

THE GOSPEL HERALD

Volume VIII

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Number 4

Lest You Forget

WHEN good old Jacob learned to give
 One tenth to God of all he had,
 He found that he with ease could live,
 And blessings came to make him glad.
 May be *you* owe to God a debt—
 Pay up at once—lest you forget!
 'Tis said this law was set aside—
 Some boast they are no longer bound—
 But, if love makes the path more wide,
 It would a better way have found.
 No better plan has reached us yet!
 Pay up at once—lest you forget!
 "But I am very poor," you say,
 With scarce enough to eat and wear,"
 Perhaps you've robbed God's tenth away,
 And lost the blessings he would share.
 Of all men you are most in debt—
 Pay up at once—lest you forget.



Rest

COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Simple enough, is it not? Thus it appears. The promise is far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant perplexing uncertainty. The word rest is repeated twice. "I will give you rest;" in wearing Christ's yoke and learning of him, his meekness and lowliness, "ye shall find rest unto your souls." Here is a giving by Christ, and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt.

The reason why there are so many in perplexity is, they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, "Take my yoke upon you, and learn of me; for I am meek and lowly in

heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." I said, if you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light. A Paul may plant, an Apollos water, but God giveth the increase. Christ gives rest to all who receive him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, "Come unto me, and I will give you rest."

Have you come to him renouncing all your make-shifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that he never disappoints a soul who comes unto him. His pardon is full and free, and his acceptance of you means rest to your soul.

MRS. E. G. WHITE.



A Special Need

AT the last General Conference council held in Washington Oct. 24 to Nov. 26, 1911, the following plan was adopted for the maintenance of the orphanage for colored children at the Oak-

wood Manual Training School, Huntsville, Alabama.

Voted "That as a provision of support for the orphanage for colored children at Huntsville, Alabama, we invite the Southern, Southeastern, and Southwestern Union Conferences to appropriate fifty per cent of their April offering for orphanage work to the Oakwood Orphanage, and that we invite the other Unions or Conferences in America to appropriate twenty-five per cent of their funds from the April Orphanage collection to this same purpose."

Nearly all of the Union and local conferences have already taken action to do this. And we are sure the others will as soon as they have an opportunity.

The time for this collection is Sabbath, April 6. You can all see that with this new burden we will have to take hold of this work with renewed energy this year.

The orphanage is now receiving the finishing touches, and will be opened in a few days. There are more than a score of very needy orphans already among us that are appealing to us, and we are wholly dependent upon the liberality of our people to enable us to take them in and care for them.

I trust all will begin now to plan to bring in a good liberal offering, Sabbath, April 6.

A. J. HAYSMER.



Work

IT was in the same sea where the disciples had toiled all night and caught nothing that the Saviour bade them cast their net. They drew safely to the land one hundred and fifty-three *great* fishes.

Do you feel you have done all you can for your neighbors and yet see no fruit? Have you toiled in vain? If so, look about for the Saviour, you may have lost sight of him. He will direct you how to work. — *Bible Training School.*

Talks To My Students

Punishment

You who go out to teach church school will surely come up to the problem of the proper punishment to be administered under various circumstances and for varieties of offences.

Do you feel yourself competent? If so, it is the surest evidence that you know but little of the real gravity of the question.

We need to consider the why, the when, the where, and the who.

1. The Why

There are only two legitimate reasons for ever administering any kind of punishment, viz: (1) The reformation of the offender, or, (2) The deterring of others from making like mistake. It may well be questioned whether the second is not many times made a cover for some other less worthy motive on the part of the administrator.

It is certain that many a grave injustice has been done by those vested with authority, when, as parent or teacher, they take some trembling offender and deal out summary and swift justice (?)

"How I would like to get my hands on that troublesome child!" cries some would be dispenser of swift retribution. The very fact that one would "like" to do the thing, is the sure sign that he is not the one to do it. For, by his own confession, the punishment of the one, would be the pleasure of the other. Rather let some one administer the punishment who will suffer equally with the offender. When the pain of the punisher, is equal to the pain of the punished; when this mind is in you, which was also in Christ Jesus; when you would be yourself willing to take the inflicted pain, if by so doing the offender might be reclaimed; then you are ready to properly give the necessary correction.

2. The When

The time is not, until the mind of the punisher at least, and, if possible, the punished—is softened by the mellowing influence of God's Holy Spirit. To do otherwise is to defeat every legitimate object to be attained by the ordeal. Anger in the heart of parent or teacher, only begets a like passion in the heart of the culprit.

3. The Where

Not ordinarily before others. It is usually sufficiently embarrassing to be corrected, and "no correction for the pres-

ent seems pleasant, but grievous." And, too, there are two classes of onlookers, who are not helped by witnessing such scenes. They are (1) those who are pleased to see, and (2) those who are grieved to see. In the one case, a wicked delight in the discomfort and distress of another is encouraged; and in the other, unnecessary pain is inflicted on those whose sympathies are aroused for the one in distress.

4. The Who

Lastly, who shall take upon themselves the solemn responsibility? He who does, should remember that God holds him responsible for the use and abuse of the authority thus assumed. Let it not be inferred that I hold to the doctrine so popular now, that all punishment is wrong. It is true now as in the days of Solomon, that he who will spare the rod, will spoil the child. The soft and easy doctrine of letting all offenses pass, has no place among the sterling and sturdy principles of true Christianity. The father will punish the son, not because he is mad at him, but because he loves him. The teacher will rebuke his pupil, remembering that he shall see his reward in increased usefulness on the part of the poor unfortunate lad or lass who has made or is making missteps.

