

THE GOSPEL HERALD

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Devalls Bluff, Ark.

THE week of prayer closed with every body here seeming to want another shower of good things. Many hearts were softened by the Holy Spirit as each reading was given. All confessed their weakness and short comings, and all promised to make a new start to work harder than ever before to help finish the work of the gospel.

We took the students out with the Harvest Ingathering Signs one day, and they did very well with the papers. We will go again soon. One of our students went out and canvassed about three days. She took \$40.00 worth of orders, and now is making her delivery.

It has been very dry here all this fall.

Our school is growing. Four new ones came in at the first of the month. We have four states represented in our little school at present. We need an organ very badly and are not able to get it. We should appreciate help that any one would give us toward getting one.

E. M. GATES.

Orangeburg, S. C.

THE work here is onward. We have only a small company here, but there are other interested souls who are in the valley of decision, and some well wishers for the success of the work. We hope they will soon take their stand for present truth. One lady has recently taken her stand and is now a candidate for baptism.

We have raised \$15.37 Sabbath school offering, and \$13.80 tithe, during the past two quarters. They have a desire to see the message go to the world and are showing it by giving of their means for the advancement of the work.

We have bought a lot for a church building and are trying to raise \$100 for payments by Jan. 2.

B. W. ABNEY.

Alabama

NOVEMBER 9, a church of twelve members was organized at Dothan by the president of the conference, Elder A. L. Miller, assisted by the writer. There are five more Sabbath keepers at Dothan who will be ready, we trust, to join the church soon.

The members are keeping up their payments on the church nicely. Up to this date they have paid about \$150.00. They have also on hand twenty-five bushels of potatoes which were raised on the lot they are purchasing. These will be sold, and the money turned to the building fund. Brother and Sister Wilson are still laboring here. Sister Wilson is conducting a prosperous mission school. The children are well drilled in present truth as well as their other studies.

We have just closed the week of prayer in Montgomery. The Lord came very near, especially on the last day. Each member took fresh courage. Every one present bore a testimony to God's goodness, and expressed the desire for a deep consecration. Two of our visitors expressed their willingness to keep all the commandments and to unite with the church. The annual offering was a liberal one. The meeting closed with the old time hand shaking and expression of fervent love one to another, followed by the doxology and benediction. All went to their homes praising God.

I now leave on a trip to visit and strengthen the believers at Brewton, Mobile, and Pensacola. Alabama is in great need of workers. Calls for help are coming in faster than they can be filled.

Recently a lady teacher in the vicinity of Tuskegee has accepted the Sabbath thru reading, and now calls for ministerial help. A preacher and his wife at Abeville are deeply stirred over present truth, and also ask for a minister to visit him. The Macedonian plea is also

sounding in Eufaula. Five years ago there were only four S. D. A. colored churches in this state with a membership of about seventy-five. Today we have seven organized churches, with a total membership of about 200.

Much more remains to be done in Alabama but we need more workers. At present our greatest need is a Bible worker for Montgomery to keep up the interest on the outside, while the writer spends a large portion of his time away from home visiting the churches and laying plans for the furtherance of the work.

G. E. PETERS.

Jacksonville, Fla.

I OPENED school with twenty-five pupils. The number has since increased to fifty-two. The school is much esteemed in the community, and is progressing nicely. I earnestly desire that the Lord will work out in my life that which he has planned.

My heart was made to rejoice in visiting the homes. I learned that the children, thru the influence of instruction received in school, are contending for the Sabbath truth in their homes, showing from the commandments that the seventh day is the Sabbath. The children are delighted with the Bible. I have advised them to buy Bibles and learn to study the same. The chapters, verses, and several other things pertaining to the Bible that the children have learned in school are much admired and appreciated by the patrons. I rejoice because I see how the Lord is blessing the precious seed.

F. M. PALMER.

The great purpose in prayer is that we may change eyes with God, that we may lay down our plans at his feet, and receive instead his perfect will. "Let this cup pass," becomes "I hy will be done."

Kentucky Mission

I KNOW that all the readers of the HERALD will be glad to hear about the new church building in Louisville. Last January Elder Lawrence brought the matter before the Union Conference asking to borrow some money, but a motion was passed that we raise what was needed in pledges. This was done, but not all the pledges have been paid. However, the work has gone on just the same, and while we are still anxious to secure what is due yet we are glad to report that by the assistance of brother Minnis and others the building has been put in neat order. A revival service has just closed and some are now awaiting baptism. We expect to organize a church in the near future in this building.

The work at the Twenty-first St. church is progressing nicely. Some new ones are being added every few weeks and the attendance is so large that we must soon get a new location with a larger building. Elder Lawrence and those associated with him have been working hard to get the work on a self-supporting basis. We believe this should be the aim of each worker to bring in enough tithe to support himself. Miss Delia Wilson is doing Bible work and reports more calls than she can fill. Brother Alexander Osterman and wife have recently come to assist in the work in Louisville. Brother Wm. Winston is at present holding a meeting at Rallingsburg and we hope to be able to give a report a little later of a new company of Sabbath keepers there.

