

# THE GOSPEL HERALD

Volume IX

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## Decatur, Ala.

ON Sabbath January 11, a church was organized in Decatur, Ala., with twelve members. There were present Elder A. L. Miller, president of the Alabama conference, brother R. Roberts of Oakwood School, and the writer.

The president gave a very interesting talk from 1 Peter 2:9-10, and after a short talk from the writer, those desirous of uniting were carefully examined and received as members of the Decatur Seventh Day Adventist church. Brother Reuben Roberts was elected elder, W. A. Harris, deacon and treasurer, E. G. Lockett, clerk, and sisters Cora Harris and Minnie Hunter, deaconesses and missionary secretary respectively. These officers were carefully instructed in their respective duties.

J. GERSHOM DASENT.

## Sylacauga, Ala.

I AM truly grateful to the Lord for the privilege of being in his work, giving the last message of mercy to a dying world.

As we read from week to week in the REVIEW of the bloody wars going on in Europe, the setting up and overthrow of republics, kingdoms, and empires, we can truly see that the word of God is truth and light.

The week of prayer has proved a special blessing to the church here. Before it, there began a spiritual awakening; since, there is an active and zealous work being done by the members. They have begun the painting of the chapel. The inside is painted already. Besides that, they have put up a new platform, purchased a new bell, etc. They sold 100 SIGNS during the Harvest Ingathering campaign, a few getting as much as twenty-five cents a copy, while the majority sold theirs for not less than ten cents each. Even the children shared

in the campaign. Now we are planning to take a club of the regular SIGNS for the first six months of 1913, and sell and give them away in and around Sylacauga, Cheldersbury, and other neighboring towns and villages. We are also endeavoring to sell quite a number of Ministry of Healing.

Jan. 6, Elder A. L. Miller, president of the Alabama conference came to see us. Also brother Mark Wilson the evangelistic colporteur. They both spoke to the students during the school session at about 11.30 o'clock, and preached at night. Their sermons were heart-searching and inspiring. Their discourses were founded on 1 Peter 5:4. On leaving the next morning for Birmingham, they expressed their delight at being with us, and said that they were pleased with what they saw. They hope to visit us again soon.

Our mission school has an enrollment of twenty-four, and we are expecting more soon. We have received two barrels of clothing. The shoes and clothes were very much needed and appreciated among our people and students. We thank the donors for remembering the work here.

W. F. GASKIN.

## El Paso, New Mex.

HAVING been transferred from the Texas conference to New Mexico, we came to our new field on Oct. 28, 1912. While other nationalities are represented in El Paso, the Mexican is by far in the majority; and the Negro is in the minority. There are about two thousand negroes here.

In our missionary labor we have not found one colored person who was born and raised in this town or vicinity. They drifted here in pursuit of health and quest of better wages. Of this class of wage seekers many have become resi-

dents of El Paso, having secured permanent and comfortable homes. Two of this number accepted present truth, and constitute the members of the S. D. A. church of east El Paso. They are the fruits resulting from the effort made by the white brethren to uplift this race.

At this writing, January 5, 1913, our school numbers eleven. Our report for the last two months of the year 1912 is as follows:—

S. S. Donations . . . . .	\$ 8.80
Tithe . . . . .	11.08
Offering . . . . .	2.50
Total . . . . .	22.38

While there is room for improvement, and we are urging our steps in that direction, it is gratifying to know that our little company has done excellently. We are not unmindful of the enemy's toil to thwart the effort and break down the work of God. He has met with partial success and caused a back set in our Bible readings among the interested ones. He has used his ministers to prove that Seventh Day Adventists keep the old "Pharisee" Sabbath. Altho he has come down in great wrath because of the shortness of time, we are not ignorant of his devices. With the strength given us by the Captain of our salvation we are determined to fight and win in the cause of the blessed Redeemer.

M. JONES.

## Devalls Bluff, Ark.

I SPENT last fall and a part of the summer in Houston, Texas, canvassing for the weekly SIGNS, and doing some missionary work with brother and sister Gates. I enjoyed it very much.

I came to this place Sept. 29 and on Nov. 4 we opened school with a good enrollment. Since the opening, four have come from Oklahoma.

CARRIE SHAW.

**Detroit, Mich.**

**T**HE church here was organized Dec. 31, 1910, by Brother J. W. Owens, with sixteen members. The membership now is twenty-two; but four should be dropped, reducing the number to eighteen.

Brother Owens left here, about the middle of November, and the writer reached here November 19 and began at once to labor. We first elected church officers. We are trying to make the services short and interesting by opening and closing them promptly on time.

The members and friends have been inspired with a mind to work and have rallied to the work of the church. Tho we are very few, we have had good meetings in the church and Sabbath school, with a live week of prayer, in which all the members took part, renewing their faith and loyalty to the cause.

The officers have been set apart as follows: leaders, brother Joseph Bush and Sister Willie Garland; clerk secretary, and treasurer, Sister S. E. Hightower; Sabbath school superintendent, S. E. Hightower, Sabbath school secretary and treasurer, Sister F. L. Potts; missionary secretary, Sister Cynthia Bush; organist, Myrtle Pines.