As he does his work, he will remember to pray most earnestly that God will use him to effect a reformation in the one punished. He will likewise search carefully his own heart. He will cry to God for the divine touch—that wisdom which comes from above, which is first pure, then peaceable, easy to be entreated, full of good fruits; without partiality, and without hypocrisy.

T. H. J.

Greenville, Miss.

OUR school work is doing nicely, and we have a good attendance.

The church work is progressing also, altho some of our members had to remove to other places on account of the scarcity of work, the chief work of the men being turpentine making.

On Jan. 8, two were baptized and added to the church.

Bro. Watt Bryant and family arrived here Feb. 7, to take charge of an industrial school farm. I am sure Bro. Bryant will have success, as he has had

quite a little experience along this line at Hillcrest.

Sister Katie Baker is also doing nicely in her school work in town. Her assistant teacher came about Jan. 1, and they both are rejoicing in the work.

We are glad to get the LITTLE FRIEND from time to time to distribute among the children. They seem to enjoy it very much.

Our only aim is to give the people in this place the third angel's message, so they can be ready when Christ comes.

J. C. MILLER.

South Carolina Items

ELDER J. F. Crichlow and W. E. Strother are planning an early tent effort at Orangeburg.

Elder C. G. Manns, and brethren B. W. Abney and Thomas Cherry will enter Spartanburg with a new forty foot circle tent.

Miss M. G. Mason is still doing Bible work at Winnsboro.

Recently a canvassers' institute was held in Columbia. There were ten who took the instruction.

The Columbia church is buying an excellent piece of property upon which they hope to build a new church house. Meetings are now held in the Congregational church.

The last week in January, Elder Strachan conducted quarterly meeting with the Spartanburg, Greenville, and Columbia churches.

The Aiken church is now known as the Johnston church. Brother Richard Anderson is elder, and Brother John Gomillion, local leader, Sister Florence Anderson treasurer, Sister Hickson librarian and Sister Gary clerk.

Elder Strachan recently held cottage meetings for four days in Darlington.

M. C. STRACHAN.

Be Cautious

DON'T judge a man by the clothes he wears. God made one and the tailor made the other.

Don't judge him by his family relations; Cain came of a good family:

Don't judge a man by his speech; a parrot talks, but the tongue is but an instrument of sound.

Don't judge a man by the house he lives in; the lizard and the rat often inhabit the grandest structures. —Anon

New Bern, N. C.

THE work is going forward in New Bern, and we are sincerely thankful to God.

Two believers came into the fold in January. Two others honored the Lord by keeping his Sabbath for the first time in open worship with us Feb., 24. Two others who are keeping Sabbath and who diligently attend our services, make four who expect to unite with us when the way opens. We were highly favored Feb., 11, by a visit from our Conference president, and state canvassing agent. The former preached a few stirring sermons on preparing to meet the Lord, while the latter remained to enlist workers for our literature. As a result seven are preparing to enter the field.

Our missionary society rendered a very encouraging service on the second Sabbath. A good offering was taken up, gauging it by the unfavorable conditions prevailing at the time. The reports from the field were most interesting and touching, and were well calculated to impress the heart with the duty of reconsecration.

We are planning baptism when the weather and other circumstances are favorable.

For our many blessings our praises ascend to Him who is our life and chiefest joy.

PAGE SHEPARD.

Montgomery, Ala.

THE Lord has greatly blessed the work in this place. Although Montgomery is not a large city, the conditions here are more forbidding than in many larger cities of the south. The chief ambition of many seems to be to shine in society.

The masses profess religion, but demonstrate by their actions that they are "lovers of pleasure more than lovers of God." We are grateful, however, that there are to be found some seekers of truth. During the last eighteen months twenty members have been added to this church. Nineteen of this number by baptism and one by vote. There are also two Sabbath keepers not yet baptized. The total amount of tithes paid in 1910 was \$398.45, showing an increase of about \$150.00 against 1910.

During November we tore down our mission building, and have built a modern and respectable mission, which is ap-

preciated by all. Our mission consists of an auditorium, capable of seating about one hundred persons, and rooms for the workers. Total amount expended in improvements is about \$600. We have a mortgage of \$500 on the building, which with the lot, is worth \$1,500.

The ladies' sewing circle keep busy in their line, raising means to apply on the debt. We ordered 200 copies of the Story of Joseph; the brethren are selling these rapidly. Last week I sold ten copies and took eight orders in a few hours.

We are planning to hold a series of revival services March 1 - 10, at the close of which we hope to dedicate our new building.

The sole object in every move we make is the salvation of souls.

GEO. E. PETERS

**Florida Items**

ELDER M. C. Strachan recently connected with the work in this state.

The Florida churches regret very much the loss of a faithful laborer, Elder J. W. Manns. However, their loss is Georgia's gain.

During the month of March a series of public lectures is being held in the Jacksonville church by Elder Strachan.

Miss Jennie Mc Duffee, our efficient organist and assistant to Elder Strachan, is also engaged in Bible work in Jacksonville.

Mrs. M. E. Pegues and Miss Felicia Palmer are planning early for the closing exercises of the Jacksonville mission school.

The work shows a healthy growth at East Palatka where Miss Essie Palmer is now teaching.

At the union meeting in Graysville, Tenn., Bro. H. A. Shreve, our state agent, mentioned with pleasure the fact that out of twenty canvassers in the state, eleven are colored.