Elder Lawrence visited the Lexington church recently. The tithe is coming in well from both the churches. We hope to open up the work in Russellville in a few weeks. The work is onward in this conference, for which we thank the Lord.

B. W. BROWN,
President Ky. Conf.

Chattanooga, Tenn.

THE Lord has been blessing wonderfully in every part of the work. It is true, I have had many difficulties to overcome in this field, but they only help to widen my experience and add to my spiritual growth. I know the work is the Lord's, and he knows no retreat. Therefore I keep gaining new victories.

The tent meeting this summer con-

ducted by brother Strother and brother Maynor has strengthened us much.

We were praying to God for help as we struggled along, and he sent us the help we needed, some good strong men. On October 27, we were organized into a church, with brother Strother as our elder. Our hearts are full to overflowing with joy when we think of what the Lord has done for us.

Our little company were not only loyal to the message in tithes and offerings, but they also took an active part in the Harvest Ingathering for missions. In 1911 they raised \$17.00, and this year they have raised \$20.00 for missions. From October, 1911 to 1912 they have paid tithes and given offerings to the amount of \$191.53.

Now that we have grown so much as to be organized into a church, we hope by God's help to do better the coming year. I am sure that the New York church No. 4 would be as pleased to learn of my success in Chattanooga, as they were to hear of my work in Norfolk and Richmond before I came down here. They made no vain sacrifice when they took the money from their scanty store and sent me away to canvass. The Lord has blessed the effort in every way. Many are interested and our meetings are well attended. Brother Strother and I are working from house to house. The people are very much stirred, and that is a great encouragement to us.

EMILY MCGLOCKLIN.

Wilmington, N. C.

SABBATH, November 15, was a good day for the cause in Wilmington. After the summer effort it was gratifying to see some sheaves ready for the garner. As a result of Elder Scott's labors there is a good company of believers here.

After a careful study of the duties of church members, their relation to the cause of God, and to each other, a white church was organized with a charter membership of nine. We then proceeded to the large hall now controlled by the colored brethren where a large number were gathered, and after a careful setting forth of the cardinal doctrines of truth, we proceeded to organize the second Seventh Day Adventist church of Wilmington. A most rigid examination was given to the applicants for membership. Many were recommended to wait till they better understood some points

of truth before uniting. Health reform, especially the use of pork, the sipping of wine, the drinking of cider, and the use of tobacco in any form were all noticed and careful instruction given. Dress reform, proper Sabbath observance, tithe-paying, and church order and organization, were definitely dwelt upon. Forty-five persons were banded together in church fellowship.

Sunday night after the organization there were between five and six hundred people present to hear a discourse on "Where will I be when the Last Trumpet sounds?" The interest in these meetings has never lagged. The expense of all the meetings has been met by public collections. On this Sunday night the offering was fifteen dollars.

STEWART KIME.

Oakwood Note and Comment

DECEMBER 2, we were favored with a call and short visit by Elder A. C. Miller, president of the Alabama Conference, and Elder C. S. Weist, president of the Mississippi Conference. They had been at Nashville, Tenn., and were enroute to their respective fields of labor. While here they looked over the place and expressed themselves as deeply interested in our work. Some of our students will labor in their conferences at the close of the school year.

The week of prayer passed off pleasantly and profitably at Oakwood. Many of our students were blessed with a broader view and deeper insight into the unsearchable riches of God's love. On Sabbath, at the close of the reading, the collection for missions was taken, amounting to \$47.05.

December 16, the winter term began with an enrollment of 33 boys and 44 girls, a total of 77 in all. At this term, the following industrial classes are organized,— simple treatments, sewing, broommaking, blacksmithing, printing.

Under the general direction of Prof. Boyd, who has charge of our landscape work, our campus has been ploughed and sowed to wheat and grass seed. While the present appearance is not so beautiful, we hope for a great improvement when time shall have given us a good growth of lawn. New paths and grades are being cut, and gravel laid. This will be a good improvement, in times of rain.

T.H. J.

Talks to My Students

The Sword of Goliath

"**T**HERE is none like that; give it me," said David to Ahimelech. 1 Sam. 21: 9. A great danger threatened the young king-elect. Saul had determined his death. A fugitive before the face of a jealous sovereign, David cast about him for help. He was without men and weapons. At any moment an emissary of Saul might find him and his life be taken. Even as he speaks, he sees Doeg, the Edomite, standing where he may be listening to the conversation.

Ahimelech, unsuspecting and kind-hearted, tells him of Goliath's sword, laid up behind the ephod.

