

THE GOSPEL HERALD

Volume VIII

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Jesus and I

Christ, my Ambassador,
Earth's representative,
Ministers now in the temple above.
Thus has humanity
Touch with divinity,
Thus he exhibits his wonderful love.

I, his ambassador,
Christ's representative,
Speak in Christ's stead, "O reconciled be!"
Showing divinity
Thru my humanity,
Causing the world the divine life to see.

He is in heaven
My interests favoring;
I am on earth who am bearing his name.
Each for the other
Unceasingly laboring;
I seeking his honor, he taking my shame.
T. H. J.

Danger of Unbelief

WE should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in our course of action as at present. We should seek most earnestly to know God's way; we should work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes fixed steadfastly upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in the truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the the blind, as to present truth to these souls; the one cannot see and the other will not.

I beseech you whose names are regis-

tered on the church book as worthy members, to be indeed worthy thru the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgements of God are against those who persist in walking in their own ways, loving self, loyng the praise of men. They will certainly be swept into the satanic delusions of these last days, because they receive not the love of the truth. Because the Lord has in former days blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The love of Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of God is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings, because he loves them, they have refused to receive the message; they have refused to come to the light; lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my father love me." "By taking your sins upon myself, I am opening a channel thru which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way

for the unrepressed tide of his love to flow to men."

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, if presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is a fire, but it cannot penetrate nor warm hearts that cherish unbelief.

MRS. E. G. WHITE.

Orangeburg, S. C.

THE work here is alive. Eleven are keeping the commandments of God. Two have gone from here to Oakwood to get a preparation that they may have a part in this closing work, and another will be gone by the time this article is published. Quite a few are here but when the time for organization comes, a working people will be organized.

Brother J. F. Crichtlow, who labored with the writer in this city the greater part of the summer but has now been transferred to the Tennessee conference, was with us a few days last week. He preached to us on Wednesday evening, Nov. 6. Our hearts were made to burn within us while God's servant talked with us by the way. His departure was regretted by the company.

We have now succeeded in renting a hall where we shall begin a new series of meetings. The tent company has gone to Charleston to carry on an effort there, while the writer is left in Orangeburg to carry on the work here.

We are also planning to build a church here. Should there be any broad hearted liberal persons who can help us, please send it thru the regular channel.

B. W. ABNEY.

Apostrophe to Gospel Herald

Go, little paper, on thy way;
We love to have thee come,
I greet thee with a welc'ming smile.
It brings me nearer home.

It makes me happy in God's love,
And cheers me on my way.
Soon we shall tread the streets above,
And live in perfect day

ELLEN STORMS.

Chattanooga, Tenn.

Our tent is down and we are holding meetings in a hall. The interest is still good. We have a large attendance every Sunday night.

Sunday Oct. 27, a new church was organized in the city, with fifteen members. It was given the name of Chattanooga colored church number 2. Elder W. H. Brauns, the president of the Cumberland conference officiated in the service. Brother A. B. Russell of Chattanooga and Prof. W. H. Williams of Atlanta, Ga., were present. The Spirit of God was in the meeting and many hearts were touched. The writer was ordained to be the elder of the church.

Since the organization, three more have been added to the church, making eighteen in all. Sunday, Nov. 4, I baptized four.

The work here is onward, and many are interested in the truth. We are looking forward to a large harvest ingathering of souls.

Brother Maynor has accepted a call to Charleston, S. C. We wish for him the blessings of God, as he takes up the work in a new field. W. E. STROTHER.

Oakwood Note and Comment

BROTHER C. J. Harris, our farm superintendent has recently been favored with a visit from his mother, Mrs. L. M. Harris of Fairfield, Ind. She left Oakwood to return home on Oct. 29.

Dr. Haysmer went recently to New Orleans to take the state medical examination of Louisiana. He passed successfully and has already received his certificate. This gives him authority thru reciprocity of state boards, to practice in twenty-six different states. These embrace nearly all the Southern states and most of the states where we have sanitariums located.

As we go to press, there is in progress at Oakwood a Y. P. M. V. convention under the direction of Elder Meade

McGuire and Sister Matilda Erickson, both of Washington, D. C. Much interest is shown in the work of the convention by the students, and those in attendance from the field. We believe that a new impetus will be given to our young people's work as a result of the convention. Additional particulars are given in another column.

Elder A. J. Haysmer is enjoying a few days of much needed and well deserved rest at home. While he rests he puts on his overalls and helps in the building of one of our cottages. Thus, rest is not inactivity, but a change of labor.