M. C. STRACHAN

For Sale

A farm in north-western Kansas. Well watered. Good corn, wheat, and grass land. Practically all fenced. Fair improvements. Now owned by two students ready to enter the work, who must sell in order to equip their school.

Address Hillcrest School, Route 3.
Nashville, Tenn.

Black Smiles

BLACK SMILES is the title of a book of poems written in negro dialect by Frank Henry Bryant. For something descriptive of the Southern negro life, character, and dialect in slavery time, this book is just the thing. The following is the publishers preface.

"It is not for the purpose of exciting thoughtless laughter that 'BLACK SMILES' is sent forth by the publishers. It is true that the six poems described in the sub-title of this little book as 'Grandpa's Fireside Stories of Slavery Days,' do contain much that is humorous; but the chief value of the book is that it gives an insight into certain phases of slave life that could be given in no other way. The author of 'BLACK SMILES' was not himself a slave, but, as a child whose parents had been bond-servants, he was familiar from his earliest recollection with the simple stories of slave life that he has retold so well in these pages. Here are depicted scenes and experiences as seen and felt by the slave himself.

In these pages the cabin door is thrown open and the reader is given not only a general view of the interior but the whole family life of the slaves becomes an open book. Thus life is made to touch life, and the heart of the Caucasian beats in sympathy with the heart of the African.

AN ODE TO MOTHER EARTH is a fitting finale to this book. Here the humor so essential to faithful recital of every day experiences on the plantation drops out, and the author stands where we must all stand at last - face to face with our common mortality, and with our God.

BLACK SMILES contains eight poems with forty-one original illustrations, besides five full page half tone plates.

All profits derived from the sale of BLACK SMILES are devoted to the moral and industrial uplift of the colored people.

The price is twenty-five cents post paid.

Address

GOSPEL HERALD,
536 Fifth Ave., S.
Nashville, Tenn.

Help me thy judgement hour to tell
And Babylon's mighty fall;
The people yet who live in her,
O help me warn them all.

I GENERAL I

Southwestern Union Mission

AT the close of the Southern Union Conference meeting held at Nashville, Tenn., I went to Keene, Texas, to attend the Southwestern Union Conference and the Ministerial institute which was held Feb. 1-12. All the colored ministers, except Elder M. Jones from Southern Texas, were in attendance, and took a deep interest in the institute and business sessions.

The work among the colored people of the Union was given due consideration. Local missions were organized in the following Conferences, Texas, South Texas, Arkansas, and Oklahoma. Plans were laid to strengthen the school work at Devall's Bluff intermediate school.

The ministerial institute conducted by Elders A. G. Daniells and G. B. Thompson we believe was of great help to our colored workers. They seemed to get hold of the very help they so much needed to make them successful soul winners. And I believe we shall see greater success attend their efforts from now on.

Sabbath, Feb. 10, was a good day. We all met with the little company at Cleburne. Both forenoon and afternoon was taken up in considering practical subjects which are vital to our workers and people. An excellent social meeting closed the services of the day. We trust the Lord will greatly bless the work in the Southwestern Union Mission during 1912.

A. J. HAYSMER

* *

Cape Colored People

AN earnest plea from Brother D. Theunissen in behalf of the Cape colored people was carefully considered. While no labour or expense has been spared in the effort to establish the gospel work among the native tribes of Africa, very little has been done hitherto for the Cape colored people. It was decided that special mission work should be conducted next year at the Cape for the colored people, under the direction of Brother Theunissen, and in connection with this work efforts will be made to raise funds for a church building at Salt River, that there may be a substantial center for the work of the colored people. We trust that as the result of this effort there may be an ingathering harvest of many souls, and that the rays of light from this light-

house of truth may be sent far and near to bring salvation and life to the honest in heart among the colored people.

South African Missionary

* *

Detroit, Mich.

WONDERFUL developments have attended our efforts during the past month. It seems to be one of many victories after hard fought battles. We have seen remarkable demonstrations of the Spirit of God in our meetings. To see men and women who never testified in their lives, rise, and with sobs and tears, ask to be prayed for, that they might see the truth more fully, is to me an evidence of more than mortal persuasion. An experience of this kind makes me feel like shutting myself away from the world, and being alone with God, until I be endued with greater power for witnessing.

There is a spirit of revival at work among us, and all seem to be filled with fresh courage to push the work. We have been casting the Bread of Life upon the waters for many days, and we rejoice to see the fruit appear. On Sabbath Jan. 20, another member joined our ranks by baptism. Just before this sister was baptized, her husband opposed her quite bitterly, and told her that we were only leading her into a delusion. He came up to my church, evidently to investigate the delusion, as he called it. He began to breathe out some of his intentions. But I took my Bible and answered his arguments with Scripture. I noticed that he grew more calm, which indicated a struggle within. He went away at the close of the meeting, but could not stay. He came again and again; and just twenty-one days, to the hour, from his bitter fight, I had the privilege of baptising him. And now he is rejoicing in the third angel's message. Strange, isn't it to see what changes this truth will make upon a heart that is honest?

Another young lady with whom I have been reading for some time, went to St. Louis, Mo. in a desperate attempt to shake off the shackles of the truth, but those impressions were too permanently fixed to be so easily erased. Since then the prodigal has returned, and is a candidate to become a willing servant of the Lord.

So brethren, the work is onward here, and we are of good courage in the Lord.

J. W. OWENS

Houston, Tex.