As the priest speaks, David's mind reverts to that memorable day at the valley of Elah, when, trusting in the God of hosts, he went forth to do battle against the Philistine champion. The exhilaration and inspiration of the memory revives his spirit. With a flash of the eye and a thrill of new courage he exclaims concerning the sword, "There is none like that; give it me." Ahimelech steps to the wall, removes the priestly garment from its accustomed hook, and underneath is seen hanging from the same hook, the weapon of the vanquished giant. David reaches for it. It is placed in his hand, and he is gone.

There is in these words of David a ring of hopefulness, that we shall do well to catch. Are you beset by difficulties on every side so that you know not which way to turn? Fear not, faint not, but let some former victory which you have won in the name of the God of Israel, nerve you to press forward cheerfully and hopefully. 'Tis then the full significance of David's statement will burst upon you and you will realize that back there God led you thru that fiery trial to give you the experience you need for now. Like David you can say, "There is none like that; give it me." As you go thru life, you will meet many offers of an easier or better path than the strait and narrow way. Satan offers to men yet all the kingdoms of earth and the glory of them; but you have had a glimpse of a better country; your eyes have seen afar off a city that hath foundations, whose builder and maker is God. Turning from the cheap glitter and tinsel of earthly grandeur, you cry with hands outstretched toward the unsearchable riches, "There is none like that;

give it me," and God will give it you.

Friends of earth have come and gone. I have known many whose presence has been a delight. Sometimes too, those whom I have loved and trusted have proved themselves unworthy of confidence; and I have been heart-sick and grieved. 'Tis then that I can turn my eyes toward Jesus. I see him constant, faithful, patient, longsuffering. I observe that death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature is able to separate me from the love of this the dearest of all dear friends.

He saw me ruined by the fall,

And loved me, not withstanding all.

And as I view the unsearchable riches of his love, I cry "There is none like that; give it me." T. H. J.

Cocaine in Snuff

RECENT reports inform us that the manufacturers of snuff have quite uniformly the practise of putting cocaine into it. The effect of the cocaine, the doctors tell us, is even more injurious than the drinking of alcohol.

Men are employed secretly to put the cocaine into the snuff while it is in the mixing vats. One of these agents employed for this purpose, after having admitted that he put cocaine into the snuff manufactured in the factory where he was working, finally refused to testify, saying that he knew that it meant the loss of his job. Consequently he very quickly turned into that frame of mind that he knew nothing at all about any such practise.

The chief of police of Tampa, Fla., says that cocaine fiends are responsible for an increase of crime more than any other class of individuals, and they are more difficult to handle. A person under the influence of the drug is far more likely to commit an act of violence, and is a vastly greater menace, than are persons accursed by whisky. According to this official, there is as much need of a national campaign against the sale of adulterated snuff and other things containing cocaine, as against the sale of alcoholic liquors. One of the readiest ways of using cocaine is by means of taking snuff, and most of the so-called catarrh cures are compounded with cocaine and lead up to the use of cocaine itself. A leading physician of one of the Southern cities says that the negroes

within a few years have become fearfully addicted to the use of cocaine, and the number is increasing. This physician, as well as the chief of police of Tampa, considers it responsible, along with alcohol, for many of the evils and crimes that are becoming so apparent. This physician further states that there can be no question but that thousands of cocaine fiends have been made thruout the South as well as in large Northern cities, by the enormous quantity of snuff that is heavily charged with the deadly drug. There is a great deal of snuff used in the New England cotton manufacturing centers, and to quite an extent it is also used in the shoe manufacturing towns of the South.

In the factories the operators claim that the dryness in the throat, occasioned by the cotton dust, is relieved thru the use of snuff. A single concern in the Williamsburg section of Brooklyn, a retail and jobbing-house, sells a car-load of snuff every month. There seems to be no end to the inventions that men are seeking out for destroying themselves. —*Signs of the Times.*

Lake City, Fla.

IT is indeed encouraging to know when we obey God in everything, that he will never leave us nor forsake us. God has said, "Be ye doers of the word and not hearers only, deceiving your own selves." Now if we be hearers and not doers we deceive ourselves and will be lost in the end, for he said "Blessed are they that do." We can plainly see we are blessed if we do. The Lord has been with me while doing a work for him. I was once at Oakwood school, and while there I learned how necessary it is to work for Jesus. Altho a young girl I can see and realize the blessing of God.

I left Oakwood the last part of 1910 and went to Vicksburg, Miss. for a while, but now I am working for the Master. I will advise those who desire to enter a school where they can be fitted to do a work to go to Oakwood. No better school could be found. I certainly thank the Lord for the privilege of attending this school. The Lord has done something for me, and what he has done for me he can do for others. I am now in Lake City, Fla. scattering the printed page among the people.

NORMA B. NORTON.

That Wise Young Man

NOW it came to pass that there was a wise young man. He did not acquire wisdom. He did not work for wisdom, nor study for it. He didn't need to do so. He was naturally wise.