On October 23, Mrs. C. C. Halladay died at the home of her son, Prof. F. W. Halladay at Oakwood. Mrs. Halladay had been in poor health for some time. She came to her son's home last spring, hoping that change of climate would be beneficial. Some time previous, she had had a stroke of paralysis from which she never fully recovered. All that willing hands could do to ease her discomfort, was done, yet she suffered much.

Death came at last as a release. She was taken to Ottawa, Ill., for burial.

Oakwood is a busy place. If one should come onto our farm now he might see wheat drilling, fall plowing, house building and fodder shredding, besides the regular routine of ordinary domestic labor.

Brother Harris, with his teamsters and farm hands, has the largest squad. They meet each day at 9 a. m. at the shop door for a moment of prayer, and then each one receives his directions for the day.

Brother F. W. Halliday has charge of the blacksmith and carpenter work.

Miss L. M. Hollingsworth, in addition to her regular work in the music department, has supervision of the accounts, and teaches stenography and type writing.

Mrs. Boyd's sewing room is always a spot of interest. Here the uniforms for students are made, and here several of our girls partly or wholly earn their way thru school.

Dr. E. D. Haysmer has charge of the sanitarium. Our little institution is now having a fair patronage. If our people only knew the advantages to be enjoyed here, there would be more people to receive its benefits.

Miss Bertha Bartholomew, the school matron has general supervision of the girl's home. Every day is a busy day

with her, but she is never too busy to smile a welcome to a visitor or newcomer.

The printing department affords labor for some of our students, both boys and girls, and is a work that is educational in its nature. The GOSPEL HERALD is printed here; also several small books as *Story of Joseph*, *Practical Reader*, etc. This department, we believe, is destined to grow, and form an important phase of our industrial system here. The writer is in charge.

Prof. C. J. Boyd, as principal and business manager, has general oversight and supervision of all. T. H. J.

Gain on Illiteracy

THE total number of illiterates in the United States in 1910 was 5,516,693, or 7.7 per cent, as against 10.7 per cent in 1900. The white illiterates were 3,184,954, or 5.0 per cent as against 6.2 per cent in 1900. The negro illiterates were 2,228,087 or 30.4 per cent as against 44.5 per cent in 1900.

White illiterates in the Southern states numbered 1,410,406, or 7.1 per cent in 1910 as compared with 11.7 per cent in 1900.

Negro illiterates in the Southern states numbered 2,133,961, or 33.3 per cent in 1910 as compared with 48.0 per cent in 1900.

The per cent of illiteracy in 1900 and 1910 for the southern states is as follows:—

	1900	61.1 per cent	1910	48.4 per cent
Louisiana..	57.4	"	40.1	"
Alabama..	52.8	"	38.7	"
S. Carolina..	52.4	"	36.5	"
Georgia.....	49.1	"	35.6	"
Mississippi..	47.6	"	31.9	"
N. Carolina..	44.6	"	30.0	"
Virginia.....	43.0	"	26.4	"
Arkansas....	41.6	"	27.3	"
Tennessee..	40.1	"	27.6	"
Kentucky...	58.4	"	25.5	"
Florida.....	38.1	"	25.5	"
Delaware....	38.2	"	24.6	"
Texas.....	37.0	"	17.7	"
Oklahoma....	35.1	"	23.4	"
Maryland....	24.3	"	13.5	"
District Columbia				

In 1900 there were four states, Louisiana, Alabama, South Carolina, and Georgia with an illiteracy of over 50 per cent. In 1910 only one state, Louisiana, with 48.2 per cent, remained above 40.0 per cent.

The last census figures show that Negro illiteracy has decreased as follows;

(Concluded on page 96)

Newbern, N. C.

ELDER Haysmer, secretary of the Negro Department of the General Conference, paid a flying visit to the church here. Altho the visit was necessarily brief, it was edifying in character.

In his sermon, whose key note was God's love, he set before the church the active principle that governs the greatest missionary enterprise of the age, the giving of the gospel to all the world in this generation.

Speaking on the magnitude of the work, he said, "There are 10 millions of colored people in the United States alone who must hear the third angel's message before probation closes. The problem of furnishing men and means to fulfil Mat. 24:14, can only be solved by having the love of God shed abroad in the heart. Then our gifts will abound to the glory of his name. As an object lesson in material evidences of this great closing work of God to reach every heart, he pointed out the Huntsville school, which the Lord had promised for the training of efficient workers for this needy race, that the last message might be heralded to this people every where. After the discourse a general handshake followed. Coming in touch with the people, he distributed a few "self denial boxes" among them. Their attention was called to the practical side, essential to the speedy consummation of Mat. 24:14, the crowning effort of the ages.