THE way God leads in the closing work is wonderful.

I have just returned from the Union Conference held in Keene, Tex., Feb. 1-14. The devotional meetings, preaching services, and the instruction given us, made a lasting impression upon me.

I had the privilege of listening to three good sermons from Elder A. J. Haysmer, two of which were preached at the Colored Adventist Church at Cleburne, Tex. He showed us the necessity of being converted and that the Holy Spirit will not come into an unclean or unconverted heart.

All the workers returned to their field of labor determined to do more for the Lord's work.

Myself and wife have begun life anew with a hard work before us. We are very much in need of some good canvassers here. The field is broad. There is plenty of money, but few canvassers, and not one colored canvasser.

I am doing all the good I can, whenever I can, in whatever place I can.

E. M. GATES

* *

How the Sabbath Came to Me

LEAVING Sewanee, Tenn., (where I had been with the people whom I work for) Thursday Dec. 7, I reached Birmingham, Ala., Friday.

I have a dear friend in the person of Mrs. Zilphia Jackson. During my leisure, I often went to her home and especially on Sunday nights, spending a while with her and family by going to service. This dear friend is an Adventist, she having accepted the truth of God at Natchez, Mississippi, possibly five years ago. We had never talked about the Sabbath except in a general way. In fact I thought that Adventists were like all other denominational bodies; only observing a different day.

Thinking that the day meant nothing and Christ was all, I went on, striving to content myself by saying that Christ was the end of the law. We could keep it only in him. So if we believed in Christ we had the law.

On Sunday night I said to Zilphia, Do you keep Christmas in the Adventist church? and she answered most emphatically, No, we do not keep any day but the Sabbath. That impressed me that the Sabbath was preeminent over any other day. Then I begun to enquire

about the Sabbath and very soon found in the Scriptures that the fourth commandment was as binding as any one of the nine.

I went on to service in one of the A. M. E. churches, my mind being filled with the Sabbath question. I went back to see her Monday night and she gave me a book called Bible Footlights. I began reading this interesting book which throws much light on the importance of Sabbath observance. Then I wanted to see the Adventist minister. My friend arranged for that, and he came in the person of Elder Dasent bringing the message of truth. He explained so many things that I had no idea were written in the Bible. One of the most important to me was the Sabbath being a sign between God and his people. I made it up in my mind the Lord helping me, that I would accept the Sabbath.

For three weeks the joy and peace has been like a river. Satan has tried already to stop the flow but the current is too strong. Thank God for this blessed truth, made plain to me by his servants.

ISABELLA CARTWRIGHT



Ft. Smith, Arkansas

THE Union Conference session has just closed. There were laid plans which will put the work in this Union on a much better footing than heretofore. The reports of the colored laborers showed that the Lord had blessed the work in a marked degree during the last two years. Each laborer had some fruit to report in the way of souls won to the truth. Sabbath, March 30 has been set apart as a day for a special collection to be taken in all the churches in this Union in behalf of our school at Devalls Bluff, Arkansas.

The colored delegates spent the two Sabbaths of the Conference session with the Cleburne Church, seven miles from Keene, Texas, where the conference convened. The colored believers there have a nice little edifice in which to worship. Elder Haysmer was with us the second Sabbath, and delivered two stirring discourses—one in the forenoon and the other in the afternoon. His theme was the reception of the Holy Spirit; the steps to its accomplishment. I have been in the truth now about seventeen years, and during this time I have read many articles on this subject, and also have heard it discussed many

times from the desk; but Elder Haysmer presented the subject in a fresh aspect. It was meat in due season. We all enjoyed the privilege of meeting with the believers of Cleburne, and also of hearing these two discourses of Elder Haysmer.

The work here in Ft. Smith, Arkansas where I am laboring is progressing well. Some are accepting the truth. One lady has just recently signed the covenant and attends services right along. Another lady, the wife of one of the practicing physicians here, has begun to observe the Sabbath but has not united with us as yet. We have rented a hall for our services.

J. W. DANCER



Don't Whine

SOME one has said: "Whining is poor business; it identifies you at once with the under dog, and does not get you any sympathy at all." The man who whines confesses his weakness, his inability to match his environment. He cannot command the situation. It is too much for him: all he can do is to kick and complain. The whiner never gets anywhere; never accomplishes anything.

The man or woman who uses up vitality in complaining, finding fault with circumstances, kicking against fate; who is always protesting that there is no justice in the world, that merit is not rewarded, that the times are out of joint, and that everything is wrong, is put down—and rightly—as a weakling, with a small, narrow mind. Large-minded men and women do not spend their energies in whining; if they meet an obstruction they go through it and pass on about their business. They know that all their time and strength must be concentrated on the work of making a life. The whiner not only wastes his time and strength, but he prejudices people against him. No one feels inclined to help a man who is always complaining of conditions and blaming his "hard luck." Somehow we get the feeling that he does not deserve help, so much as a good scolding.

