

# GOSPEL HERALD

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Number 6



The Old Testament History Class (twelfth grade). All of these students were also members of the academic graduating class.

## Oakwood Student-Colporteurs

We are instructed by the Testimonies to "Educate, Educate, Educate, young men and women to sell the books which the Lord by his Holy Spirit has stirred his servants to write.".... Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from him, and combining the work of selling books with personal labor for the people, their talents will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may be termed higher education. There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties." *Manual, pp. 67, 68.*

This has been the aim and policy of both faculty and students of the Oakwood Jr. College. And as a result, about thirty matured stu-

dents are going out this summer, not only to earn their scholarship by the sale of publications, but to get that higher education which can be obtained in no better way; and also to bring precious souls into a knowledge of this blessed truth.

As usual, the annual colporteur's institute was conducted by Brother D. W. Dillen and the writer, near the close of the present school year. And the following students have set their goal for their summer's work:—

## GOALS OF THE COLPORTEURS FOR SUMMER, 1918.

J. B. Garrison.....	\$2,000.00
J. Jervis.....	2,500.00
C. A. Lynes.....	2,000.00
R. Loudon.....	2,700.00
R. Woods.....	2,000.00
A. Cox.....	2,000.00
F. Cox.....	2,000.00
R. Morgan.....	2,000.00
J. Britt.....	2,000.00
L. Conolly.....	1,500.00
P. Johnson.....	1,500.00
L. Cunningham.....	2,000.00
F. Banks.....	1,200.00

A. Sawyer.....	2,000.00
C. Gordon.....	3,600.00
C. Jackson.....	2,000.00
T. Fountain.....	2,000.00
J. Abraham.....	2,500.00
A. Clarke.....	3,500.00
E. Carter.....	2,000.00
W. E. Adams.....	4,000.00
R. Little.....	3,000.00
R. Thomson.....	3,500.00
L. Pryor.....	3,000.00
W. Nathan.....	4,500.00
M. Palmer.....	3,000.00
J. B. E. Williams.....	3,000.00
Andrew Toms.....	2,000.00

I trust that each church member may remember these students daily at the Throne of Grace, that the Lord may give them success in their work and precious souls for their hire.  
V. O. COLE.

## Tell Me About the Master

Tell me about the master,  
I am weary and worn tonight;  
The day lies behind me in shadow,  
And only the evening is light—  
Light with a radiant glory  
That lingers about the west;  
My poor heart is weary, aweary,  
And longs, like a child, for rest.

Tell me about the Master,  
Of the hills He in loneliness trod,  
When the tears and the blood of anguish  
Dropped down on Judea's sod;  
For to me life's numerous milestones  
But a sorrowful journey mark;  
Rough lies the hill country before me;  
The mountains behind me are dark.

Tell me about the master,  
Of the wrongs He freely forgave,  
Of His love and tender compassion,  
Of His love that is mighty to save;  
For my heart is aweary, aweary  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of falsehood, malice, and strife.

Yet I know that whatever of sorrow  
Or pain or temptation befall,  
The infinite Master has suffered,  
And knoweth and pitieth all.

So tell me the sweet old story,  
That falls on each wound like a balm,  
And my heart that was bruised and broken,  
Shall grow patient and strong, and calm.  
—Selected.

### Good to be Hungry and Thirsty

IN our Lord's sermon on the mount He pronounced blessings on many features of the Christian life; but his statement, "Blessed are they which do hunger and thirst after righteousness," to me, has a deeper significance than all other features on which He pronounced blessing.

He said, "they shall be filled." Be filled with what? Righteousness; and when one is filled with righteousness, it brings him into possession of all the other qualities enumerated in the Beatitudes.

The time has fully come when God's people should be awakened to his blessings and mercy. Daily examination should be made in order to detect the deceitfulness of sin that approaches us so many times in the garb of righteousness. Remember our first parents were deceived through flattery, and unless we seek that righteousness which Jesus alone can give, it is possible also for us to become a prey of the enemy. They got hungry for the fruit forbidden and thereby brought in unrighteousness; now we are admonished to get hungry for righteousness, and be filled with it and abandon unrighteousness.