We can but praise the Lord for his blessing on the work here. Seven were baptized by the writer and added to the church this quarter. Adjacent towns are waiting for light. The tithe has increased in a marked manner. And a deeper knowledge of the truth is setting them in the faith that is to be tested to the uttermost. To all that make God their strength, it brings the glorious expectation of translation into the heavenly world of light in this generation. May none receive the grace of God in vain is my prayer. PAGE SHEPARD.

The Fall Council

THE fall Council of the General Conference Committee was held in Washington, D. C., Sept. 16 to 26.

As the work advances these councils become more interesting and important, and this one was no exception.

The European work was represented

by the General Conference Vice President, Elder L. R. Conradi, who gave several interesting talks on the advancement of the work in the Old Country. It is surely marvelous the way the message is going, and we were all inspired to press on as never before, and hasten the glad day.

Another very encouraging feature of our work is the many openings reported in nearly every field, and the increased demand for means to carry it on.

The appropriation made for the mission fields and the colored work in this country for 1913 was \$522,263.00.

The committee on distribution of labor brought in some recommendations that affect our work. Brother Owens of Detroit, Mich. was recommended to go to Colorado, Elder Green of Washington, D. C., to take Brother Owen's place in Detroit, and Elder Campbell of Kansas City, Mo., to take Elder Green's place in Washington.

The accounts of our foreign workers were audited and it was very gratifying to note that we now have more workers abroad than we do in the home field.

I was glad to meet Elder U. Bender, president of the West India Union Conference, and visit with him about the progress of the work in that field, where he labored twelve years.

On Elder Bender's return he was accompanied as far as Hayti by Elder and Mrs. Prieger, who went to take charge of the work in that island. This field has been without a superintendent since Elder W. J. Tanner left some time ago on account of his wife's health.

A. J. H.

Donations

THE following is a list of donations which were received on our recent trip north:

- 1 two-horse spring tooth harrow,
- 1 " spike " "
- 1 " steel roller
- 1 " mounted road scrapper
- 1 lot leather collars for our mules
- 4 sets (16) vehicle wheels to be used on spring wagons and buggies which we already have.
- 12 log chains,
- 400 lbs. selected nuts and bolts,
- 42 squares patent roofing for our new tool and storage building,
- 6 army rubber coats.

Stock & die, and pipe cutter.

2 piano benches.

12 five-gallon gasoline cans.

Several hundred feet water pipe from the iron mills around Pittsburg:

Seven potteries in and around East Liverpool, Ohio, donated the following dishes:

- 150 cups,
- 150 saucers,
- 150 bowls,
- 150 7 in. plates,
- 100 bread plates,
- 75 pitchers,
- 300 side disher,
- 24 large deep dishes,
- 200 sauce dishes,
- 200 butter chips,
- 100 individual platters,
- 50 pieces assorted chamber ware,
- an assortment of cooking utensils,
- granite ware, etc.

C. J. BOYD.

Memphis, Tenn.

I WAS a Baptist preacher for fourteen years, and was happy in my work.

My financial condition was good, but a short time ago, brother J. C. Miller chanced to stop at my house, and began to teach the truth to myself and family.

They continued to labor with us, until on last Sabbath, Oct. 5, we accepted the truth, and are now candidates for baptism.

On that day the Lord seemed to have opened the windows of heaven to pour out showers of blessings on every one. Not a dry eye was in the house. Each soul seemed to be filled with the down-poured Spirit. There was much rejoicing, even as there was in the camp of Israel.

Much good is being done in this city thru the earnest efforts of these workers, viz. Elder S. A. Jordan, Brother J. C. Miller, Sisters Jones and Tillman, and some others with whom I am not personally acquainted. They are all working to the same end and that is the glory of God.

We expect to see many more accepting the truth, as these workers continue their labors. T. W. FOSTER.

"We are not waiting for God; he is waiting on us, and the harvest is spoiling thru our sloth and unbelief."

The Alabama Camp Meeting

It was planned that the Alabama camp meeting be held in Greenville, and the interest followed up by a tent effort. With this in view, I left the Brookhaven camp meeting Sept. 5, and went to Greenville to secure a suitable site.

On arriving, I found unfavorable conditions existing; so after earnestly seeking the Lord, and counseling with the president of the conference concerning the feasibility of changing the location of the camp meeting, the change was considered wise, and it was decided to hold the meeting in Montgomery, Sept. 27, Oct. 6.

We were blessed with a very favorable location in this city, in the center of the colored population. The street car passed in front of the camp grounds.

Our camp meeting was conducted amidst several discouraging features. The weather was chilly and wet, and we were disappointed at the eleventh hour in not obtaining family tents. However we did secure two large tents at a very short notice. We had to pay a rental of five dollars for one. This we fixed up for sleeping purposes. The other we used for a dining room.