To be sure there were some few people who did not seem very much impressed, and who actually seemed to think that this wise young man did not know it all. This did not disturb him much, however, for he knew that they were mistaken.

This wise young man went to school. Of course he didn't need to go, but in deference to the desires of his friends, he consented to the arrangements.

When he arrived at school he immediately saw where things were sadly out of joint, and by reason of his wisdom he could easily have told the faculty just what to do, but the faculty was composed of men and women who had little regard for wisdom and so did not ask the wise young man for counsel. This was the more strange inasmuch as they knew that he frequently gave advice, and they could have easily asked him.

However he tried to content himself with telling his fellow students how little the faculty knew and how wise he was.

Now it came to pass in process of time that affairs were in such plight that the wise young man felt that he must do something to show his wisdom, so he gathered about him certain shrewd fellows of the wiser sort, and he became a kind of captain over them so that they lifted up their voices and cried out "great is the wisdom of our captain, and marvelous is the stupidity of the faculty who do not recognize his value, and thrice strange is it that the school board will employ such simple men to have authority over us."

Now when this came to the ears of the members of the school board, they said "Let be, let us see what will come of it."

And behold nothing was the outcome, and the wise young man despite all his wisdom, could not fathom why such mighty wisdom should be regarded so lightly.

And there came a man of years and experience, who lodged there, and to him the wise young man, now poured forth his complaint.

And the man said, "You are young, and ignorant, and conceited. You do not understand how little you know. You are just at the age when men pity

you, but if you live a few years more you will recover, and be as other men.

Do not give yourself too great anxiety about the mistakes the faculty make. By the time you are old enough and wise enough to be a member of the board, you will know better than to shoulder responsibilities that do not belong to you. The world would continue to rotate even if you were gone from it."

And it came to pass that the wise young man was greatly shocked, and was much perplexed at the old man's words, and wondered if the old man's mind were not affected.

And the old man said, "A reproof entereth more into a wise man than an hundred stripes into a fool." And it was so.

T. H. J.

Health and Temperance

No. 2

MAN was made in the image of God. Gen. 1: 26, 27., that he might continually glorify his Maker. Rev. 14: 11, Isa. 43: 6, 7. Man belonged to his Creator, but when our first parents sinned they sold themselves, as well as their possessions to Satan. Isa. 52: 3. But Christ has redeemed us, Luke 1: 68, Gal. 3: 13, 14, Titus 2: 14, 1 Peter 1: 18. So all mankind belong to God, for he has created us and also redeemed us. "God is the owner of the whole man. Soul, body, and spirit are his. God gave his only begotten Son for the body as well as for the soul, and our entire life belongs to God, to be consecrated to his service, and thru the exercise of every faculty he has given, we may glorify him. The living organism is God's property. It belongs to him by creation and redemption; and by a misuse of any of our powers we rob God of the honor due him. We are God's workmanship, and his word declares that we are fearfully and wonderfully made." He has prepared this wonderful habitation for the mind; it is 'curiously wrought,' a temple which the Lord himself has fitted up for the indwelling of the Holy Spirit." The very flesh in which the soul tabernacles, and thru which it works, is the Lord's.

"Man was the crowning act of the creation of God, made in the image of God, destined to be a counterpart of God.

"Our very bodies are not our own to treat as we please, to cripple by habits that lead to decay, making it impossible

to render to God perfect service. Our lives and all our faculties belong to him. He is caring for us every moment; he keeps the living machinery in action; if we were left to run it for one moment we would die."

Thus we see that we belong to God, and that our bodies are to be the temple of the Holy Ghost, 1 Cor. 3: 16, 6, 19, 20. God can dwell by his Holy Spirit only in clean places. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57: 15.

"The obligation we owe to God in presenting to him clean, pure, healthy bodies is not comprehended.

"Christ is to live in his human agents and work thru their faculties and act thru their capabilities.

"The Spirit of Christ is to take possession of the organs of speech, of the mental powers, of the physical and moral powers."

Our bodies as well as our souls and spirits are to be cleansed and sanctified by God. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ."

"I beseech you therefore brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

A. J. H.

The Present Call

HE who would preach a crucified Christ must himself be a crucified man. His Master's spirit must dominate his soul. A winner of men must be a lover of men. The evangelistic heart must precede the delivery of the evangelistic message. Professor Winchester truly says, "We hear people talking sometimes about a love for souls as if they might cherish that sort of pious regard for people otherwise very disagreeable to them. But I don't know that I care very much that a man should love my soul unless he loves me." "He never came into my shop," said a Glasgow blacksmith of Dr. Norman McLeod, "without talking to me as if he had been a blacksmith all his life; but he never went away without leaving Christ in my heart." The present call is for a ten-

der spirit of personal concern, and it is also a call for personal conviction of the truth we preach. In an art shop in Paris I saw a little bronze that embodied to me a great thot. It was a statue of a knight of the olden times. He was clad in linked mail. His good sword was at his side. His pose was one of conscious strength and his face was aglow with intensity of purpose. He held before him a scroll which bore for its legend the single word "CREDO." The lesson is not far to seek. It is only when a man can say "I believe," that he amounts to much in awakening faith in other men. If we urge men to enthrone Christ in their hearts we must ourselves believe in his universal triumph.