C. A. BLACKWOOD.

### New Orleans, La.

IT gives me much pleasure to report the progress of our work in this great "Crescent City," the population of which is about one hundred thousand colored people among whom we are exerting earnest efforts to spread the third angel's message.

I came to the city December 23, 1917 to take charge of the work. I found here many congenial believers and a nice church building as a result of Elder T. B. Buckner's faithful ministry during his pastorate here. The church building is somewhat encumbered but we are raising a stipulated sum every month to liquidate the indebtedness. Since coming to my new field of labor, I am pleased to state that the Lord has greatly blessed the efforts put forth. During the past three months, we have received an increase of nine members. There are others who are keeping the Sabbath, who will, we believe, be added to the church in

the near future. To God be the glory and praise forever, we recognize His mighty hand guiding us daily. We realize the magnitude of the work to be done and the shortness of the time in which to do it. The dominant denomination in this city is Catholic, and they have a large colored constituency.

We have systematized our work by dividing the members into working bands, and each band has a specified locality in which to work. Prof. O. R. Staines paid us a visit recently, and we are very thankful for the much needed and wholesome instruction he gave relative to city work.

We are now planning for our tent effort for this season, and we are expecting Elder J. H. Lawrence to be with us.

We are of good courage. And we are asking the Lord for great things. He will give us the desire of our heart. We hope to see many souls brought in as a result of our tent effort this season.

N. B. KING.

### The Dallas Tent Effort

ACCORDING to decision, both of the North Texas and the Southwestern Union Conference committees, the Bible Chautauqua and Temperance Lecture Series is to be held in Dallas this season. An ideal location has been secured. It is a level parcel of ground in the heart of the city, between the intersection of Central Avenue and Good Street, close to Bryant Street. These three streets are the most popular thoroughfares for colored people. The Chautauqua camp may be reached by means of the Swiss, Bryant or San Jacinto car lines.

The *Dallas Morning News* editor has granted free space for articles and notices of ordinary length. The *Dallas Express*, a negro weekly journal, has permitted space for articles and for notices for twenty consecutive issues. Doctor Cranes, head of the city board of health, and other reputable white and colored physicians have consented to serve on temperance programs. Appropriate health literature on the following topics will be donated by the Dallas Board of Health, to be used in the Chautau-

qua campaign: Typhoid and malarial fevers, small pox, tuberculosis, and pellegra. The United States Government will supply us with helpful literature on cereals and culinary science to promote and advance health ideas.

The Chautauqua cloth tabernacle was erected May 22, with four smaller tents. The meeting tent is fifty by seventy feet, provided with modern equipment, and will accommodate six hundred fifty persons. Rare musical talent has been provided. A negro crayon artist has been secured to sketch daily on the bulletin board for public attraction. A worker's institute will be conducted daily under the direction of an experienced leader. The institute will last two months, covering all the phases of tent meeting campaigns. The class during the institute will drill on the following topics: How to secure location for tent meetings; how to stir the city before hand for an effort; how to secure an audience; new methods of advertising; practical way to distribute ads; how to do successful evangelistic canvassing; how to make tent meetings attractive and popular; how to secure finance to run city efforts; how to procure musical talent; how to conduct high class revivals; how to meet opposition and quell it without debate; how to bring souls to decision through Bible readings; and many other helpful and practical topics.

We are expecting a bountiful harvest this summer. If we fail in securing large results, it will not be because of lack of prayer and faithful effort on our part. I hope our brethren through the Union will remember the effort here as well as elsewhere, for the colored people.

SYDNEY SCOTT.

3518 Thomas Ave., Dallas, Texas.

### Colored Work at Chireno, Tex.

HAVING seen the evil influence which is so visible in the public schools, the brethren here have, by great sacrifice, constructed a building for school and church purposes, and have employed a teacher, paying her a reasonable salary and giving her board. The building gives prestige to the work and speaks well for the brethren.