Our large pavillion for preaching was a new one. It rendered splendid satisfaction. It was purchased from donations that Elder Haysmer secured while attending the Massachusetts camp meeting. For this we are exceedingly grateful. It is the only good tent for the colored work in the state.

Our camp meeting was well attended, considering all circumstances. The churches represented were Birmingham, Sylacauga, and Dothan.

On account of weather, several from a distance did not camp on the ground. They had to rent rooms as near as possible. Our sleeping tent was not floored.

Several of our ministers in the Southern Union Mission were present, which made the spiritual part of the meeting ideal.

One hour each day was devoted to a careful study of the Testimonies. Several stated that from these studies they had obtained a much clearer understanding of the Spirit of Prophecy. Thorough instruction was given from the Bible and the Testimonies how to prepare for camp meetings. Great emphasis was placed on Deut. 16:16. We believe that our next camp meeting will bring both spiritual and financial blessings to us.

Elder S. E. Wight, president of the Southern Union Conference, and Elder A. C. Miller, president of the Alabama Conference, paid us a visit. We were glad to get acquainted with them, also thankful for the assistance they rendered in the meetings. Elder Wight called a meeting of the workers present. Several matters of importance were discussed. Professor Boyd, principal of the Oakwood School, spent some time with us, and gave some very interesting facts about the progress of the school. Brother M. L. Ivory conducted a very enthusiastic meeting on the canvassing work.

The last night of the meeting we had our largest audience. The tent was crowded. After a very earnest and solemn appeal at the close of the sermon for those to rise who desire to stand for the commandments of God, five persons rose to their feet. For these we are working earnestly. Among those interested is a doctor and his wife.

In our last testimony meeting the wife of this doctor took part, and in her testimony added, "I am deeply impressed with all I have heard. I believe I am leaning your way."

We feel that the Alabama camp meeting has brought rich blessings.

G. E. PETERS.

Ellisville, Miss.

NOTICING the reports in the GOSPEL HERALD made me feel like writing.

We opened school Sept. 16 with nine. During the last three weeks we have had ten added. We have promise of several more after the crops shall have been gathered.

The Lord is blessing and giving health and strength, tho I am not very strong.

There are some here who were once Sabbath keepers. I pray that they may be reclaimed.

Saw your notice in the GOSPEL HERALD in regard to clothing. Would be glad if some were sent here, as we could use them to advantage. Several of the children are very much in need of suitable clothing for the season.

M. B. BARNES.

Spartanburg, S. C.

THE work here is moving on. God is with us tho Satan is against us. Brother Crichlow has been with us, and started the school. Four have started

and the number will certainly increase.

We had sadness among our number when the enemy came in and took one of our number, sister Martha Jenkins, who recently came into the truth. She went to rest in Jesus to await the first resurrection, when "Christ himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Brother Abney from Orangeburg conducted the funeral service.

We are sending this message thru the city by holding Bible readings in various homes. Some will soon step out from Babylon into the truth, as a result of our labor.

Later.

Our little school is doing nicely, but Satan is trying to upset it. On going to open school last Monday, I found some one had broken into the building, and used most of the fuel. Another place has been secured for the school.

FRED. S. KEITH.

WHILE the Florida conference was held at Ocala, Oct. 3 to 14, there was held at the same time, in another part of the city, a colored camp meeting in charge of Elder M. C. Strachan.

The camp was in a beautiful grove on West Broadway. Brethren Strachan and Green had conducted a short series of meetings for about ten days. This finally resulted in the camp meeting, which proved to be the best ever held in Florida. A number of tents were up, and many of our people occupied rooms with the near-by friends.

Our night services were well attended by interested listeners. There were between two and three hundred on Sunday nights. We held from four to six meetings every day, and three conference meetings during the time.

Able help was rendered by Elders G. B. Thompson of Washington, D. C., H. Heckman, A. J. Haysmer, and L. Thompson. All the meetings were lively from beginning to end. The writer was also present during the entire meeting, and on the last Sabbath presented the subject of the Judgment, after which all came forward and renewed their hope in the truth, and took a firmer stand on the message for the finishing of the work.

Nine signed the covenant to keep the commandments. I pray God's blessings on the Florida work. J. W. MANNS.

Health and Temperance

THE subject of Health and Temperance is not a new one with Seventh Day Adventists. For more than forty years this phase of the gospel plan has been a live issue among this people. We are giving a complete message in the world, and the result is to gather out a people with all the qualifications for translation. Their whole spirit, soul, and body must be cleansed, and sanctified, and preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5:23, Eph. 5:25-27. — A. R. V. It is plainly seen that body cleansing is a part of this preparation, so we find that soon after the closing message started, light began to be revealed showing us the relation that should exist between physical or natural laws and the plan of salvation.