There is a "Help Band" society among the sisters that is doing work in aiding the church. We shall organize a Missionary Volunteer Society the first of the year. With a zeal born of heaven the members and friends have rallied to the church and cause by attending the meetings and bringing in the tithes and offerings to wit: — tithes for the last forty-two days, \$123.02; Sabbath school offering \$12.22; church expense \$19.94; annual offering \$9.55; thirteenth Sabbath offering, \$2.65; other offerings \$4.18; total, \$171.56.

We were pleased to have a visit from Elder A. J. Haysmer, secretary of the N. A. N. Department, Dec. 26, 1912. His remarks on "The Whole Duty of Man" were wholesome, timely, and instructive. W. H. GREEN.

**Charleston, S. C.**

**A**FTER the Orangeburg camp meeting, we pitched in Charleston, S. C. in Oct. 1912. Our large tent was full every night. We thank God for the souls who have taken their stand for the message. After six weeks we closed the meetings with about forty new Sabbath

keepers. We organized these into a Sabbath school. The tent effort will continue next spring. It is not my desire to begin tent meetings in any place, and leave before the new ones are established in the truth.

Our tent company consists of C. G. Manns, W. H. Maynor, Miss M. G. Mason, and Mrs. C. G. Manns. Brother Alexander Osterman took an active part in our meetings during the time of his stay with us. His cornet music was very much appreciated.

I am now visiting the churches of this state. C. G. MANNS.

**Books, Books!**

**W**E have a number of books and charts that have come to us in various ways. Some have been donated to the department by parties who were kindly disposed toward our work and who wish to help us. We offer these for sale. All proceeds go for the advancement of the cause. No private parties are in any way to be benefited by their sale. The price we offer is net, — no discounts or rebates, except as noted below. If ordered by mail, enclose 10 cents each for postage.

Martin Luther .....	\$ .25
Cannibal Archipelagos .....	.25
Fiji and Samoa .....	.25
Tonga Islands .....	.25
Southern Work .....	.10
Commandment chart, cloth .....	.25
Prophetic chart, cloth .....	.25
Gedanken vom Berg der Selig-	
preistungen (German <i>Thoughts from</i>	
<i>Mount of Blessing</i> ) .....	.25
Story of Joseph, paper .....	.15
Story of Joseph, board .....	.25

Martin Luther, Cannibal Islands, Fiji and Samoa, Tonga Islands, and Mount of Blessing, are cloth bound books and are not second class in any way. You will be pleased with them.

The charts are the well known medium sized variety formerly handled by the Southern Missionary Society. When ordered at the same time and to same party we will send one of each chart for 40 cents.

We will send any five of the 25 cent books or charts together to same person for \$1.25 post paid. Here is an opportunity to get some excellent bargains. All these are offered subject to previous sale. Address, North American Negro Department, Huntsville, Ala.

**Birmingham, Ala.**

**T**HE Lord greatly blessed our work in this large city during the past year. The first portion was spent in renovating our chapel, after which we had additions to our membership at the rate of two a month. Our tithes exceeded those of the previous year to about \$120.00; \$60.00 was collected for foreign missions and a smaller amount for home use.

The Lord drew very near to us during the week of prayer. Despite the inclement weather, we held our meetings in the chapel. The last meeting was a consecration meeting; first the young people, then the adults all consecrated themselves to God then bowed in silent prayer, imploring God's help to carry out their vows.

Our missionary band did excellent work last year, and at the last business meeting our plans were improved, the number of bands increased from two to five; so we are expecting to do, with the help of the Lord, a more excellent work this year.

J. GERSHOM DASENT.

**Memphis, Tenn.**

**T**HE work in this city is onward. Our Bible worker is sick. We hope he will soon be able to get back into the field. Elder Jordan is working night and day giving readings, and the writer is trying to keep up the interest with those with whom Brother Miller has been reading. We need a young woman Bible worker here. Is there not some one among the students of Oakwood who will answer this call.

MILTON YOUNG.

**Return to Oakwood**

**A**FTER being away for eight months in hard work. I arrived at Oakwood Dec. 29, 1912 and found the school in a prosperous condition. I met about eighty students and more are coming in. The Lord is blessing the work here in many ways. I am glad to be here to get a preparation to do something for the Master. I find the harvest is great and the laborers are few.

L. J. EASTERLING.

Don't ask a man to pray because he is old, wise, rich, or prominent. Ask only the man or woman who knows how to talk with God so that God talks back.