The school has had a membership during the year of fourteen bright, earnest, pupils who give promise of being something for the Lord in the near future.

In this building the writer held a successful series of meetings, beginning March 17 and closing March 30. Five strong young people were baptized, who will be a help to the cause if they remain faithful to the light of God's word which they have already received. These five souls took their stand during the meetings, and were united to the little company, which gives us enough to organize the company into a church some time in the fall, when the president sees fit to go over there.

From this company, Waco church, and two members in the Corsicana church, the writer has secured up to the present, pledges on the Investment Fund to the amount of \$201.50. This demonstrates very clearly to the readers of this paper that the colored people of the South, desire to do, can do, and will do their part when the needs of the cause are clearly presented to them.

Now, we need your prayers for this work, as there are some among this people whom God has chosen to be with him when He comes in His kingdom.

THOMAS MURPHY.

### Now Is The Time To Work

**W**e wish that we could say something that would result in setting every believer in this great advent movement to work. We are deeply grateful to God for the ever increasing activities of our people, but everything is moving with such rapidity today that it behooves us to double and redouble our activities. "Come into line" is the command of our great leader, No truly converted man or woman can idle in these times. "Go work today in my vineyard" never sounded with such definiteness as it does now. No one can evade the responsibility by professing ignorance or lack of facilities with which to work. There is work for all—and along the simplest lines.

Directly across the lawn from our office is the Review and Herald Pub-

lishing House, a great denominational munitions plant. Here the employees are running night and day to supply books, large and small, periodicals, pamphlets, and tracts, so that our people at the front shall have guns and shells. A great offensive is on and the third angel's message expects every man to do his duty.

Are you devoting a part of your time to the great work of winning souls to Jesus Christ? Are you helping to scatter the printed page like the leaves of Autumn? Now is the time. The hour has struck.

If you have never engaged actively in this work won't you please order a club of the *Present Truth* and distribute them regularly each week to your friends and neighbors? Follow this with the *Signs* weekly. Then as you get acquainted with the people introduce the small books, magazines, and tracts. The way will open for you to give studies. We would urge that you take up without delay this blessed soul-winning ministry. You will know the joy of such service if you consecrate yourself wholly to God, and become a channel for his blessings to flow to others. God has said, "Israel shall blossom and bud, and fill the face of the world with fruit." Isa. 27:6. Let me suggest that you begin right by faithfully reporting all work done. This is more important than many think. The following paragraph will bear very close study.

"Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service."—*Testimonies for the Church*" Vol. VII, pg. 10.

F. W. PAAP.

Listen! "tomorrow" never comes.

### Baking Soda Destroys Vitamines

**T**HE use of soda in bread making is not a very old custom, as it was introduced about the same time that the roller process flour began to be used. While it is a quick method of making bread for those who think that they must have fresh bread for every meal, yet it is the most injurious method that can be used, if health is to be considered. In recent investigations it has been pointed out that in sections of the country where this method is prevalent, the mental and physical standards are low, due to some food element that has been destroyed. Feeding tests that have been carried out of late show that soda causes destructive action on the food elements of wheat and corn. This destructive action seems to be due to the caustic power of the alkali in the soda, which kills life agents or vitamins of the flour and meal.

The Lord, through nature, has placed these food elements in the grain to build up and nourish the body, but the modern miller comes and separates these and takes out certain essential elements and salts and the modern cook comes forth with soda and kills some more in the baking process. Such bread may taste alright to those who are in the habit of using it, but it will not nourish the body as the life spark has been taken out.

In order to bring this out more clearly, I will quote from the U. S. Bulletin; "Bread as a Food." "Recent experiments by Sullivan and Voegtlin have clearly demonstrated the destructive action of alkalis on vitamins. These substances lose their physiological activity when exposed to alkalis, this being especially true at high temperatures. Corn bread from old-fashioned (whole) corn meal, sweet milk and soda when forming the exclusive diet of chickens, leads to symptoms of polyneuritis, whereas corn bread prepared from corn meal, sweet milk and salt does not give rise to any symptoms, and the fowls seem to live in perfect health.

