we usually say) to receive the sister mentioned above, the other sister came up to join. Well, I was in Paul's condition, "In a straight betwixt two." I did not know as to whether she had been instructed on the different points of our faith, and yet I disliked very much to risk bringing discouragement on her by refusing to receive her when she was risking so much to carry out her convictions. On the other hand, there was her husband standing at the window just opposite the pulpit. So under these conditions I requested her to return to her seat and trust it to the dear Lord to open the way for her to carry out the full purposes of her heart. We then proceeded to receive the other sister. When we arose from our knees and took our seats again, presently her husband came

"Angels of God are waiting to cooperate with the human agent who will devise plans to save souls."

## The Gospel Herald

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in again and asked her in a very kindly manner to come with him, and she got right up and went on out. Myself and wife are to leave this week to spend some time with the company at Ft. Smith, and from there I go to attend the Union Conference session at Keene, Texas.

J. W. DANCER.

### Note and Comment

FROM a private letter we quote the following from Sister Annie Butler, one of our old students;—

“Oakwood is my birthplace so far as the work of God is concerned. I feel that I owe much credit to my teachers of Oakwood for my part in the work of the Lord.

I have been blessed with success in teaching. Ever since I left the school I have been actively engaged in teaching. I enjoy it so much. I can now see clearly what I did not see so clearly while in school, viz. the importance of putting in every minute. The little mischievous things that my own pupils thoughtlessly do often carries me back to Oakwood.

My school is doing nicely. This is my fourth term here. The people wish me to stay right on. I trust the school there is doing nicely. I hear good reports from there very often.”

Elder Geo. E. Peters writes from his new field of labor at Wilmington N. C. “I am enjoying the work in my new field very much. My first stop was at Asheville N. C. where I spent five weeks and added five members to the little church. Arrived at Wilmington Feb. 11. Found an enrollment of nearly 80 members. There is good interest here. Up to the present I have taken in ten new members. Since my arrival here, have raised nearly \$100.00 on the building fund. The church are all of good courage.

### Charleston, S. C.

THE work in Charleston is progressing. This place is noted for little private schools. Sometime within four blocks of each other there are two such schools.

This makes it hard for the mission school teacher to show the advantages of the mission school over these private schools. However I am resolved to do my best in working up a good school.

When I arrived in the city the public school had been open two weeks.

I opened school Oct. 5, with twelve pupils. At the close of the month my enrollment was eighteen. I was now encouraged to work harder than ever to make the school a success.

Now my enrollment is thirty-two and my average daily attendance is twenty-four. I have also succeeded in installing the “True Education” reader. The children like them and the parents realize the importance of giving their children a Christian education.

I realize as never before that the medical missionary work is truly the right arm to the third angel’s message

As I traverse the narrow streets and lanes I see much physical suffering as well as a hunger for the bread of life.

In some cases the entering wedge (medical work) has been used to a good advantage in opening the way for the Bible worker.

Souls relieved of their physical suffering are anxious to hear the sweet story of salvation, and the message of the ushering in of the reign of righteousness, where there shall be no more sickness, sorrow, pain, or death.

MRS. W. H. MAYNOR.

### Formation of Character in the Second Probation

THOSE who advocate a second probation during the one thousand years, teach that while Satan is chained, people are living on earth, but out of his reach. According to this, the subjects of this probationary period have no tempter.

Now temptation is the very thing needed in the development of Christian character.

Again: the scriptures teach that “there is no respect of persons with God.” Rom. 2:11. Now if God subjects a portion of the people to the tempter in the first probation, and thru trial and great tribulation they are to enter triumphantly into his kingdom, and then chains the tempter from the other class, and they without trial enter his kingdom, he certainly is a respecter of persons, and very partial in his plan of redemption.

It is evident to all that where there is no tempter, there can be no temptation.

There is no such thing as any one, heathen or otherwise, being placed on a second probation, with the tempter chained, with no opportunity to form character thru cooperation with Christ, and then at its close the Saviour to say, “Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.” How could he say it when not one had had the privilege of rejoicing over a single victory in the conflict with the chained foe?

Men who advocate a second probation do not understand the Bible method of character building. A probation without a tempter leaves no opportunity for a triumphant conflict thru Christ, and is an easy, selfish, man-made way of being saved. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.”—*E. Hilgard in Signs of the Times.*

### Is Your Light Shining?

RECENTLY the bright shining head-light of a locomotive showed large planks across the track. The engine slowed down, and stopped. The planks were removed. They were placed to cause the wreck of the train.

Why can not our lights, the character of God reflected thru us, save many from the doom that is sure to come on this world? M. G. NUNES.