**The Rumseller's Address to The Devil**

DEAR SIR :—

I've opened my liquor hall fresh and fine,  
 And stocked up my cellar with drugs and  
 with wine;  
 I've rum, gin, and brandy, both deadly and  
 strong,  
 I've games that are pleasant, and music and  
 song;  
 But I need a good partner my objects to aid,  
 And if you'll take that part, my business is  
 made.  
 Our objects, tho different, we best may  
 attain  
 By working in union for souls and for gain.  
 All I want of men is their money, you see;  
 All else that remains I'll give gladly to thee.  
 Bring me the industrious, sober, and wise,  
 And the God that they honor, I'll make  
 them despise;  
 I'll turn them to loafers, and beggars for  
 bread,  
 Ragged, penniless paupers, no home for  
 their head.  
 Bring me sweet children from the knee of  
 their mother,  
 And their hope for the future in darkness  
 I'll smother;  
 Bring the father and mother, and the discord  
 I'll sow  
 Shall heap on their children the direst of woe.  
 Bring me the sailor, warm-hearted and true,  
 And I'll wreck his fond hopes and send him  
 to you.  
 Bring me the law-maker, working for state;  
 I'll ruin his career, turn honor to hate,  
 And the law's very name a hissing shall be,  
 And riot and bloodshed send more souls to  
 thee.  
 Bring the respectable, moral man,  
 The moderate temperance man, if you can;  
 And tho they don't drink much, their pres-  
 ence, you see  
 Will countenance the business and help you  
 and me.  
 Their wealth will be mine, their souls go to  
 you,  
 And I'll be your partner most faithful and  
 true.

Respectfully,  
 RUMSELLER.

**The Devil's Reply**

DEAR MR. RUMSELLER :—

I am ever so glad you wrote me this way  
 And I answer your letter without delay,  
 I long sought your help in such business as  
 this  
 And am glad that at last you decide to assist.  
 Our gains in this business are different you  
 see  
 But I'm quite sure it's suited to both you  
 and me;  
 Your object you know is obtaining of gold,  
 While my own is the souls of the men you  
 have sold.  
 To bring the industrious, sure 'tis easy  
 enough,

For truly his mind would be clearer by drink-  
 ing the stuff  
 And to bring in the strong-minded is easy  
 to plan,  
 Just you say, "take a drop, sir, to show  
 you're a man."

To bring in a wise man is the hardest of all,  
 For they know that our potions are deadly  
 as gall  
 But just speak them easy, with words fair  
 and fine  
 And urge him to take just a small glass of  
 wine.

In families, the parents, you must hold first  
 of all  
 But 'twill be easy enough then the children  
 to call:  
 Alcohol, tell the people's good for heat or  
 for cold,  
 And you'll be pretty sure of obtaining their  
 gold.

To the sailor who lives on the waves, I will  
 say  
 If he takes a good whiskey he'll be brave for  
 the fray  
 And when he's once started, I'll tell you the  
 sum,  
 He'll end his career in gin, brandy, and rum.

The law-maker's a man whose heart when it's  
 true  
 Is a very hard person to send on to you.  
 We'll keep e'er before him that his brains to  
 be clear,  
 Must be brightened by sips from the cap  
 that doth cheer.

You speak of the moderate temperance chap.  
 Ah, yes he's our helper, he makes it a snap  
 To get hold of any who'd otherwise stay  
 From all of our mixtures quite fully away.

Now we'll print bills and posters, and make  
 things look grand  
 And we'll have games and music by many a  
 band,  
 But be careful that never,—'twould spoil  
 things you know,—  
 To paint on our sign-boards, "The Devil &  
 Co."

Your Friend,  
 THE DEVIL.

**Vicksburg Miss.**

**W**E enjoyed a feast of good things dur-  
 ing the time of the week of prayer.  
 The Lord came very near to us Sab-  
 bath 14 at the close of the week of prayer  
 and wonderfully blessed us by giving us  
 three strong intelligent youths for his  
 service. Two girls and one boy gave  
 their hearts to God to be used in any  
 capacity the Lord wills.

We are trying to teach the children  
 in this school the true message of Christi-  
 anity.

Now we are sure that God has called  
 us at this time to labor for the lambs as  
 well as for the sheep.

THOMAS MURPHY.

**Philadelphia, Pa.**

**T**HE week of prayer was observed by  
 the members of the African S. D. A.  
 church of Philadelphia. As the lessons  
 were studied the sweet influence of the  
 Holy Spirit was present to impress the  
 truths upon our hearts. At the close of  
 the reading on Sabbath, a free will offer-  
 ing of \$11.00 was given.

One sister who a year ago could not  
 sell papers has this year led out in this  
 work, and sold more than one hundred.  
 The work is advancing. Many strangers  
 attended our Sunday evening services.

T. H. BRANCH.

**Birmingham, Ala.***Report of Missionary Band*

**D**URING the summer, the band did not  
 do very much, on account of hot  
 weather, but they did something. The  
 following items are for the last six  
 months of 1912.

Charity work .....	\$21.50
Garments given away .....	10
Treatments given .....	10
Tracts and papers given away ..	80
Books loaned .....	5
Sick visited .....	23
Persons helped .....	6
The whole amount taken by both adult and juvenile band is	\$28.76.

*Juvenile Band Report*

The children took the responsibility  
 of filling in the church yard. Then they  
 bought a communion set for the church.  
 Tracts bought for distribution .. 67  
 Missionary visits .....

Tracts and papers given away ..	75
Garments given away .....	8
Persons helped .....	1
Membership .....	8
Average attendance .....	8
Amount collected by the band	\$11.16

L. PEARSON, *Supt.*,  
 E. BUTTRAM, *Sec.*

It is the voice that has laughter and  
 tears in it that moves men's souls, and  
 it does it because it is the voice of human  
 sympathy. That is the note which the  
 weary world misses in so much that is  
 said from the pulpit.