"Chickens which have developed polyneuritis on the corn bread made with sweet milk and soda

are cured by administration of vitamins prepared from various foods; hence we may conclude that corn bread prepared by means of baking soda without the addition of buttermilk is deficient in certain essential accessory foods (vitamines) and that this deficiency is due to the destructive action of the alkali (baking soda) on the vitamins which were originally contained in these foods." The above explains itself and now let us understand that the chemical name for baking soda is sodium bicarbonate. This is a combination of caustic soda and carbon dioxide. While it is not as strong as lye still it is an alkali. When baking soda comes in contact or is mixed with an acid, it gives up the carbon dioxide which leaves it as gas. It is this gas that raises the bread. The two acids used with the soda in bread making are sour milk and cream of tartar, a fruit acid from the grape. The synthetical product should not be used in baking. A good baking powder has soda and enough cream of tartar in it to neutralize the alkali in the soda. When this is done the soda produces its maximum amount of gas and also loses most of its caustic power. One part baking soda and two parts of cream of tartar and one part of corn starch is to be recommended. In using the soda and sour milk method, the same changes take place, but you must be sure that you have plenty of sour milk or in other words, that it is sour enough to neutralize the soda or the soda will produce its caustic action in the meal or flour, which means that some of the life giving elements in the bread are destroyed.

This is the latest and best explanation from a scientific standpoint of why soda is harmful, and how some of this harm can be counteracted.

These scientific studies are new to some; however they are not new to those who have studied the pen of prophecy. Fifty years ago the following was written:

"Saleratus in any form should not be introduced into the stomach for the effect is fearful. It eats the coating of the stomach, causing inflammation, and frequently poisons the entire system. Some

plead, 'I cannot make good bread or gems unless I use soda or saleratus.' You surely can if you will learn. Is not the health of your family of sufficient value to inspire you with an ambition to learn how to cook and how to eat?"—*Test. Vol. II pg. 537*

"Hot biscuits raised with soda or baking-powder should never appear on our tables. Such compounds are unfit to enter the stomach." *Review and Herald, 1883, No 19.*

Now that we have the combined evidence of the Spirit of Prophecy and science, what are we going to do about it? Is it not time to be more careful along this line?

Do not understand that I recommend soda and sour milk or soda and cream of tartar for bread making. I only wish to say that I have tried to point out the danger of soda and how to minimize this danger. So if you have not learned to make bread and cake without soda, use only a small amount and see that you have plenty of acid to neutralize the soda, so that it will not destroy the food elements in the flour and meal.

Indifference and carelessness in bread making has helped to ruin the health and mental stability of thousands.

M. M. MARTINSON, M. D.

#### Houston, Texas

**W**E are very grateful to our Master for having seen fit to give us just a small place in which to work in his vineyard. We thank him most of all for the burden which he has rolled upon us; that of trying to save souls; and for the cooperation of his agent, the Holy Spirit with our endeavors.

As we note the importance of Christ's early disciples reporting their work, (for had they not, there would have been no New Testament glad tidings), we are impressed to give a brief report of the work being done in Houston.

Since returning from Littig, I resumed my work at home with a greater zeal and with more delight than before. It has been a pleasure to visit the home and plead gently with souls to take their stand for Present Truth. Dis-

tributing tracts and papers, selling magazines and larger books, and holding cottage meetings, is a part of our work which brings greater happiness than merely sermonizing. Preaching, I am sure is important, but the heart-to-heart conversation is so much more important. Especially do we know this to be when we consider that the most of Our Master's time was spent in teaching rather than preaching.

We are glad to report that the work in Houston is progressing, slowly but surely. Many persons are becoming interested in this three-fold message. As studies are held on the first angel's mission to earth's inhabitants "having the ever lasting gospel to preach unto them that dwell on the earth" many marvel when they are told that "the hour of his judgment is come." But more interest is manifested as they note the mission of the second angel, as he cries "mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean and hateful bird." This symbolic language is readily interpreted by the person with whom we are studying, as he thinks of the falsity and artificiality of the popular churchgoer's christianity. He readily exclaims, "Babylon is fallen, is fallen." But when he hears "a voice from heaven saying, Come out of her my people, that ye be not partakers of her sins," he is reluctant in obeying. Here is where the Spirit of God must work.