The practical business man has no sympathy with the man who complains that he "cannot get a job." A great many employers object to having people around who complain that "luck has always been against them:" they fear,

perhaps not without reason, that they will create evil conditions. The complaining person, the whiner, by his own conduct, places himself at a fearful disadvantage with a possible employer. Nobody wants the man who poses as a victim of "hard luck," who says he cannot get a job. Everybody wants the man who is in great demand.—*Anon.*



Self-Supporting

IN a letter written to Elder R. C. Porter, by W. H. Anderson, on reaching the Pemba, Rhodesia mission farm, his home station, after visiting several other stations on his way back from the Cape, he gives an excellent report of conditions at each one visited. When he reached his own, he states that he ordered three tons of seed to be there by the middle of December in time for the planting season. This gives a little idea as to what this one South African mission farm—now self-supporting—is doing in the way of agricultural industries in behalf of the natives in that section. This work supports the evangelical and school work being carried forward.—*Review and Herald.*



Army Book Fund

THE Lord is surely blessing Brother B. N. Brown's plan to warn the U. S. Army. 3,000 books are needed. Thus far 150 "Daniel and the Revelation" have been sent out to warn the 20,000 men comprising 150 companies of Infantry. May God bless all who have helped and may he impress many more.

Send for Brother Brown's tract, "A Soldier's Appeal" sent upon receipt of four cents in stamps. It is descriptive of military life and presents a practical plan, approved by the General Conference, to warn the entire military service. Write today. It will interest you. If you desire to help, send all funds to the Southern Publishing Association, 2123-24th Ave N., Nashville, Tenn, through whom all funds are being handled. Brother Brown requests that no funds be sent to him personally.



To be small is not altogether a disadvantage. Observe how handy the little item at the foot of the column always is.

An Open Letter

DEAR Miss Anna Mosity, —

Do not be offended, please. I know of no better way of helping you than telling you where you may improve. You complain that some one has been saying some hard things about you. Quite likely. The world is full of people who say hard things. It is too bad, truly, that it should be so. But, after all, haven't you been saying some hard things too? "But," you say, "they have been telling so much that is not true." I'm so glad of that! Why not you be glad that it is not so? Wouldn't it be much worse if it were true?

But listen, now, dear Miss Anna Mosity, and I will tell you something that is true about yourself. You are supersensitive about the things people say. You are much more careful about what is said *about* you, than what is said *by* you. You are very careful of your reputation. Can you not feel less care for yourself and more for those of whom you speak? You have been telling me about some things said and done by some of my friends; and while you were telling it, I could not help thinking that possibly they were not quite so bad as your vivid imagination had pictured.

You should learn not to hear all things. If unpleasant things come along, close up your ears. Resolutely think of some pleasant thing. The Wise Man has said, "Take not heed to every word, lest thou hear thy servant curse thee. Also thine own heart knoweth that thou thyself likewise hast cursed others." Eccl. 7: 21, 22. Do not be too much grieved, then, if some one tells something that doesn't sound very good. Just be glad they don't tell the truth about you. You are really worse than you have been pictured.

But now I suppose you will retort upon me by saying, "Thou therefore art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." Rom. 2: 1. And if you do thus reply to my friendly counsel, I will set you a good example by admitting that it is so.

T. H. J.

His is the best creed whose is the best deed. His is the truth whose life is true.

Ellensburg, Wash.

FROM a private letter we cull the following interesting account of Elder Scott's western trip. — ED.

This leaves me improving nicely; altho, not soundly well yet. The high altitude is quite an abrupt change from one of much lower. It is difficult for me to get over five hours sleep at night. This morning I was awakened at one o'clock, and this has been my experience since the day I arrived.

After leaving Kansas City, I came to Lincoln, Nebraska, and remained there one day during which time the two Union Conferences were in session. I arrived one day after the message had been sent to Elder Chas. Thompson, asking him to accept the presidency of the Northern Union Conference. I saw some of your old friends. They asked about you and the line of work in which you are engaged. I left Lincoln Feb. 2, arriving in Billings, Montana, the next night at 7.30. Montana is a dreary cold state with nothing enticing to win the affection of a visitor. Billings is a city about the size of Decatur, Alabama, and is situated in the lips of two parallel ranges of mountains. The night I arrived, the brilliant electric lights from one side of the city to the other gave a beautiful starry southern heaven. The morning of the next day brought me into the state of Idaho. After passing over the "horse shoe bend" we were brought in full view of the Monteray lake. This is a body of mountain water with a surface of sixty square miles. The sun shining on the surface, gave it an appearance of a "sea of glass."

Number 41, our locomotive, took it's journey thru Washington, leaving a curl of black smoke behind, giving an appearance that it's mission was not only to abolish distance but to paint the sky black with that which testified that there was no little fire in the "iron horse."

My home was reached at 2.55 a.m. I found my parents well and enjoying an excellent degree of prosperity. The climate is mild and congenial. The Cascade mountains are covered with a mantle of snow four inches deep; and yet the climate here is pleasant. The streets are crowded with pedestrians breathing in the spring atmosphere and viewing the Yakima river from the sub-

urbs, while others were looking for but-tercups along the hillsides, where buds are beginning to peep and are about ready to bloom; while in Dixie, I learn thru newspaper report, people are shivering in zero weather.

The city of Ellensburg is in a valley in the lap of the Cascade mountains. The land is highly fertile. There is no comparison between the richness of the soil here and that of the South. One acre will produce from five to eight tons of Irish potatoes. On picked land I am informed that ten to twelve tons can be produced. Alfalfa grows abundantly, even among the rocks. Fruit grow here very large and plentiful. Oats make from ninety to 145 bushels to the acre. Wheat does not produce so well but growers make the yield per acre pay. Barley produces nearly as well as oats. Surely this place is Eden in America.

I shall return by way of Walla Walla, or rather, College Place, to visit Elder W. A. Westworth. He is very feeble and badly burned. His hands are burned and he has to get about on crutches. His face is scarred and other disfiguring marks speak of the seriousness of the accident.