### Talks to My Students

*Go on*

**A**N Indian boy once said to his teacher, "I have written a poem on Christian Living. The teacher asked to hear the poem, whereupon the boy read the following, —

Go on go on, go on, go on,

Go on go on, go on, go on,

Go on, go on, go on, go on,

Go on, go on, go on, go on.

The teacher smiled, but while he smiled he studied. And as he studied, the idea grew upon him; until he saw in the crude attempt of the unlettered lad, the rough expression of a mighty thot.

For, after all, what is success but persistency, or what is progress but continuity?

Not the occasional spurt, the intermittent effort, the spasmodic movement; not the enthusiastic running with the multitude, or leaping at some fickle fancy, but the *continual* "patient continuance in well doing;" brings real success in any line of activity.

Jesus said to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," but already they were turning back to walk no more with him, and when he gave even a mild reproof, they were ready to retort angrily upon him.

It was prophesied of Jesus that he should not fail nor be discouraged, and he fulfilled the prophecy. The reason for this is not far to seek. He refused to be turned aside from his purpose. Satan's splendid bribe of the world and its glory was refused, and instead, he traveled the narrow path of human suffering, and finally drank the bitter cup of Gethsemane and Calvary.

There are few people who do not have sometime a desire to serve the Lord. But this of itself is not sufficient. There must be a fixed purpose, a settled desire, an unalterable determination, which will not be turned aside nor be dismayed.

To follow Jesus is more than to start after him. Judas and the rich young ruler did the latter, and their dark, dismal experience will be the lot of every one whose desire for the eternal is overborne by a wish for the temporal.

"Then shall ye know, if ye follow on to know the Lord," wrote Hosea; and "following on" is no less necessary now than then. Behold, we count them

happy that endure. Go on, go on, go on.

### *The Making of Sawdust*

Not long ago I read the following extract from a speech by President Lowell of Howard University: — "Pleasure is a by-product of doing something worth doing. Therefore do not seek pleasure as such."

As I read, I remembered a little old sawmill at which I played as a small boy. The great heap of fragrant new-cut sawdust was such a nice place to play. It seemed to have been made expressly for boys to romp on. As I grew older, I learned that the prime purpose of sawmills was not the making of sawdust, but lumber. The saw-dust was a "by-product."

How well the illustration fits the conditions! Is that not a childish view of life which considers years only as time to enjoy? Does it not happen often that the by-product assumes in the mind an importance that belongs not to it?

A man who would run his mill merely to make dust, would be considered little short of mad. How much more the man who presumes to use his God-given time in making and using a by-product! How of him, who having within his reach eternal treasure, spends his energies in grasping for the fleeting shadows of temporal existence? Who, having the palm trees of Elim, prefers the shadow of Ninevah's gourd? And, most of all, what shall be said of him whose eyes have been opened to the glories shining from the third angel, who still prefers the dross and tin of the commonplace?

He is using his sawmill to make dust.

T. H. J.

### Stoop!

**B**ENJAMIN FRANKLIN, when a young man, visited Dr. Cotton Mather. When the interview was ended, the doctor showed him out of the house by a back way. As they proceeded along a narrow passage, the doctor said to the lad, "*Stoop! stoop!*"

Not understanding the meaning of the advice, Franklin took another step, and brought his head pretty sharply against a beam that projected over the passage.

"My lad," said the divine, "you are young, and the world is before you; learn to stoop as you go thru it, and you will save yourself many a hard thump."

Yet it is not an easy lesson to learn, —

the art of stooping gracefully, and at the right time.

When a young man stands before you in a passion, fuming and foaming, altho you know he is both unreasonable and wrong, it is folly to stand as straight, and stamp as hard, and talk as loud as he does. This places two temporary madmen face to face. Stoop, as you would if a tornado were passing.

It is no disgrace to stoop before a heavy wind. It is just as sensible to echo back the bellowings of a mad bull, as to answer in the same tone the ravings of a madman. Stoop gracefully; amid the pauses of the wind, throw in the "soft words that turn away wrath."

When reproved for an error you have committed, for a wrong you have done, for a neglect chargeable against you, *stoop!* Do not try to justify or excuse a palpable fault. This only increases the wrong. This only excites greater wrath. *Stoop!*

If you say mildly, "I know I was wrong; forgive me," you have stolen away all your complainers thunder. I have seen this tried with happy effect.

A friend came to me once with a face black with frowns, and with fury all bottled up ready for an explosion, because I had failed to fulfill a promise. I foresaw the storm, and took both his hands in mine as he approached, simply saying, "I am very sorry; I forgot. Pardon me this time." What could the man say? He kept the cork in the bottle, and I escaped a terrible blast.

How much more easily and pleasantly we should get thru life, if we knew how and when to stoop!