The third angel's message is irrefutable, yet, when people are told that "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand the same shall drink of the wine of the wrath of God;" that Sunday worship, after knowing it is not the true Bible Sabbath, is receiving willingly the mark of the Beast (Papal authority), they usually exclaim, "the book of Revelation is a mysterious and hidden book, and no man understands what is meant by the Beast and his image." Former teachings and tradition of men usurp the place of independent free thinking and careful reasoning, especially when men do not receive the blessing for him who "readeth,

and they that hear the words of this prophecy." Unable to deny this literal fact, their reader is usually made to think very deeply, then to say, "proceed with your study." Truthfully may it be said that the infallible Word of God cannot be refuted or demolished by the greatest philosophers of today.

There are a few persons who have taken their stand for this message as the result of Elder Miller's faithful and persistent work in this long neglected field. (And we more than regret to know of his soon departure from us, but bid him God's speed in his new field of labor, Denver, Colorado.) All to our Heavenly Father we owe for two very enthusiastic and active sisters who recently connected with our little company of Christian soldiers; who we believe will be a great help to us in our missionary endeavors.

We realize faintly the shortness of time in which we have to work and we are determined to humble ourselves under the mighty hand of God that he may exalt his work in due time. We desire your prayers that our unworthy lives may be moulded into vessels fit for the Master's use.

H. D. GREENE.

### "President Wilson Defines Non-combatant Service"

"1. **B**y virtue of authority contained in Section 4 of act approved May 18, 1917, entitled, 'An act to authorize the President to increase temporarily the military establish of the United States,' whereby it is provided—

"And nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the

President shall declare to be non-combatant."

#### "NONCOMBATANT SERVICE"

"I hereby declare that the following military service is noncombatant service:

"(a) Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to noncombatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

"(b) Any service in the Quartermaster Corps, in the United States may be treated as noncombatant. Also, in rear zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe repair service, the transportation repair service, and motor-truck companies.

"(c) Any engineer service in the United States may be treated as noncombatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation and repair; road building and repair; construction of rear line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouse and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair hydraulic service; and forestry.

#### "ASSIGNMENT OF OBJECTORS"

"2. Persons ordered to report for military service under the above Act who have (a) been certified by their Local Boards to be members of a religious sect or organization as defined in Section 4 of said Act; or (b) who object to participate in war because of conscientious scruples but have failed to receive certificates as members of a religious sect or organization from their local Board, will be assigned to noncom-

batant military service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each Division, Camp, or Post Commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the character of noncombatant service herein defined, and upon such explanations to secure acceptance of assignment to the several kinds of noncombatant service above enumerated; and whenever any person is assigned to noncombatant service by reason of his religious or other conscientious scruples, he shall be given a certificate stating the assignment therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from such noncombatant to combatant service by any Division, Camp, Post, or other Commander under whom said person may thereafter be called to service, but such certificate shall not prevent the assignment of such person to some other form of noncombatant service with his own consent. So far as may be found feasible by each Division, Camp, or Post Commander, future assignments of such persons to noncombatant military service will be restricted to the several detachments and units of the Medical Department in the absence of a request for assignment to some other branch of noncombatant service as defined in paragraph 1 thereof.

#### "REPORTS OF COMMANDERS"

"3. On the first day of April, and thereafter monthly, each Division, Camp or post Commander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept, by reason of such scruples, assignment to noncombatant military service as above

defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such noncombatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to noncombatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

#### "MAINTENANCE OF DISCIPLINE"

"4. With a view to maintaining discipline, it is pointed out that the discretion of the courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the wilful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States Disciplinary Barracks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary: but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

"5 The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentence and judgments found at variance with the provisions thereof."