Robertson of Brighton used to say, "My inclinations are all one way, but my convictions are all another," and he was true to his convictions. It is not pleasant to do downright pastoral work. It is often a burden both to the flesh and the spirit, but the call of God leaves no doubt as to our duty.

The emphasis of the hour is not on theology or doctrine of any sort. It is on life. Doctrine is only the skin of truth, there may be no life in it. It is only when a living soul is behind truth that it has power. In the old castle at Warwick you will see the dented helmet and breastplate of Oliver Cromwell. It is but a useless relic and only the fussy care-taker keeps it from the gnawing tooth of time. But once the good round head of Oliver was under that helmet and his stout heart beat under that breastplate. Then there was power in them and thundering down upon Dunbar to the shout, "Let God arise and let his enemies be scattered" they were invincible. We are to preach religion rather than theology, and to preach it not as theory but as life and a living process. Our fathers spoke of *experiencing* religion and in that word whole volumes are condensed. There was daily growth in grace, new and delightful experiences of spiritual power, so that every pulse-beat proclaimed a life that was militant and eager. It is worth while to consort with a man of that sort whether in the ministry or out of it.

The call is for practical application of Christian life where it is most needed,—in the round of daily life. I make a plea for the revival of home religion, for the setting up of a family altar. We are too busy now for family prayers but

Martin Luther used to say, "Prayer and provender hinder no man in his journey." We are off to business and the children go to school without the uplift of spiritual communion. The tender supplication which made us strong is heard no longer and we go out alone to the temptations of life. No evangelism can be better than that which had its center in the home circle and was as continuous as the recurrence of morning and night. A solicitude, punctuated with tears, is not soon forgotten and many who strayed into a far country are brought back to home and God by the steady tug of a love which never failed.

"A man may be keen about many interests, but of all things he ought to be keenest about religion. We are indulgent to enthusiasm in many departments. . . . Why should polite tolerance for any man's hobby harden into persecution when his mania is the Kingdom of God? Why should a gladiator be sane and St. Paul be mad? Ah, the reason is not obscure. What is eccentricity but motion from a different centre? . . . If any one believes that the Kingdom of God will remain when this world has disappeared like a shadow, then he is right to fling away all that he possess and himself, too, for its advancement and victory." —Chas. L. Goodell, in *Pastoral and Personal Evangelism*.

Pittsburg, Pa.

AT the recent quarterly meeting of the Midway church, held at the house of Mrs. Donald, a blessed day was experienced. Four young people gave their hearts to God.

Nov. 20 Miss Fannie Williams of Houston, left for the mission school in Chicago for a brief course in missionary work. Sister Williams is an earnest consecrated young woman.

Since August, I have been holding meetings in the Baptist church at Bridgeville, Pa. A few are interested. The Pittsburg work moves slowly. We have no permanent public place of worship. This is a great necessity. We worship in a room of our dwelling house, which does not seem to take. And the church has moved during the last six years into five different houses in the same district. This with the apostasy of several, during the last three years, when they had no minister, has evidently prejudiced the public. The majority

of the remaining members are doing their best in their tithes and offerings, and in distributing our literature.

I am giving Bible readings to a few interested ones in their homes. We are laying plans to get a place of worship, but as the members are poor help is greatly needed.

A. N. DURANT.

Philadelphia, Pa.

SABBATH, November 16, Elder T. H.

Branch baptized four persons — father, mother, and their son and daughter. This brother and sister rejoiced as they stood side by side in the water; that the Lord had brought them to see and understand his word, so that they could at last be united in the same church. For years they had been in different churches and of different faiths.

There are four other persons who are keeping the Sabbath and expect to be baptized soon.

The Lord is blessing in giving the message among the colored people of this great city. More calls for Bible readings are coming in than I can fill, tho I work day and night, early and late. But the Master hath said, "In the morning sow thy seed; and in the evening withhold not thy hand." Several of our members are conducting Bible studies and have a good interest.

The work is quite encouraging, tho the struggle has been hard and long.

Our present place of worship is too small and we must seek other quarters.

There is a young man who has for some time been desirous of keeping the commandments but thot he could not make a living. Last Friday he made up his mind to trust it all to God. Sabbath he came forward and united with the church.

The members of the church are greatly interested in selling the Harvest Gathering Signs. We are expecting great things of the Lord.

HENRIETTA BRANCH.

World-Methods in the Church

APASTOR in a large Eastern city has built a hall alongside his regular meeting house as a sort of club and entertainment room for his "men's church" that he has organized. It is stated that at a recent meeting five hundred men packed the hall and smoked the cigars that were furnished by the

minister for the occasion. He gave an entertainment in which the stereopticon presented moving pictures representing the parables, and professional singers from the "beach front cafes and theatres" furnished songs in harmony with their profession.