But when tempted to do a mean or wrong thing, — when solicited to evil by companions or circumstances, — then *don't stoop!* You may give up your own personal rights if you will, you may give "coat and cloak" to an unjust demand, — sometimes even this is necessary, — to stoop in silence to an injustice. It may be done without disgrace or guilt. But never stoop to a meanness, to a base deed. Never stoop to pick up a forbidden object, the possession of which righteously exposes you to scorn or censure. — *Sel.*

The creed we need to utter is the blind man's creed, "This I *know*, that whereas I was once blind now I see." The gospel applied is its own best defense.

### The Company Voice

I WOULD commend to your favorable consideration the cultivation of the "company voice." By that I mean the tones, inflections, modulations, and emphasis that come into the sound on speaking to or in the presence of strangers or visitors.

"John, get out of this room with your muddy shoes, and don't come in here again until you can come in decent. You *always* bring in mud. I'm tired to death with your careless, slovenly ways, and I don't know what will become of you if you don't improve. I've talked and talked to you but it doesn't seem to do a bit of good. You just seem to grow worse and worse. I'm going to" — but here John escapes from the room and the sound, and goes out with a queer feeling under his vest for which he doesn't know just how to account. He didn't intend to bring mud into the house. He didn't intend to be a careless heedless boy, — in fact, he didn't intend to be a boy at all. He had very little to do with it.

He walks around disconsolately for a few moments but his naturally exuberant spirit reasserts itself. Looking up, he sees Mrs. A. coming up the road. His mother greets the visitor. "Good morning, Mrs. A. How are you? Come in. O, never mind the mud. We have plenty of it here. Johnnie dear, take Mrs. A's horse out and feed him."

John goes to attend to the work assigned, mentally commenting on the change of tone and bearing which he has just noticed. He is too young and inexperienced to know just what the change is. He only recognizes that some way there is a clearing up of the domestic atmosphere. He vaguely recognizes that his mother has put on her "company voice," and that he may venture in now, with no danger of being scolded.

Now that for which I plead, is the retaining of the voice. When Mrs. A. is gone, let the same suave sweet tones and modulations continue. That mother loves John ten times more than she does any visitor that could come. If the lad should get seriously ill, she would give dollars just to see him come stamping in, muddy boots and any.

Fathers, talk to your own sons and daughters as kindly, considerately, reasonably, gently, patiently, lovingly,

as you do to other men's children.

Husbands, let your voice be as kind in speaking to your own wife whom you promised to love and cherish, as to the casual visitor whom you never so promised.

Wives, wear the same winsome tone you had when you "kept company." It will pay large dividends in comfort, satisfaction, and genuine happiness, both to self and others.

By all means let us cultivate the "company voice." T. H. J.

### A Type of Negro Rural School

WHAT are some of the facts about conditions of Negro public education in Virginia? There are about 2200 Negro public schools in the state. Of this number a conservative estimate would give 2000 of them as one-room schools. Many of the schools have no home at all. They are carried on in rented halls, or in old shacks and log cabins. In one country that we visited, a school was held in one room of an abandoned Negro dwelling house. This house was box shaped and cut up crosswise into three rooms. A sill, in the room in which the school was held, was broken on one side, throwing up the floor in the middle of the room. Every pane of glass was out of the window, the door could not be closed, and the walls of the room were black with smoke, dirt, and cobwebs. The teacher's chair was without bottom, her table was made of an old dry goods box, very roughly put together, the benches on which the children sat would not stand upright except when the children were sitting on them, and the stove was so full of holes that it hardly held the fire. The whole place was reeking with odors and smells common to old, discarded houses where old shoes, rags, and a thousand other things are left around. This is one of the worst types of schoolhouses in the state, yet there are many of its kind.

Much has been done during the last ten years in the rural district in school decoration and improvement by the untiring and unselfish efforts of Mr. Thomas C. Walker and others, yet because of the extensiveness of the field and the difficulties of the work, much yet remains to be done in this direction. —J. M. Gandy in *Southern Workman*.

## OUR BIBLE STUDY

### The Closing Gospel Message

*Central Scripture, Rev. 14:6-12*

1. The Controversy between Christ and Satan has been over the question of whom man is to worship. Deut. 6:13, Matt. 4:9, Deut. 13:4.
2. The closing conflict is still over the same question. Rev. 14:6-12, Rev. 12:17.
3. Since God's creative, predictive, and loving powers are his most marked characteristics, we may expect Satan to make his attack along these lines.
4. This he does. Rev. 12:17, Rev. 13:16-18.
5. At such a time there must be a remnant people who will recognize these things and will be loyal to the true God and his worship. Rev. 12:17.

#### NOTES

1. The Sabbath is a sign of God's creative power and a badge of his authority Ezek. 20:12.
2. Can you see why Satan wars against the Sabbath?
3. The closing message tells whom to worship.
4. The Sunday is a sign of Satan's power and badge of his authority.

### The Sabbath

*Central Scripture, Ex. 20:8-11.*

1. When made? Gen. 2:2, Heb. 4:3, Ex. 20:8-11.
2. By whom made? Jno. 1:1-3, Col. 1:16.
3. How? Gen. 2:2,3.
  - (a) Rested. Isa. 40:28.
  - (b) Blessed. Num. 23:20.
  - (c) Sanctified. Ex. 19:10-13.
4. For whom? Mark 2:27.
5. Significance.
  - (a) Sign of authority, Ex. 31:13, Lev. 25:2.
  - (b) Sign of his power, Ex. 20:11.
  - (c) Sign of his love, Deut. 5:15.
  - (d) Sign of his purpose, Isa. 66:22,23.
  - (e) Memorial of past work, Ex. 20:11.
  - (f) Pledge of present help, Matt. 11:28.
  - (g) Assurance of future care, Luke 12:32.