WOODROW WILSON.

#### To A Friend

It was spring time, and the trees  
were waving  
Their fragrance and their beauty  
to the balmy air;  
But e'er the morning, Night's cold  
blustering snowfall,  
Had sealed their doom and  
changed hope to despair.  
I thought, "How many lives in  
youthful springtime,  
Give promise of a life so pure,  
so fair;  
But just one night of sinful, worldly  
pleasure  
May leave their lives like trees  
by frost made bare."  
Thank God, my friend, that you  
have found that pathway  
Which upward leads, though  
rugged it may be;  
No joy can equal that of serving  
Jesus,  
And knowing he has bought us,  
we are free.  
By grace I hope to meet you in the  
City,  
With all the faithful in that  
blessed day;  
We know we're safe when close  
beside the Master,  
And in his footsteps follow day  
by day.

ELSIE M. GRAVES.

Oakwood Jr. College  
April 23, 1918.

#### "Faith"

What is faith?— Heb. 11:1  
Who is the author of faith?—  
Heb. 12:2  
We are admonished to have faith,  
Mark 11:22  
What kind of faith, Gal. 5:6  
It displeases God to be without  
faith, Heb. 11:6.

#### EXAMPLES OF FAITH:—

Abraham's sacrifice, Heb. 11:17.  
Amram and Jochebed's conduct,  
Heb. 11:23.  
Israel's passage through the sea,  
Heb. 11:29.  
Walls of Jerecho fell, verse 30.  
David and Goliath's duel, 1 Sam.  
17:26.  
Three Hebrew boys in the fire,  
Daniel 3rd Chapter.  
Jesus' garments touched, Matt. 9:21.  
Lame man healed, Acts 3:3-8.  
We are saved by grace thru faith,  
Eph. 2:8

Faith overcomes the world, 1. John  
5:4; 5.  
We walk by faith, 2 Cor. 5:7.  
God gives the Saints white robes,  
Rev. 6:11.  
Puts gospel shoes on the feet, Eph.  
9:15  
Puts sword in the Saints' hands,  
verse 17.  
ABOVE ALL take and carry the  
shield of faith, Eph. 6:16.  
SYDNEY SCOTT.  
3518 Thomas Ave., Dallas, Texas.

#### Relation of the Minister to Young People

THIS relation should be that of a father in Israel. Upon Manoah was placed the responsibility of being father of a son through whom the Lord desired to deliver the children of Israel from the hands of the Philistines. The Lord was so desirous of using Samson as a deliverer that he gave instruction as to the diet of the mother before the birth of the child.

No greater honor or responsibility can be given to man than was given to Manoah, that of being father of the deliverer of God's people. Manoah was aware of this and his need of divine help, so his cry to God was, "How shall we order the child, and how shall we do unto him."

This should be the most earnest prayer of every parent and of every Seventh-day Adventist minister; for they are the shepherds of the flock. If the lambs are lost the shepherds are held responsible.

"Lo, children are an heritage of the Lord," says the Psalmist David, but this doctrine is hard for many to believe today. Not much value is placed upon the heritage of the Lord by many. The tendency to shirk parental responsibility is becoming a curse to the nation.

Our nation looks to our young men who are in training for service as the hope of the nation. So the hope of the church is in its youth trained for service for the finishing of the work. I quote from "Education," page 271: "With such an army of workers as our youth rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." The great need of the church today is this army rightly



trained. The way is pointed out to us here how it will be possible for us to finish the work given us to do. So we have our different departments of work for that one purpose of bringing on that trained army. But the sad part of it is that only about one-half of our boys and girls are receiving a Christian education. Many churches, like some parents, look upon their children as a burden greater than they can bear. The expense of giving their boys and girls a Christian education to prepare them for a place in the army of the Lord is so great that they throw up their hands in discouragement, and the training of their children is entrusted to the Gentiles.