Sandwiched into his entertainment the parson gave a "stirring sermon," the men keeping up the smoking all the time. "Bankers and bartenders, prominent business men and laborers rubbed elbows at the service."

It is a remarkable coincidence that on the day previous to the meeting above mentioned the most noted Baptist minister of New York City delivered a sermon in which he gave a lot of statistics from which he drew the conclusion that—

"The decline of Christianity is universal."

These statements of the noted Baptist clergyman are very strongly criticized by some. The critics also present statistics to show how the church is increasing. But what is the value of statistics which show that the pastor of the "men's church" gathered up his congregation of 500 men in two week's time? It does not say much for a man's enterprise and push to report that it takes him two weeks to get together a congregation of 500 men to smoke free cigars while they chat and listen to vaudeville singers. The vaudeville manager who has mastered his business will get bigger crowds than that, and require the men to furnish their own cigars and pay admission besides.

Imagine the pure and perfect and refined Christ presiding over a meeting in such a den of vile tobacco smoke and where the hilarious songs of the cheap theatre and cafe are sung, and where even the "bartender" does not need to reform in order to feel at home. Such congregations should not be counted in the statistics of the Christian church.

And yet these sensational methods of giving a cheap sort of the world's entertainments, fringed with a little religious coloring, are becoming more and more popular, and many people are foolish enough to think that it can pass for the pure and undefiled religion of the Christ of the living God; and, furthermore, that such things are to count for the building up of the strong and deep morality of the Bible.

— *Signs of the Times.*

Privilege and Responsibility

MOST of us are willing or anxious to accept the former, but sometimes forget that it goes only with the latter. They properly go together. He who would enjoy one, must accept the other.

The failure to recognize this basic principle, involves many a one in perplexity and embarrassment.

The boy who thinks he should be permitted to spend money he earns, does not always see that with the right of undirected expenditure, goes the burden of self-support. He who would do as he pleases, must not be surprised if in addition to the privilege, comes responsibility which must accompany it.

The girl who, restive and impatient of control, desires to have her own way without hindrance, need not wonder if she be cast on her own resources, where she must decide, not only what she desires to do, but also what she can do.

The student who does not desire to be respectful, obedient, diligent, and painstaking, must not expect the privileges that go with the faithful performance of these duties.

Did you ever hear students complain about their teachers; saying that they were partial, had favorites, dealt unfairly, etc.? And did you ever take notice that these same complainers while desiring to be themselves nicely treated, were unwilling to pay the price of such treatment?

"Whatsoever a man soweth, that shall he also reap," applies in every walk of life. The boy who desires to reap parental favors must sow for it by obedience and filial conduct. The girl who expects favors, must not be chary in bestowing them. The student who would have the approbation, good will, co-operation, and kindly support of his teachers, must not hope to realize this desire without accepting the responsibilities that naturally go with the privileges.

The desire to be well treated and receive pleasant consideration from others, without at the same time being willing to bestow like consideration, is little short of dishonest.

What right have I to expect kinder treatment than I bestow? What right have I to go about the world gathering where I have not strewn, or taking up where I have not laid down?

Something for nothing cannot be had. Bricks without straw are never delivered.

We may never hope to have the privilege without the responsibility.

But there is a reverse side to this that is interesting and pleasant. We are certain to reap what we *do* sow. If you sow kindness, it shall certainly come back to you, multiplied, thirty, sixty, or one-hundred fold. If you go forth weeping, bearing precious seed, you shall doubtless come again bringing your sheaves with you.

Do you desire privileges? Take with them the responsibilities. Do you shirk responsibilities? Hope not then to enjoy a bountiful harvest of pleasant privilege.

T. H. J.

Convention Testimonies

A brief report of expressions of appreciation by those who attended.

I am truly thankful for the blessings of the Y. P. M. V. Institute. I have consecrated my life to the Lord, and I want to be a soul winner for him.

M. B. WINSTON.

I am truly thankful for the privilege of attending the Y. P. M. V. Institute. I have consecrated my life anew to the master's service.

M. GAUNTLETT.

The institute has been a blessing to me, I cannot find words to express how thankful I am for the lessons which I learned during this meeting. It has caused me to think much. I know that God's word has been sown and I have seen the results. I want to give all to God and be willing for him to lead me, and make me a blessing.

R. WATKINS.

These meetings have been quite a help to me. They have given me new desires to press forward as never before. I have more of working for souls than ever before. I believe God has a work for each one to do that no one else can do.

HERBERT CROWE.

The institute has been a blessing to me. It has caused me to reconsecrate myself to the Lord. The thought that impressed me is that when we get down to pray we do not remain in prayer long enough to get the blessing that the Lord has for us.