We may well assure ourselves and let all men everywhere understand that God has not begun a work which is too great for him to accomplish; that he will never throw up his hands in the presence of a world sunken in sin and say, "I hoped to redeem it, but the work is too great for me."

## East Tennessee Items

## KNOXVILLE

**L**LEFT Chattanooga December 6 for Knoxville to spend the week of prayer. I found the members faithful, of good courage, and ready to receive more of the blessings of God. Like faithful soldiers, they were preparing several weeks beforehand to receive an outpouring of the Holy Spirit. With us the prophecy of Joel was fulfilled, which says: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand maids in those days will I pour out my spirit."

After fasting and praying, the Spirit of God came upon us, and every one who had offended his brother or sister in any way, openly confessed, asking forgiveness. Sins that had been covered for many years were confessed. Then we had a joyful meeting. Our attendance was good. Many interested friends were present each night.

We had our readings at 6:30 p. m. and then preaching and consecration service followed. We spent the morning hours with the children in the mission school of which Sister H. Maynor is teacher. She has an enrollment of thirty. Sister Maynor is doing a good work for the pupils in her school. At each meeting, time was given for prayer and testimony, and the spirit of the Lord came in and they gave their little hearts to God and claimed the victory. Tears did not cease falling while those little children confessed their sins and prayed for forgiveness, and laid hold upon the blessed promise by faith. During the week of prayer, eight persons gave their hearts to God for the first time and accepted present truth and are waiting for baptism. The Knoxville church is in a good spiritual condition.

## MORRISTOWN

After the week of prayer closed, I visited the believers in Morristown. Here we have five faithful persons who are holding up the light of the third angel's message. These are of good courage and are doing all they can to win others into the truth. Their determination is to press toward the mark for the prize of the high calling of God in Christ Jesus.

## CLEVELAND

On my way home I stopped to see the faithful ones at Cleveland. In this town two families are keeping the Sabbath. They also express strong faith and good courage in the message. The truth has been shining forth from their lives, inasmuch that the neighbors have become interested and want to know more about this message.

I arrived home, in Chattanooga, December 20, and found everything nice and the members still striving for higher ground. On Sabbath, December 21, seven more were added to our new church. This gives us a membership of 25. We have others who are keeping the Sabbath, but have not yet been taken into the church.

W. E. STROTHER.

## New Orleans, La.

**T**HE week of prayer just closed was one of special spiritual help to church No. 2 of New Orleans. All differences were put down, and every one seemed anxious to get the victory over everything that is a hindrance to the Christian growth. The outside attendance was good regardless of the bad weather, which is characteristic of New Orleans during the winter. There was one thing that caused sadness; we lost two dear sisters by death before the week of prayer, Sister Mamie McGee Canty, and Sister Mary Canty. These dear sisters were burning lights to all about them, in living and teaching to others the great truths we love.

We have six more ready for baptism, and about as many more new Sabbath keepers recently brought into the light which we hope soon to see become members. New Orleans is a fruitful field but the whole state of Louisiana is yet unworked for the colored, outside of New Orleans; so the writer has been invited by the president of the conference to open up work in other parts of the state. We have one more student for Oakwood to send in by January.

Our church building fund is growing and we trust there will be a permanent place purchased for church No. 2.

We are longing to see the message get to all the colored people of the South in a short time, and we hope the students at Oakwood are earnestly preparing for its accomplishment.

T. B. BUCKNER.

## Savannah, Ga.

**T**HE Lord is blessing our efforts in Savannah. The church is growing. Week after week new members are being added. Our membership is now 130. The church is not only growing spiritually, but because it is spiritual, it is growing financially also. Last month our tithes were \$70.00, Sabbath school offering, \$13.00, October collection for the colored work, \$16.00.

We are trying now to get ready for our building. We want to be able soon to see something accomplished along that line in Savannah. We need a church meeting house now, and must have one before I leave the city. I visited the churches at Albany and Macon, and found them much encouraged. Some have been added to both churches, and we can truly say that the Lord is with us. At Macon a very successful church school is being conducted by sister Beatrice Lennard, and her work is proving a blessing to the church, and is appreciated by all.

Brother Williams has just returned from a visit to the churches at Brunswick and Willacoochee, having spent the week of prayer with them. He reports much progress in the work. All seemed to feel the need of a closer walk with God, and are moving on with earnestness and prayer.

The work of the Lord is onward in Savannah, and we are laying plans to erect a church building. On last Sabbath morning over 200 were present at Sabbath school. We have 130 baptized members and over thirty-five who are awaiting baptism. In our Sabbath school there are about sixty children, all of whom attend our mission school. The people are still anxious to hear the truth, and on Sunday nights our large tent is always full. J. W. MANNS.