It is the crying need of this army that has caused the educational department to adopt as its goal, "Every child of Seventh-day Adventists in a Christian school." It is the same thing that causes the Missionary Volunteer department to urge the Morning Watch, Bible Year, Reading Course, and Standard of Attainment. Then we have the Fireside Correspondence School which makes it possible for those who cannot attend a Christian school to have the privilege of getting a Christian education where they are.

I believe that it is the privilege and the duty of every minister to so acquaint himself with the plans of the different departments of our work, that he can be a recruiting officer for the army of the Lord wherever he goes.

It is so easy for us, when we find it impossible for us to reach the ideal set before us at once, to talk against the ideal and begin to justify ourselves in the course we are taking. By so doing I fear we cause many to give up in despair, thinking the sacrifice is too great for them, and that they cannot reach it if the ministers cannot.

We find that Manoah made a mistake in permitting his son to go away from a Christian influence, possibly to complete his education among the Philistines, for it was while there that he saw the woman that was the cause of his downfall. Samson returned to his home with the request: "Get her for me to wife." All of the pleading of the

father and mother with the lad was of no avail, for the record says, "And he went down, and talked with the woman, and she pleased Samson well, and after a time he returned to take her." You know how the story ends. Sampson was betrayed by his wife and he ended his life with his eyes put out grinding at the mill.

O, how many of our youth made the same mistake! May the Lord help us as ministers and workers to do all in our power to save our youth to the message.

*J. M. Fletcher,—  
in Central Union Outlook.*

### Talks To My Students Don't Be Witty

NOT many days ago I heard a model canvass given in which all kinds of objections, possible or impossible, were made and answered. At the end of the canvass, a sale was made and the agent went on his way. I am always interested in that which pertains to the success of the canvassing work, so I listened with considerable care to the dialog carried on between the imaginary canvasser and his customer.

I have thought considerably about it since, and my mind has wavered between saying a few things that seem to me important, or letting the occasion pass for fear of giving offense. But since, like Paul, I would be found "keeping back nothing that would be profitable to you," I shall run the risk of your displeasure and tell you a few things that I think.

1. I am sure that the practice of giving canvasses in which the wit of the canvasser is matched against that of the customer, is not profitable. If a man who goes out to canvass is witty, it may sometimes be permissible to "answer a fool according to his folly," but even then I am persuaded that the occasions are rare when it is profitable. It may be easily possible to outwit some one who thinks himself smart, but even if it is done, the man has not been impressed with the solemnity of the message that you bear to him. He may remember you as a sharp man that had a repartee ready for every sally he made, but what do

you, what should you, care for such a reputation as that?

2. The practice of being ever on the alert to make some unlooked-for—~~or—bright—saying,—~~breeds a habit that may easily become an infirmity. Much of our lives must necessarily be on the plane of the commonplace. We can not always, nor even a considerable portion of our time be brilliant, but must needs be plodding. If we teach ourselves to think otherwise, we may become dissatisfied with our humdrum life. We shall constantly be wishing to exchange the commonplace for the vivacity of the unusual. Life takes on, to us, an artificial color; and when we face the real, it lacks interest.

3. Those who are constantly straining after the witty, must therefore live in an atmosphere that is essentially artificial. In their attempt to be always at their highest mark of vivaciousness, they become the dread of their soberly inclined associates, and in time there is lost the power to think and speak soberly and reason straight on the problems of life.

4. "Life is real, life is earnest." Our lives are given us, not that we may spend them in airy nothingness, but in doing real profitable work for the Master. An undue exercise of the facetious powers unfits us to appreciate the great truths of our times, or to do our part in carrying the world's burdens. We lose our sense of the solemnity of life and our power to reverence our God as we should.

All of this applies quite as forcibly to every other vocation as to that of the canvasser. The minister, the Bible worker, the doctor, the nurse, or the teacher needs the caution just the same.

Nor does this mean that it is wicked to smile. I believe in smiling, and I believe in the cheerful happy heart that will be willing to make the best of life and will see happiness where others may not see much except darkness. But they are most nearly happy whose minds are occupied with thoughts worth while, and these are the sober things of life.—*T. H. Jeys, in the Plainview Enterprise.*

Summer school special next issue.