SYDNEY SCOTT



Elmwood, Pa.

MY husband and I, having recently accepted this glorious message, very much desire to give it to others. By papers and tracts we have interested a good number in the word of God.

We have visited a number of homes and held readings, and the interest is growing daily.

We live out quite a distance in one of the suburbs of the city and we feel that we are there, to let our light shine to our neighbors.

Elder T. H. Branch and his wife are faithful workers in the city of Philadelphia. Since their coming to that city a great many persons have been, and are being instructed in the word of God.

Many seem hungering for more knowledge concerning the Law of God.

GERTRUDE M. WALLACE

Carry your religion into business and your business into religion. It was the same Jesus at carpentry that preached at Capernaum. Work and worship properly go in company.

Young People's Column

The History of Two Boys

Smith and Brown were chums. Born in the same town. Started business at the lace counter of the same store.

"This isn't much of a place," remarked Brown, rather dubiously.

"'Tis not a bad place," returned Smith, consolingly, "and we're getting five dollars a week to start with. Not very bad pay for boys!"

There were long hours to be served and the work was hard; There were many impatient customers to be waited upon. As both boys lived some twenty minutes' walk from the store they walked home together in the evening.

"Pretty slow life, this!" grumbled Brown. "Think of the pay we're getting."

"It's not bad for youngsters," rejoined Smith. "It might be worse."

Neither boy had any living expenses to pay, save for noonday luncheon and laundry. Smith brought his luncheon; Brown didn't. Smith began a bank account. Brown went to dances as often as he could afford the money. He soon found other pastimes of evenings, that absorbed all his money and what he could borrow from his father. Naturally the two boys began to drift apart, except for that little evening walk home. Brown began to grumble at what he termed the slowness of promotion.

"It will come all right," returned Smith, "if we work for it."

At the end of the first year Brown observed—

"I guess you're right. My pay has been raised a dollar a week. A fine return for hard work, isn't it? Did you get a raise?"

"Yes; I've been raised to seven."

Brown whistled his amazement; looked very thoughtful for a few moments, and then blurted out:—

"That's a sample of the favoritism that goes on in the business world. Whom did you get on the right side of?"

"I don't know," answered Smith, and he told the truth.

"I'm going to find out about this," grumbled the other boy, and he did. It was the department manager who supplied the information. While both boys had done everything of a routine nature that was required of them, it had been noted that Smith was always more anxious to please customers, in all the ways possible to a salesman.

But the matter rankled in Brown's mind. He was brooding over the thing one day when a woman customer approached the lace counter and enquired for a certain make of lace.

"Sorry; haven't got it," said Brown, briefly; In a second Smith was at his side, whispering,

"Jack, you'll find it on the third lower shelf down."

Turning, Brown went to the shelf indicated, found the goods, produced them, and made a sale. As soon as the customer departed the manager, who had been looking on, stepped up and asked:—

"Brown, why don't you learn to know your goods?"

"I can't remember everything, sir."

"Smith seems to be able to do so," said the department manager, as he moved away.

That remark about knowing one's goods struck deep in the mind of the listening Smith. He had already a very good knowledge of the laces that he had to sell, but he went to the department manager and said:—

"I would like your permission to cut a small sample from every one of the laces in the department."

"What do you want of them?"

"I want to take the samples home and study them evenings. I want, if possible, to become so familiar with every make and pattern of lace that I could tell it by touch in the dark."

"Take the samples," was the brief reply.

After a few weeks of patient evening study, aided by the use of a microscope, Smith discovered that he knew three times as much about laces as he had ever expected to know. Out of his savings he bought a powerful hand magnifying glass that he carried with him daily to the store. By degrees he became able to demonstrate to customers the relative values of the different laces.

At the end of the second year Brown's salary remained at six dollars. Smith's pay had been increased to ten.

Favoritism! snapped Brown. I wonder, Fred, why the manager can't see anything in me. I work as hard as you do.

Not in the evenings, was the quiet answer. I spend most of my evening time studying the laces. Why don't you do the same? You're a good fellow, and willing. Come up to the house with me tonight, and after supper I'll show you some of the things I've been studying.

Can't do it, negated Brown; got an engagement.

There was an evening high school course in chemistry. Deciding that he knew as much as he was able to learn about the fibres of every kind of lace sold in the store, Smith decided to take up chemistry in the hope that he could learn something more about laces. The course was an elementary one, but he applied himself with so much diligence that the professor soon began to take an especial interest in him. Then the young man explained what he wanted most to learn.

Stop a few minutes every evening after the class is dismissed, added the professor. Bring samples of your laces with you and I'll see what help I can give you.

All through the winter, Smith toiled away at chemistry. He learned how to make tests of the lace fibers that were impossible with the microscope alone. One day, a lot of samples of laces came in from abroad. Some of these he considered spurious. He took them home that evening and applied the chemical tests. The next morning he reported to the department manager, a successor to the one under whom he had first been employed, that the samples were of spurious goods.

"Why don't you mind your own business?" was the irritable retort; "these samples are all right."

But Smith, saying nothing, went to the superintendent, and made a statement of what he had discovered.

"How on earth do you know this?" demanded the young man's superior.

Professor Boekmann has been instructing me in chemical tests of thread fibres for several months.

I'll think this matter over, said the superintendent, briefly. He did, even to the extent of communicating with the professor. The result was that the new department manager was dismissed and Smith, after some urging, took his place, at a comparatively low beginning salary of thirty dollars a week. Brown, who was now receiving eight dollars a week, had begun to feel positive dislike for his more successful friend.