## Spartanburg, S. C.

**T**HE Lord has been with us in the work. One has accepted the truth, and more are planning to keep the Sabbath. Bible readings have been held in various homes every night until the week of prayer. During our meetings the Lord has been with us and bestowed blessings upon us. Each one felt the spirit of God. They wish the meetings could continue.

FRED S. KEITH.

**Wilmington, N. C.**

**A**FTER leaving Oakwood school last spring I reached Newbern, N. C. finding my folks well, and the work moving on nicely. A few weeks later I began Bible work in connection with the tent meetings in Wilmington, N. C. It was a very successful tent effort. People came to meeting early to secure seats. Nearly \$500.00 was taken up in basket collections during the season. The effort bore all its expenses and turned \$100.00 back into the missionary treasury.

I have given 360 Bible readings, made over 500 missionary visits, besides assisting in music and cooking. Two churches have been organized here, — a white church and a colored one. Elder Scott baptised thirty a few weeks ago, and as many more will be baptised later. We have Sabbath school of 115 in the second church, and in the first church about thirty-five. Our Sabbath attendance ranged from 100 to 125 Sabbath keepers. As the work is in need of workers, I can not rest satisfied at home while the Lord's work is in such need of laborers. I shall continue my Bible work in the North Carolina conference.

BESSIE HODNETT.

**Nashville, Tenn.**

**A**FTER the close of the effort at Orangeburg, S. C., I was compelled to hurry to this city on important business. But now it is all over. Whatever our heavenly Father does is well done. If man could solve all things there would be no perplexity. In fact there are many things in nature beyond the knowledge of the human mind. The grim monster, death will invade the home and take away our dearest on earth. But we do know from the inspired record his time is almost ended. Notwithstanding the overwhelming billows of darkness at times, there is always sunshine of hope.

The Orangeburg, S. C., effort was indeed fruitful. Some of the better class accepted the message of truth. Two of these are now students at Oakwood preparing themselves for usefulness in the message.

Brother Abney writes that the work is moving on nicely, and that a church lot has been purchased so as to give stability to the work. The members are endeavoring to raise money to meet their

first payment. However they need some help. In Nashville there are about forty-thousand colored people to hear the truth. Here are several institutions of learning. Some of our young people are students in these schools. But on Sabbaths they attend Sabbath school.

The work moves slowly here in this city. Of course it is no wonder, because Babylon in its fulness dwells here.

My hands are full holding Bible readings, cottage meetings, etc.

Our week of prayer is in the past, but we were greatly blessed. Elder S. E. Wight was with us one night, and spoke words of cheer. After which he presented to Miss Myrtle Toles of the sanitarium nurses' class a certificate of graduation.

Doctor D. E. Blake left a few weeks ago for Panama. His wife and children will soon be on their way there. We have much to thank the Lord for. Two have started to obey the truth.

J. F. CRICHTON.

**Pensacola, Fla.**

**I**NSTEAD of seven churches as stated in my January report, we have eight organized churches, and one not yet organized.

I am now in Pensacola. I left home Dec. 7 to visit Brewton, Mobile, and Pensacola.

Brother Nunes has left Brewton and is now working in the Texas conference.

I found the little company there of courage. Before I left, plans were developed to start a church building by the end of January. There is one candidate for baptism at Mobile, also a woman who is expected to join the church soon.

I am spending two weeks at Pensacola holding a series of meetings. Already one new member has been added. I look for others to take a stand before the meetings close.

G. E. PETERS.

**Macon, Ga.**

**T**HE Lord has been blessing in this part of the field. After an interesting tent effort at Savannah, Ga., where I assisted in the Bible work under the supervision of Elder J. W. Mains, I returned to Macon, my place of labor Aug. 26, and at once began preparing for the reopening of the mission school, Sept. 9. The first week or two there were few in school, but since then new ones have been coming in nearly every week. Some

of the patrons are much interested in the school but are too poor to pay the children's tuition, so they allow them to sell some of our magazines to pay their way thru school. So even in this way the truth is placed in the hands of the people.

Along with my school work I do some Bible work, and thru my humble efforts, some are taking hold of the truth, and preparing for baptism.

I am encouraged in the work for I know the Lord never retreats. When ever discouraging features arise, they help to deepen my faith and expand my experience.

The calls for Bible readings come from every part of the city.

BEATRICE A. LENNARD.

## Obituaries

**MINNIS**

Mattie S. Minnis was born in Louisville, Ky., July 24, 1878, and died in Nov. 1912. She was the daughter of Milton and Elizabeth Searcy. She was patient and cheerful thru her many afflictions, always relying on the strength of the Almighty. She was a dutiful and sacrificing wife and mother and displayed her sunny disposition in all her family duties. She was faithful to her church, attending as often as her health would permit. Her cheerful disposition won many friends for her. She leaves a husband, daughter, and infant son, and many other relatives and friends to lament her loss.

The funeral was conducted by Elder Lawrence, at the first Seventh Day Adventist church, of Louisville, Ky., where she was a member. His text was Rev. 14: 13: "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors: and their works do follow them." The funeral was largely attended and many heard the third angel's message that would not have heard it, had it not been on this occasion.