# GOSPEL HERALD

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## The Correspondence School

**T**HE Correspondence School has become a strong factor of our educational system. Years ago it was looked upon by many with considerable doubt, and was a subject of much criticism. Now no one questions its place in fitting men and women for more successful work, both in the world and in the church. There are many who feel the need of more extended education in different lines of study, and who for various reasons are not able to take up work in our regular schools. The needs of these people can be met to a surprising degree by the correspondence course.

The range of subjects is so wide that the student can pursue almost any line in which he feels himself deficient.

It is a well organized institution with a corps of workers who are fully qualified to give help to inquiring students in their effort to gain knowledge. No pains are spared to make each individual's work a success. It is surprising how much work can be accomplished in educational lines by a careful student and at the same time continue regular work in the daily occupations of life.

Our work is so varied and is so organized that no one knows what he may be called upon to do. Every individual worker should, therefore, fit himself to fill as many different positions as possible. None should be satisfied to be barely able to get along in his present circumstances; but all should seek for a greater degree of efficiency. We are living in an age of inquiry and investigation and our workers should not

feel content in reaching a lower standard of culture than that of the people with whom they mingle.

We have among us a class of men and women of more than average ability who are accomplishing a large work for God, yet who need training. They are not too far advanced in years to receive efficient training for the work in the closing message. There should be a greater desire to become efficient servants for God and Humanity. Why should any content himself with little preparation, expecting God to do for him what he can do himself? Consecration is the only fitness for work that really gives success, but it must be apparent that the more one has, the more can be consecrated to the advancement of God's work. This is as surely true of ability and education as it is of talent and means.

The Correspondence School is large. It has students in all parts of the world. It is proving a great blessing to many of our workers. We hope to see it still a large factor in preparing men and women for efficient service in the closing message.

W. L. B.

# JOTTINGS

We were glad to welcome our president, Professor Beardsly, home after more than five weeks absence. He reports an interesting and pleasant trip to the far west and back again. In a number of chapel talks to the grammar school students he has told of the things of interest along the way. All were especially interested in a description of the Royal Gorge, and the City of Salt Lake and its interesting buildings.

Elder G. G. Roth, our French worker from New York city, paid us a brief visit on his way from Conference to his field of labor. Our boys from Haiti, whom Elder Roth had known while laboring in that field were especially glad to meet him. Elder Roth was one of the first to accept the message in Europe, and was one of the company who welcomed Elder Andrews, our first missionary to Switzerland.

Brother Collison, the field agent for South Carolina, made us a visit the past month, and judging from the number of young men who are going from the college to that field to canvass, he was quite successful in his mission. Although we are in the closing days of our school work, the colporteur institute which is going on is proving a great benefit to our boys and girls who are going out into the field this summer. We are glad to have Brother V. O. Cole from the Atlantic Union back in the South land again, and with us at this institute. Brother Dillen of the Southeastern Union is also here.

Saturday night, May 11, Professor Wilson of the state Agricultural and Mechanical College gave a very much appreciated trumpet recital in the chapel. He was assisted in a very creditable way by local talent.

A recent report from Napoleon Smith, well known to all Oakwood students, says that he is doing well and getting along nicely at Camp Jackson, S. C. where he is in training for military service.

We are pleased to note the arrival in our midst of Brother F. L. W. Clark who is here to help in the building enterprises that Oakwood is launching. Brother Clark is the man who built, with the assistance of Oakwood boys, our largest and best building, Henderson Hall.

We are in receipt of a good letter from Elder Sydney Scott, in which he incloses copy for a bill of printing with which he will begin his summer campaign at Dallas, Texas. This reminds us that there are others of our workers who might profitably let Oakwood do some of their job printing. We are in a position to serve you. Brethren, let us hear from you.

Semester examinations are now completed, and our students will, ere this reaches our readers be scattered to their homes and to the canvassing field, and to other fields of activity. All will join in wishing them success in the summer's work and for the many who will come back, a safe return to us this fall.