As early as June, 1863, Sister E. G. White was given a vision which opened before her the subject of health and temperance reform.

In Aug. 1865, our people started a monthly health journal called the *Health Reformer*. From 1863 to the present time the Lord has, thru the Spirit of Prophecy, been revealing to his remnant people, light upon the laws that should govern our physical being. And our leading workers have also taken a deep interest in health and temperance, and much has been written and spoken on the subject.

In the *Review and Herald* of Oct. 25, 1864, we find the following from the pen of Elder J. N. Andrews; "To leave off every injurious article of food, and to lead lives of temperance under the influence of good instruction and of conscience toward God, are among the things most essential to good health. Our bodies are the temples of the Holy Spirit. That we may truly glorify him in our bodies as in our spirits, how requisite that we should possess in full vigor all the powers of our physical being! Thank God that this subject is now being especially set before our people. Health and strength are among the things most valuable to us, and of greatest consequence to those who shall witness the grand events of the time of trouble."

I will also give a few extracts from the pen of Sister E. G. White.

"It is our duty to study the laws that govern our being, and conform to them.

Ignorance in these things is sin." "We have special duties resting upon us. We should be acquainted with our physical structure and the laws controlling natural life."

"It is the house in which we live that we need to preserve that we may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to his service. In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames."

"The same law obtains in our spiritual as in the natural world."

"The transgression of physical law is the transgression of God's law."

"Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the word of God."

"Our first duty, one which we owe to God, to ourselves, and to our fellow man, is to obey the laws of God, which include the laws of health."

A. J. H.

Florida Camp Meeting

THE camp meeting for the colored believers in Florida was held Oct. 3-14 at Ocala, at the same time that the camp meeting for the white people was held in another part of the city. This enabled a number of the General, Union, and local conference laborers to attend the meeting and assist in giving instruction. The eleven and three o'clock hours were especially given to these workers.

The colored ministers were Elders T. B. Buckner, of New Orleans, La., J. W. Manns, of Savannah, Ga., and M. C. Strachan and brother J. S. Green, the local workers.

The attendance of our people was not so large at the commencement as at former meetings; but more came in for the latter part, and all seemed to enjoy the meeting. We believe they received a blessing that will help them much during the year to come.

The night meetings, at which were given interesting lectures on the more important phases of the message, were well attended by the people from the city, and several accepted the truth.

A Sabbath school convention was

held during the meeting and a very interesting and helpful program was rendered.

I was glad to meet several former Oakwood students, who are now engaged in the work, some as ministers, some as teachers, and some as nurses. We also met some who are planning to enter the school to get a preparation for some branch of the work.

I enjoyed attending this, my second camp meeting in Florida, and I trust all of our people will be true and faithful and that much of God's blessing will attend the efforts of the laborers in pushing the work.

A. J. H.

Snow Hill, Ala.

THE good Lord has been pleased to spare my life and make me of some use to my fellow beings. There are trials, and even some real dangers to meet in our old worn-out world.

In this most glorious of works, the canvassing work, we meet them constantly. This is all a real source of encouragement to me, because the greater the trial the greater the grace from the Lord. I know of no other work that demands more real consecration than the canvassing work. This is a good reason why we should be in it. The secret of my success is I love the work.

Leaving our good canvassing institute in Montgomery in March, I set myself by God's grace, to finish Wilcox county during the year by myself. It is now Oct. 14, and I am trimming the edges of it. Bible Footlights is making many friends, and losing none.

I meet some of our customers from different places who bought the book two and three years ago, and are praising it. Some, who lose the book by travelling, are glad for another chance to get one. Some have seen the light in the book and are obeying it. The light is flashing like sparks of fire in the dark.

Today I am with a minister of long years, who just had piled lots of the world's books in his house, and therefore could not afford one from me, but after I stopped over night with him and he saw Bible Footlights, he was willing to take it at once. While I write these words he is reading the *Review* with great interest. Thank the Lord for an humble part in his work.

M. L. IVORY.

Talks to My Students

Can you get along without me today?

NOT long ago I heard that question asked by one of our students, to the manager of one of the departments.

It set me to thinking, and I was led to ask myself some serious questions. Here are some of them.

How many people are there whom we can get along without? Do you know of some? And if so, what is the situation with reference to them? Isn't it sad that there should be people whom we are not only willing but sometimes anxious to get along without?

As a general rule we should try to make ourselves indispensable. When we are gone, we should be missed. It is the right of every man to carve out for himself a place which no one else can fill. Every woman may make for herself a little world where her presence will be the only satisfactory solution. Every boy and girl may properly desire to be desired.