LAVINIA DAVIS.

"We must be careful not to talk of our own attainments in boastful superlatives. We must use a smaller vocabulary or get a larger experience."



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### Louisville and Lexington, Ky.

THE work in Louisville is progressing very nicely indeed under the leadership of Elder J. H. Lawrence. Two churches with increased membership, and a growing interest are reported.

The tithes from the Louisville Church have amounted to \$724.54 since the conference took the mission work in hand. That of the Lexington church amounts to \$177.69, making a grand total of \$902.23 tithes from the two churches in the mission.

Their offering have also been good. Since last April, the offerings to missions have amounted to \$120.97, for the two churches.

The Shelby Street church has been greatly improved, and brother Osterman has been placed in charge of the work there. The building has been repainted, carpeted, and is nicely furnished thru out. It is expected to hold a series of meetings there shortly.

Brother William Winston is planning to go to Green County as soon as the weather improves.

Sister Satatia Steel, one of our colored canvassers, has been doing excellent work with our books and magazines. She has always paid her bills to the tract society.

We wish that more of our brethren thruout Kentucky would take up this line of work. Sister Steel uses 100 WATCHMAN and 100 SIGNS each month, also quite a number of the BIBLE FOOTLIGHTS.

F. C. BRUCE.

### Oakwood Notes

DURING January we were favored with a visit from Brother J. G. Dasent of Birmingham, Ala.

Elder A. J. Haysmer arrived home at Oakwood recently from an extended trip thru the Lake Union Conference.

The season is now close at hand when garden seeds and bulbs will be ordered from mail order houses. Many will patronize Vick, or Burpee, or Ferry, or others, all of whom are trustworthy and reliable. Whom will you patronize? You cannot buy better gladioli, caladiums, tuberose, or cannas anywhere, than can be bought from the Oakwood gardens. Send a trial order. It will help the Oakwood school to live, and at the same time provide yourself with some excellent flower bargains.

Price, 25 cents per dozen for gladioli and tuberose; cannas 75 cents a dozen, caladiums, 10 cents each. If by mail, add ten cents per dozen.

Oakwood also offers for sale, eggs from our Brown Leghorns, Mottled Anconas, and Indian Runner ducks, at \$1.00 per 13. Our flocks are not large, but we have some choice birds.

Let us book your orders now for future delivery. Address,  
OAKWOOD MANUAL TRAINING SCHOOL,  
Huntsville, Ala.

Brother and Sister M. A. Battle, of Newellton, La., visited at Oakwood a few days recently. They were on their way to Hillcrest school, Tenn.

### Tuberculosis

THE death rate of negroes in the registration area in the United States is about 24 against 15 for whites.

The colored and the white death rate in some of the important cities is as follows,

	COLORED	WHITE
Charleston, S. C. . . . .	39.3	18.8
New Orleans, . . . . .	32.8	17.3
Baltimore Md. . . . .	30.6	17.2
Richmond, Va. . . . .	30.3	18.2
Washington, D.C. . . . .	29.1	15.9
Philadelphia, Pa. . . . .	26.9	16.9
Birmingham, Ala. . . . .	26.6	15.0
New York, N. Y. . . . .	25.7	15.9
Atlanta, Ga. . . . .	25.6	15.6
Chicago, Ill. . . . .	23.9	15.0
Boston, Mass. . . . .	22.6	17.1

The general death rate of colored people was about 24 per 1000 in 1910 as against 30 in 1900. The death rate of the whites was about 15 in 1910 and 17 in 1900.

The greatest difference in the mortality of white and colored people lies in the rate of infant mortality and from tuberculosis. This may be illustrated by the vital statistics for the District of Columbia in 1910.

Deaths of white infants under 1 year, 105 per 1000.

Deaths of colored infants under 1 year 243 per 1000.

Deaths of white people from tuberculosis, 127 per 100,000.

Deaths of colored people from tuberculosis, 453 per 100,000.

Tuberculosis among the colored people should receive careful consideration as the whole southern population is endangered by its rapid increase.

There are several reasons why the colored people so easily contract this plague. As a rule they live in the unhealthful and congested districts in the cities. Many of their homes are small and unventilated. Few have the opportunity of receiving an education on health principles, as only a small percentage can attend public lectures and take health journals.

There is little hope of recovery to those who contract the disease, when their surroundings are so much against them.

There should be provided some tubercular cottages in a healthful locality here in the south where tubercular patients can be given some chance for their life. There are hundreds of our own people who are in early stages of this disease whose lives might be saved if they could have proper care and treatment.

We have a beautiful location on our school farm, in a fine pine grove far enough away from our school and sanitarium, where a few cottages could be erected at small cost. It is thought that this should be done at once. We can not take them into our sanitariums, and it is hard turn to them away when we know the consequences that will follow if they are not removed from their present surroundings, and given proper care and treatment. Two hundred-fifty dollars will erect one cottage. We ought to have two of these immediately.

Are there not some people who read this who would like to aid in the erection of these cottages? If so, we shall be glad to hear from you.

E. DOLPHUS HAYSMER, M. D.

Supt. Oakwood Sanitarium.