L. N. B. SMITH.

For the rich blessings of God poured into my heart during the institute held at Oakwood, my thankfulness is inexpressible. I know that God has touched

and tendered my heart and aroused in me a greater zeal to do personal work with some of my associates.

C. A. BLACKWOOD.

This institute has helped me to consecrate my life more fully to active service for my Master.

A. R. THOMAS.

This Young People's institute has wonderfully blessed me. I feel that I need to reconsecrate myself to the Lord now more than ever because there is so much work to be done.

E. HARRIS.

This institute has been the means of my taking a new view of spiritual things. Instead of working for souls because it is my duty to do so, hereafter I shall work for them because I love them and it is a privilege to do so.

I have been impressed that to be a fisher of men, I must be a follower of Christ. In fact it is impossible to be a follower of him and not be a fisher of men.

R. JOHNSON.

Thru the influence of the Young People's Institute I have been drawn closer to God, I have been stimulated to work for Christ, who so willingly died that I may have everlasting life.

MAUD L. BURKLEY.

I have had the glorious opportunity of giving myself anew to my Saviour during the Young People's Convention. I feel nearer my Saviour than ever before in my life. I want to so live that my actions will help some one to become a Christian.

SYRENE SIMONS.

I am not a young person neither am I very old, but in my youth I was a member of the B. Y. P. U., and was an earnest worker in that society according to all the light I had. But since becoming an Adventist about four years ago, it has been my desire to teach and still work with the young. I have received much light on my plan and am greatly benefited.

E. WADE.

It is good to know that God always knows and supplies our needs. Personally, I needed just the help and inspiration which I have received from this institute, and I am truly grateful to the Lord for all these blessings. I from henceforth consecrate myself unreservedly to his service, desiring only to live for him, and win more, many more souls for the kingdom.

ANNA KNIGHT.

This meeting has caused me to take new steps in my life, by God's help. It

caused me to see my nothingness before God. A Christian means to be a friend to Christ. I mean to be a friend to him.

AMANDA J WARE.

I am truly thankful to the Lord for the institute. I have learned many precious lessons. The following words will be long remembered by me. "We may love the truth, but not be especially interested in the salvation of souls." May these words ever ring in my ears so that I may have that love and burden for souls that Jesus had.

HELIER LASSEIGUE.

I thank God for the blessed truth that I have heard during this convention. I have made a new start to live for God. I throw myself entirely on him that he may use me. I want the burden for souls. I don't want to go to God empty-handed with not one soul to greet him.

ANTOINETTE P. WARE.

I was indeed benefited by the meetings of the Young People's Missionary Volunteer convention which was held here.

MAUD DICKSON.

Brewton, Ala.

THE work in this part of the field is progressing. On the start when we pitched our tent in the month of May, we met much opposition after the meetings were nicely on the way. After the effort was over I was left in charge of the work, Elder Peters leaving for Greenville, Ala., where we were to pitch another tent and close with a camp meeting.

The conditions were such that we had to confine ourselves to house-to-house work. This proved a success, and a few faithful ones were added to the number brought out by the tent. Plans are now on foot for the erection of a house of worship. This will greatly add to the interest of the people in the truth. Many who looked on with indifference are now thinking seriously of taking hold of the message.

Our Sabbath school is among those on the roll of honor.

Our first financial report is \$15.75 tithes, and \$1.75 Sabbath school donations for the month of November.

A good work will be accomplished at Brewton. We must never be afraid of persecution. The Lord has promised to allow all things to work for good to those who love him.

M. G. NUNES.

Obituaries

RUSSELL

Amanda Russell departed this life at Newbern, N. C. Nov. 1912. The deceased has been for many years a follower of the Baptist faith, until Elder Scott and the writer came in 1911 to present the truth for these times.

She and her husband accepted and united with the Seventh Day Adventist church here and remained faithful until death. The deceased was an ex-slave and was unlettered, yet she received the truth without doubting in her declining years, and loved it to the end. Her husband and a few other relatives remain behind to mourn her loss. The funeral service was conducted by Elder Scott and the writer.

PAGE SHEPARD.

MILLER

Anna Parkin Miller was born at Mt. Cary, B. W. I. Dec., 12, 1887, and died at Huntsville, Ala. Nov. 24, 1912. Sister Miller was a trained nurse, having finished the course with the class of 1909 at Oakwood.

August 31, 1910, she was married to Brother J. C. Miller at Memphis, Tenn. It was her desire to share her husband's labors in the field but the dread disease tuberculosis had fastened upon her.

While she desired to live, she did not fear to die. Her cheerfulness at all times was remarkable.

She was laid to rest in the Brandon Cemetery near Huntsville. Her sorrowing husband has the sympathy of all.