But all this comes, not by self-seeking but by self effacement. To be missed we must be of service. To be *greatly* missed we must be of *great* service. To be loved we must love. To be desired, we must be desirable.

We may not go about the earth *demanding* esteem and appreciation. This old earth is slow, very slow, in paying what we may regard as obligations, but is quick to respond to "loving favor."

Do not be too quick, then, to complain at the heartlessness and hardness of others, but look rather, within, to see if you have made yourself desirable. Mayhap some one has decided he can get along without you.

Jesus and You

CONSIDER briefly the relationship that exists between your Saviour and you.

1. He was rich. But for you he became poor that you who are poor might be rich, might be heir of all things.

2. He was honored in heaven, but he took the shame and dishonor of earth, that you who have no honor, might be honored by all the universe.

3. He was the Son of God, but for you he consented to become the son of man, that you, the sons of men, might be called the sons of God.

4. He knew no sin. He was absolutely guiltless of any offense against God, yet he became sin, and endured the frown of God's displeasure, that you

who were all sin might be counted righteous, and enjoy the smile of God's approval.

5. He was strong. He upheld all things by the word of his power; yet because you were weak, he took your weakness, that you might take his strength.

6. He was beautiful. The rose of Sharon, the lily of the valley, could not compare with him. Yet because sin had marred and defaced you, he too was more marred than the sons of men, and when we beheld him, there was no beauty that we should desire him. And now for all this, God has more highly exalted him and given him a name that is above every name.

Now he is your ambassador in heaven, representing your needs and interests in the heavenly courts. With the mighty argument of the cross, he pleads for those whom he has bought.

And as he represents you in heaven, so are you to represent him in earth. Are you representing, or misrepresenting him?

T. H. J.

How to Treat Pride

THERE are some features peculiar to a decimal which are interesting indeed. Take, for instance, .5; its true value is $\frac{1}{2}$. If you insert a little horizontal line under the above decimal, and insert 1 for the decimal point, and a cipher for the .5, then comes to view a big proud 5 sitting in an opposite direction to a 10 twice as big as five, and there is no question whether twice as proud, with the horizontal line mentioned between them; it is thus that the fraction five-tenths is created. To get its true value you cancel, bringing five to one and ten to two, eliminating respectively four times the remaining quantity of each term of the fraction, leaving one half, the true value of the fraction.

In like manner many are so swelled with pride that they get too big for the path of rectitude. When they are in this puffy condition, it is no exaggeration to say that they are bad citizens.

This is plainly taught in the parable of the Pharisee and the Publican, as spoken by Jesus.

In vain can we try to conceal pride. Wherever it is, it calls attention, even when disguised as self respect. But there is one sure thing; the Holy Spirit

convicts of sin, and like the fraction brought down to its true value by cancellation, pride must be canceled. Then we can better know what we are.

"He that knows God will be humble, he that knows himself cannot be proud." It must be remembered that God resists the proud and sets up the humble, and what man in his proud look can stand the resistance of a holy God? It would be far better to think less of self and be exalted by God, who after he has exalted you is able to keep you in that condition as long as you will stay. Christ was the son of God when on earth, and had he lifted up himself he would have had good reason; but instead, so many times he was found ministering to sinful men. As we look over these grounds, if we view them right, we have all right to be gentle, kind, and to make happy those with whom we come in contact.

C. A. BLACKWOOD.

Devalls Bluff, Ark.

It is very dry here now but the dear Lord is blessing us. Our truck garden is doing fine considering it is so very dry, and has been for six weeks.

This seems to be a very busy time of year in this part of the country. Everybody too busy to attend the Sabbath meeting as they should. Mrs Gates was conducting a Bible reading here each Monday night, and a singing service each Thursday night, and a goodly number attended both of these meetings. But now because of the rush after the cotton, these meetings had to close for a while.

Sister Carrie Shaw has come to the school to teach, while I will give the greater part of my time to the ministry and the farm.

Our school will open the first Monday in November.

Students are not pouring in at the present as we would like to see them come, but we are receiving letters from several that are expecting to come soon.

I am enjoying my work, altho I do not have time to do Bible work as I desire. The people seem to enjoy hearing the good news from the Bible when it is read to them.

All the colored people out here are very poor, and rent from white people who care nothing for the truth.

It has begun to get cold and if any one wishes to send clothing to us for the

students, the way is open. They are needed now, and we will thank you and the Lord will bless you.