Three more years went by. Smith drew forty five dollars a week, while his erstwhile friend had gone up to ten. The buyer for the lace department, who had grown old and wished to retire, was about to make his last trip to Ireland and France for laces. He requested that Smith should go with him.

You always have been lucky, growled Brown, when he heard the news. You're off for a fine trip abroad, with all expenses paid, and I suppose you're going to have your salary raised.

Pitch in and study, Jack, whispered Smith. I've got three days yet before I sail. Come around and I'll get you started.

Sorry, but I can't, old fellow. I've got engagements for every night this week.

Two months later Smith returned to the store, strolled through it and went to the lace counter. Brown stood there, looking very disconsolate. His face brightened up, however, as he saw his friend approaching.

Fred, he whispered, excitedly, I guess you can do me a big favor. I've been discharged. The fellow they put in your place has told me I'm through Saturday. Said a man who had been here so long and who was only worth ten dollars wasn't worth keeping. I suppose, though, — enviously — you've had another raise of pay.

Yes. Mr. Stallman, the foreign lace buyer, has retired, and I have been put in his place. I am to begin with four thousand a year and traveling expenses.

Brown threw up his hands in a gesture that expressed a variety of emotions.

Favoritism! he muttered, scowling at the ceiling.—*H. Irving Hancock*

Scripture Directory

For the blues, read Psalms 27.

If we see the wicked prosper more than we, read Psalms 37.

If people seem unkind to you, read John 15.

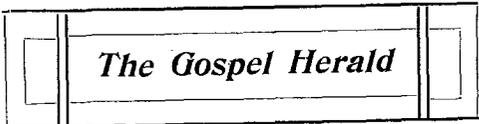
If you are losing confidence in men, read 1 Corinthians 13.

If you are discouraged about your work, read Psalms 128.

If tempted to see yourself larger and the world smaller, read Psalms 19.

If you can not have your way in everything, read James 3.

If you are out of sorts, read Hebrews 12. — *Anon.*



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Reading Course For Workers.

AT THE ministerial institute held at Keene, Texas, Elder A. G. Daniels spoke upon the importance of the development of the ministry and recommended that all our workers unite in a systematic reading course.

Three books were recommended for 1912. 1. The Book of all books, the Bible. 2. Desire of Ages, by Mrs. E. G. White. 3. Pastoral and Personal Evangelism, by Charles L. Goodell, D. D. The Bible needs no recommendation, Desire of Ages is one of the best books published by our people, and Pastoral and Personal Evangelism is an excellent book indeed; as one writer says of it, "A more inspiring and suggestive book could hardly be devised for Christian workers both lay and church." I trust every colored minister and Bible worker, will take up this course at once. I would like to hear from all who will do this. You already have a Bible, and you can get Desire of Ages, at your nearest tract society, and if you cannot find the other, write me and I will secure one for you. The price is one dollar.

Three chapters each day and five on the Sabbath will take you through the Bible in one year, two and one half pages of Desire of Ages and one page of Pastoral and Personal Evangelism in the same time. Surely any worker should do even more than this. As workers we must develop constantly.

A. J. HAYSMER.

Philadelphia, Pa.

SABBATH Feb. 9, the members of the African S. D. A. Church and Sabbath School, celebrated the first anniversary of the organization with an appropriate program.

First the history of the church was given by Elder T. H. Branch. There has been an addition of thirteen members during the year. There were others who, when brought face to face with the Sabbath, turned from it, and walked on in darkness. The work is in good condition, and the future is encouraging.

The financial report by the state treasurer, Elder S. P. Hartwell, showed a church of tithe payers also that the ten-cents-a-week for missions was paid up in full to date.

After these two reports each member felt encouraged to strive to do more the coming year in laboring for the upbuilding of the church and spread of the message to the world.

There were recitations of scripture and other appropriate quotations with some excellent papers by the members of the Sabbath School and hymns and solos to fit the occasion.

HENRIETTA BRANCH.

Oakwood Items

THOSE who send to some of the great seed houses for their bulbs and roots, pay more money and get no better than those who patronize the Oakwood gardens. It is not too late yet to order a choice lot of bulbs at job lot prices.

Gladioli, 25 cents a dozen;
Tuberoses, 25 cents a dozen;
Cannas, 75 cents a dozen;
Caladium, 10 cents each.

Postage extra.

Still there is a steady increase of pupils, with prospect ahead of the best summer school for years. This is not to be by Oakwood's holding on to the student. All who can and will, are advised to go out into the field to canvass or engage in some department of the work. There is a goodly number who are preparing to spend their summer in the canvassing field.

The ministerial band are now much interested in the study of parliamentary practice. The "mysteries of the motion," with the ways of disposing of questions arising therefrom, are considered.

A rather serious accident, but one which might have been much worse, occurred recently. Brother Jeff Stevens had his right hand cut in the shingle mill. It happened by reason of the breaking of a casting, thus letting his hand against the saw. Dr. Martinson promptly dressed the wound and, in less than a week, Brother Stevens was in his class.

THE FINISHING OF THE WORK, should be the soul-inspiring battle cry. At Oakwood, the spirit of consecration to the one great object is encouraged, and is exhibited by many. There are still others, whose hearts burn within them to help finish the great task. Such should come to Oakwood for a brief training, preparatory to entering the great and rapidly increasing army of loyal workers.