T. H. J.

RICH

Fell asleep in Newbern, N. C., Lottie Rich, eldest daughter of Collins and Lydia Ann Rich. Sister Lottie embraced present truth during the tent effort conducted by Elder Scott and the writer during the summer of 1911. She was a most promising young Christian, and exerted a wholesome influence among her associates. Her sweet disposition will live long in the memory of her acquaintances. She died in the lively hope of having a part in the resurrection unto life eternal.

Elder Scott and the writer conducted the funeral service at the church.

PAGE SHEPARD.

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A. J. HAYSMER

T. H. JEYS

M. C. STRACHAN

T. B. BUCKNER

F. R. ROGERS

EDITOR

ASSOCIATE EDITOR

EDITORIAL CONTRIBUTORS

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Notes

ELDER A. L. Miller, president of the Alabama Conference reports the organization of a church of twelve members at Dothan, Alabama, on November 9, 1912. Elder Miller and Elder Geo. Peters were present. There is prospect of several additions in the near future.

In a recent private letter from Elder J. W. Owens, who has lately left Detroit, Mich. for Denver, Colo., he says, —

"We have reached our field, and have begun our work. Our first meeting was December 7."

He further describes the work there and adds, — "We have hired the same building in which the former meetings were held. It is centrally located among the best class of colored, and we hope to be in good working order soon. The spirit among those who are with us is encouraging."

Miss M. M. Osborn, our Bible worker for the colored people in Charleston, West Va., reports that the prospects are very good for the work there, and they hope soon to have a company of faithful believers.

The work in Richmond can be said to be making progress in the efforts both for the white and the colored people. Elder Spicer, secretary of the General Conference, was in Richmond, and spoke to the white church in the forenoon and to the colored church in the afternoon. His talks were timely, and very encour-

aging. He took up the experiences of the children of Israel at the exodus, contrasting God's dealings with them with the tests that will be brought upon God's people in the last days. He dwelt at some length, also, upon the progress of the message thruout the world. The church was well filled and all greatly appreciated the subject presented.

Brother Beecher Jackson, writing from Covington, Ky., says: "A week ago today, I went to Tipton County, and found a place for headquarters, then I went to the country to canvass. I found that the colored people mostly owned their own farms in Tipton County, and they seem to be very friendly, and anxious to get the books. One man wanted to know why I did not come round before. The first place I stayed all night, the man sent out word to his neighbors that I was there. And in half an hour the room was full of people. I sat up until after ten o'clock, explaining the Scriptures. The next morning the man gave me the names of thirty people. I was very thankful for this. I have many things to tell, but will not take the time now. I have had good success, and am of the best of courage. It is thru the Lord that I am having success."

EOE Ulysses Bracy of Brownsville, Tenn., writes: "We are doing about as well as could be expected delivering. The Lord is blessing the people with means to get the books, altho we are somewhat late in getting around to them, yet they, as a rule, are looking for their books. One man, when I went to deliver his book, told me that his preacher did not like that book. He says it is an infidel book. I told him that I would be glad for him to read the book. His wife said, 'Yes, I have been wishing for it a long time.'"

Clarksdale, Miss.

THE work in Clarksdale is onward and upward. We have fifteen day students and five at night. My whole aim is to get the third angel's message into their hearts. Every one is interested in present truth, both old and young, and one of my day students has begun to keep the Sabbath.

In school we use Gospel Primer, Christ our Saviour, Ben's Language Series No. 1, and have ordered Bibles for the older pupils.

Clarksdale is much stirred over present truth, and there would be many precious souls gathered for the kingdom if we had a series of meetings held here. There are several persons who are convinced of the Sabbath.

In September I bought lumber and had four seats made. Since then I bought a small stove and pipe. It cost \$3.25, the lumber and making of the seats, \$5.30, a swinging lamp, and bell, \$5.00. All this I paid for myself, so we have a nice comfortable place for service and school. My wife assists me in the school.

PHILIP J. JOHNSON.

Mississippi Mission Treasurer's Report

For month ending November 30, 1912

Tithe

Brookhaven	\$10.90
Yazoo City	11.95
Hattiesburg	8.40
Meridian	33.91
Vicksburg	11.85
Greenville	8.73
Individual	6.40
Total	93.14

Offerings

Missions	\$4.70
Sabbath School	3.49
Weekly Offering	1.00
Colored Work77
Total	9.96

Thinking that some of the brethren might wish to know how well the Mississippi Mission is keeping up with their tithes and offerings, I am sending a financial statement of the amounts received during the month of November. It will be noticed that our offerings are very small. I trust that if there are any in Mississippi who are not faithful in the payment of their tithes and offerings, this will be a gentle reminder that all is needed. This work is rapidly moving to a close, and I am sure there is not one who would willingly withhold his tithes, and thus be forever debarred from heaven because of unfaithfulness.

PARIZETTA SMITH.

"When we use our telephones, we are not content until we hear the voice of the one we seek. There are many who undertake to talk with God, but they hang up the receiver before the answer comes. Wait until there is an answer from the responsive heavens."