Later

Our school opened Monday, Nov. 4 with thirteen in the class work. Elder J. W. Norwood who has been with us for about a week, was with the school on the day of the opening and gave help in getting started. He also gave us several very pointed lessons while he was here, exhorting the members to unity and harmony among themselves. He placed much stress on the text "Will a man rob God?" and showed the danger that one is in when following such a course.

The young people outside our school are still visiting the school. It appears that some good may result from friendly action.

E. M. GATES.

Newbern, N. C.

ONE year ago last June, I heard the sounding of the third angel's message by brother Sydney Scott and brother Page Shepard. This message found me with my foot on the Sabbath. At that very time I asked the Lord to give me the willingness to give up all my habits and get in line with all his commandments. My prayer was answered. I received the message with gladness, and today I am living as if this were my last day on earth. It is joy to my soul to do with all my heart what my hands find to do.

L. RICH.

Items

THE editor of the *Ocala Banner*, Ocala, Florida, has this to say about the "colored problem."

"The question is: 'What is our duty to the Negro?'"

He is here in large numbers, and the two races are likely to remain here together forever.

It seems to us that it is the part of wisdom for the two races to carry out their respective destinies for whatever purposes God has in view, on the very best terms possible.

We think that it is our duty to hold up the Negro's hands in his struggles for higher attainments.

In his efforts for industrial education he should have our kindly sympathy.

We think that he is entitled to a 'square deal' in all our business rela-

tions with him. In this connection it should be specially remembered that he has never reared the 'black flag' of anarchy.

We do not remember that he has ever engaged in a strike.

As he rarely sits on juries, he should have dealt out to him even justice in our courts.

In his efforts toward a higher intellectual, moral, and spiritual development he should enlist our hearty and entire co-operation.

We want to see the very best relations exist between the two races, and to that end we shall do all in our power to strengthen and augment the same."

From a private letter from brother D. V. Barnes, at Ellisville, Miss., we quote the following items of interest.

"We have at present twenty-two pupils enrolled, and eighteen in regular attendance. Their ages range from five to sixteen, and their grades range from first to sixth.

Have the best class of children I have ever taught, that is, they co-operate with us the most fully.

I am giving Bible readings regularly, with a good interest. Two of my readers attended Sabbath school Nov. 2.

A tent effort was made here five or six years ago by Elders Jordan and Murphy, but by the time they were getting a fairly good interest, they had to pull up and leave. I think this place ought to have another tent effort next year.

I don't see why we should not have a strong company of Sabbath keepers here in the near future, providing we put forth the proper effort for it.

Woods directory, of New Orleans, shows the remarkable organization of the colored population of that city. They have six asylums and homes, thirty-nine churches, six clubs, three hospitals, sixteen schools, and one theatre. There are 230 benevolent organizations and twenty-three trades unions. There are listed in the trade directory six bands, thirty-five contractors and builders, six dentists, nineteen physicians, seven druggists, three hotels, two industrial insurance companies, five lawyers, thirty-nine midwives and trained nurses, twenty-four music teachers, twenty-one painters and paper hangers, three photographers, eleven printers and binders, eight tailors, and eight undertakers.

In a recent private letter, Elder J. W.

Owens writes,—We are now on our way to our new field. We expect to spend a few days in Chicago with relatives, before proceeding on our journey.

We left the Detroit church in an excellent condition. The last Sabbath I was there, two were reunited with the church. This was a day of much rejoicing. Another united with the church the same day, making three who were taken into the church that last Sabbath. We have put 4000 magazines out this summer, and they are doing a good work.

The missionary spirit is all that could be expected in a church of its size.

A. J. H.

Tennessee

SINCE coming to the Tennessee River Conference I have been kept so busy that I have had little time to report the work that is being done in the state by our colored workers. I am trying to make amends for this negligence now. In Memphis Elder Jordan and Brother Miller have been doing good work all summer, and several have been added to the church there as a result. The wives of both these brethren have been compelled to go to the sanitarium at Huntsville for treatment. Elder Jordan's wife is recovering rapidly, but the last word from brother Miller was that his wife was in a very serious condition, with slight chance of recovery.

Brother Kinney has been called from Nashville to Danville, Va., and has already gone to his field. Brother Crichtlow, of South Carolina who has been in Nashville for some time, having come here to be near his wife in her recent sickness, is filling his place for the present.

There are many openings for the work among the colored people of this state, where the truth has been scattered thru the colporteur work and in other ways. While on a recent visit to Jackson, Tenn., I was able to give a Bible reading to a company of interested and intelligent colored friends of the only colored sister that we have in that town.

May the Lord of the harvest speedily send laborers into his field is my prayer.

E. L. MAXWELL.

Pres. Tenn. River Conf.

With words as with sunbeams—the more condensed, the deeper they burn.