The Oakwood church held their spring quarterly meeting, Sabbath, March 30. A pleasant and profitable occasion was enjoyed. The importance of absent members reporting regularly was emphasized. Where a church is large as at Oakwood, and especially where the membership is constantly changing, this becomes a matter of much importance. Indeed it is very important under any circumstances. Absent members should feel it not only a duty but also a privilege to write home to their brethren a word of good cheer, not forgetting the tithes, and offerings.

Mrs. F. W. Halladay has gone for a stay of indefinite length at the home of Brother Halladay's mother near Aurora, Ill. The purpose of her visit is that she may care for the mother during a long and tedious illness.

We note the arrival of Anna McDow of Gadsden, Ala., at the Oakwood Sanitarium. She has been afflicted with partial paralysis.

The time for the spring meeting of the Oakwood school board has been set for April 14 and 15.

Oakwood school hopes to send into the field this summer a goodly number of workers. These are largely boys and girls who are earning their way thru school. Some will canvass for our literature. Others will connect with tent efforts in various conferences as ministers and Bible workers.

A number will graduate at the close of this school year.

T. H. J.

SUPPLEMENT



Oakwood Sanitarium, (Colored)
Huntsville, Alabama

It is the largest and best equipped colored S. D. A. Sanitarium and is equipped with all modern conveniences. The building is new, heated with hot water on each floor. All kinds of plain and electrical baths, hot and cold sprays, salt glows, massage.

Special attention given to surgical cases.

Experienced physicians and well-trained nurses of both sexes are in charge.

Send for booklet.

Address

Oakwood Sanitarium,
Box 414 Huntsville, Ala.

✻ ✻
Baltimore, Md.

AFTER a successful effort with Elder F. H. Seoney at Wilmington, Delaware, the Lord greatly blessing our labors, the conference recommended me to labor at Baltimore. My wife and I left Wilmington for the new field December 6, 1911, and coming to this city we found the church in a half wrecked condition, members scattered and the public having a poor opinion of the cause we so dearly love. My wife and I labored from house to house among the members. On Sunday night, Jan. 21, we started a series of lectures for the public in a hall seating about sixty.

The attendance has been so large, even though some nights were quite stormy, that we have arranged to go into a larger hall which will seat at least 200 and located in the best part of the city, well lighted, and on the ground floor. Our Sabbath services are well attended. During the week we hold cottage meetings.

GUSTAVUS P. RODGERS.

Pensacola, Fla.

SINCE my last report to the HERALD our work has taken a new start. Our brethren are realizing their responsibility in helping to give the truth. We thank God for working members.

The calls for Bible studies are being filled. The workers meet a welcome at the several homes that are being visited. One more has taken his stand for the truth. A house on the east side of the city has been offered us in which to conduct Bible studies. We plan on filling this opening as soon as possible.

M. G. NUNES.

OBITUARIES

Waite

SISTER BELL WAITE was born in Grayson County, Tex. about thirty-eight years ago. She died Jan. 19, 1912 at Waco, Tex., which has been her home since she was two years old. She received a liberal education, and taught public school for about fifteen years.

Elder Hale came to Waco and taught a little company of colored people present truth. She accepted, and has remained a member of the Adventist church until her death. She leaves a husband and daughter, a sister, a brother, and a host of friends and relatives to mourn their loss.

The body was placed in the cemetery to await the call of Christ who has power over death. Comforting words were spoken by Elder Bauknight, assisted by Elder Howard of the C. M. E. Church.

Kellis

JAMES KELLIS was born in Ala. He remembered the falling of the stars. He died Feb. 13, 1912 at Waco, Tex. Brother Kellis was moved from Alabama to Texas by his owner, Captain Rose. Brother Kellis's age and hard labor together had made him very poorly. He remained so a long time. In 1905 he embraced the third angel's message and remained faithful until his death. He was laid to rest in East Waco cemetery to arise at the call of the Life-giver. Words of comfort were spoken by Elder Bauknight from Job 14: 14.

Memphis, Tenn.

WE have recently organized a Young People's Volunteer Society for the encouragement of our young members, also to gain some that are not interested. Our membership at present is fifteen and prospects are very good for more. We are expecting a great work from our young people of this place.

S. L. WATKINS.

THE GOSPEL MEDICAL MISSIONARY comes to our desk, from the office of the Virginia conference at Richmond, Va. We note a very interesting list of testimonies, written by the colored canvassers who were in attendance at the institute in Richmond. Each canvasser expresses good cheer and thankfulness for the privilege of being connected with the great message.

Again

ONCE more we present to our readers an extra page. All our regular pages were made up and in print by March 20. Our supplement contains matters crowded out, but which we felt unwilling to let go over to another month. We come out promptly at the first of the month. This is made possible by the cooperation of our contributors, who have kindly responded to our request to have all manuscript in our hands by the twentieth of the month preceding date of issue. We hope there will be no growing weary in well doing, but that they will unite with us in making our little paper alive and interesting. The early reports of meetings held, baptisms performed, accessions to church membership, churches built, visits of ministers, etc., are all matters of interest to our brethren who read the paper, and are thankfully received at our office.

We sometimes make mistakes. One of the latest is to lose a letter containing some items from — somebody. Who, we do not know. If we knew, we should immediately write a personal apology, and beg our correspondent to write again. Since we do not know, we can only insert this item and ask the writer to pardon the offense. Please write for us. We shall try to be more careful.

T. H. J.