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GAIN ON ILLITERACY

(Concluded from page 90)

1870	79.9 per cent
1880	70.0 " "
1890	57.1 " "
1900	44.4 " "
1010	30.5 " "

The per cent of illiteracy in the states that have put forth the least effort to educate the children, is the following;—

Louisiana.....	48.4 per cent
Florida.....	40.1 " "
South Carolina	38.7 " "
Georgia.....	36.5 " "
Mississippi	35.6 " "

Texas on the other hand with its fairer treatment of colored children shows 24.6 per cent of illiteracy, and the District of Columbia 13.5 per cent.

A. J. H.

Notes from The Y. P. M. V. Convention

BECAUSE of missing railway connections, Elder MacGuire and Sister Erickson did not arrive at Oakwood until Sabbath morning, Nov. 23, but the time from Sabbath onward was utilized to good advantage.

The Spirit of loving service, was the key note of the convention. This was emphasized in the talks of Elder MacGuire and Sister Erickson, as well as the remarks of others who participated in the work of the convention.

Specially interesting and filled with blessing, was the service held night after the Sabbath. Elder MacGuire preached

from Mal. 4: 5, 6. He showed that the promise to send Elijah is a promise of individual application. Each person in whom and to whom the promise is fulfilled, will himself become an Elijah in spirit and power. And this will do the promised thing—the hearts of fathers and children will be turned together.

At the close of the sermon, a call for those who desired to start in the Christian life, met a hearty response from some of our boys and girls who thus expressed a wish for the higher and better life.

An excellent revival service followed and we believe a good and lasting work was done.

Elder MacGuire's timely talks on personal work and consecration were appreciated much.

We must sense the great need. We must feel the sting of sorrow in the life of those who are without hope. Our hearts must respond to the doleful sadness of sorrowing hearts.

We must maintain our Christian dignity; must not indulge in lightness, jesting, or foolish talking.

We must be enthusiastic. We must not be discouraged. We have a great cause that is sure to triumph. We have a right to be happy.

This principle is taught all through the scriptures, that the power and love of Christ must be the constraining force, the thing that actuates our lives. It is the easiest thing in the world to close our eyes. We have them fixed on earthly things; we must get a vision of the need around us if we would feel the need of consecrating our lives. Rev. 3:18 says, "Anoint thine eyes with eyesalve, that thou mayest see." One reason the work is retarded is, we have never anointed our eyes with eyesalve and we refuse to lift up our eyes and look.

In Thess. 4:13 notice the expression "That ye sorrow not, even as others which have no hope." I heard that read at a funeral recently and it never came to me with the force it did then. Think of the millions in foreign lands, those in large cities, then our friends and neighbors, and coming down closer, those who sit right next to us in church, who are without hope. Can we be indifferent and careless about their souls? God will call us to account. God wants us to get a vision and no one gets a vision without an individual experience in pleading and wrestling with God for a loved one. You remember Queen

Esther said "How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

In that fishing experience on the lake, Peter, James and John toiled all the night and caught nothing, but when Jesus came to them and they followed his instruction, the ships were filled with the multitude of fishes and those men caught a vision of the power there is in Christ to accomplish things. Are we following Christ? Then we must be fishers of men.

The disciples of Jesus did personal work. The most successful Christian workers of today are earnest personal workers. We can not do this work by proxy. It is definite work done for definite persons. Angels would enjoy this privilege; this is our last and only chance, for when this work is finished and Jesus comes, there will never be another lost world; if we ever get any stars in our crowns we must get them now.

Sister Erickson presented from time to time various phases of the Y. P. M. V. work, explaining the Morning Watch, Missionary correspondence, Literature distribution, Reading courses, Organization, Standard of attainment, etc.

As a fitting finale, some most excellent instruction on social purity was given; Elder MacGuire talking to the boys, and sister Erickson to the girls.

The following workers from the field were present; Elder George Peters of the Alabama Mission, Elder N. B. King of Mississippi, W. E. Strother of Chattanooga, Tenn., Lewis Frasier of Montgomery, Ala., Sister Anna Knight of Atlanta, Ga. Besides these, a number of our neighbors and local friends were present a part or all the time.

T. H. J.

Two of Oakwood's erstwhile students have united their interests in marriage. Hattie Nance of Darlington, S. C. was married to Alexander Osterman of St. Thomas, D. W. I., Elder F. W. Halladay officiating. The wedding was at Huntsville, Alabama, the morning of Nov. 25. Sister Osterman was graduated from the Oakwood nurse's course with the class of 1910. Brother Osterman graduated from the ministerial course with the class of 1912. We wish them the blessing of God as they thus take up life's work together.