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The Oakwood School

*Extracts from principal Boyd's
annual report.*

THE Oakwood Manual Training School was established in the year 1895. A tract of 358 acres of land was purchased on which to establish an institution for training colored workers to labor among the great colored population in the South and elsewhere.

The seven main buildings are located on the outside of an open circle. In going around this circle to the right the first building passed is the Sanitarium; the next the principal's cottage; then Study Hall, the boy's dormitory, the dining hall, West Hall, and the Old Mansion, the last two being used as girl's dormitories. In leaving the circle and driving westward we pass the printing office, the place where Gospel Herald is published, and across a ravine about 200 yards farther, on a little eminence is located the orphanage. Besides these buildings there are three cottages, barn, silo, cannery, shops, and outbuildings.

The institution can accommodate about 100 students. Our present attendance is eighty-four with an enrollment for the year of 102.

Our school year is made up of eleven months of four weeks each, allowing two months of four weeks each for vacation. One of these vacation months comes in the spring, and one in the fall.

Nine months of solid class work is carried on, opening in September and closing in May, with a two months summer term during July and August.

Most of our students work their way through school. This being so, it is impossible for them to do in nine months what the ordinary student accomplishes. Hence the eleven month school year.

The following courses of study are offered:—academic, ministerial, nurses',

teachers', commercial, and secretaries', all of which require the completion of eight grades and two years' special work above this in subjects as the name of the course would indicate, with the exception of the academic which requires the completion of twelve grades.

The following manual training classes are carried some time during the year:—carpentry; broommaking, blacksmithing, printing, agriculture, poultry raising, bee keeping, simple treatments, dressmaking, cooking, and canning.

In order that our students may also enjoy some practical experience in connection with these subjects, the school operates the farm of which 200 acres is in cultivation. Most of this land is not rich, but responds readily to kindly treatment. On this farm is grown corn, cotton, wheat, oats, hay, sorghum, broom corn, cow peas, garden vegetables, fruit, and bulbs. It is cultivated with sixteen mules. We have also a dairy of about twenty head of cattle.

Practically all of our buildings have been erected by student labor directed by the teachers.

In connection with broommaking we operate a small broom shop.

In the blacksmith shop we do all the repairing of our agricultural implements, mule shoeing, and are now making some of our wagons.

In connection with printing we publish Gospel Herald for the North American Negro Department of the General Conference, a monthly periodical which has a circulation of about 3,000. We also print some books, publish our own calendars, and do some job work.

In connection with the sewing department we have a well equipped room with ten good machines. Here girls' uniforms are made, boys' overalls, shirts, canvass gloves, etc.

We have established a neat canning plant 40x40 with hip roof, open on the

sides, with concrete floor, equipped with a steam retort, exhaust vats, steel crates, soldering outfit, and other necessities. In this cannery last year we packed 25,000 No. 3 cans of peaches, 2,000 cans of tomatoes, 3,000 plums, 800 pears, 800 okra, 400 cabbage, and 400 beans. We consider our cannery a very valuable asset for an institution that has about 100 people to feed.

Our simple treatment class receives its practical experience at the Sanitarium. Here we have a neat little building two stories high above the basement. On the main floor is located the reception room, doctor's office, matron's room, dining room, and kitchen. The bath rooms and heating apparatus are in the basement.

The subject of cooking receives attention in our dining hall where the students' meals are prepared. Our apiary is made up of twenty stands of bees with a beekeeping house and outfit.

As an auxiliary to the teaching of poultry raising we have the following pens of thorough bred fowls:—brown Leghorns, White Leghorns, Buff Orpingtons, Anconas, Wyandottes, Indian-runner ducks, and Chinese geese.

A special effort is made to have things orderly. Thrift, economy, and simplicity characterize our work. We are teaching our students how to work more intelligently, and how to live more sanitary; that true greatness does not consist in doing extraordinary things, but in doing ordinary things in an extraordinary way. It has been said by an able writer in speaking of the colored race, that it is the exceptional men of the race that are going to do the most for the uplift of the race. We believe that the worthiness of the work that is being done at the Oakwood school should merit the attention of many exceptional young people of the colored race.

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Consider Him

HIS name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace."

In the teacher sent from God, heaven gave to men its best and greatest. He who had stood in the counsels of the Most High, who had dwelt in the sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God.

Thru Christ had been communicated every ray of divine light that had ever reached our fallen world. It was he who had spoken thru every one who thru the ages had declared God's Word to man. Of him all the excellences manifested in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and longsuffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the face of the earth, were but gleams from the shining of his glory.

To reveal this ideal was the only true standard for attainment; to show what every human being might become; what, thru the indwelling of humanity by divinity, all who received him would become, — for this, Christ came to the world. He came to show how men are to be trained as befits the sons of God; how on earth they are to practice the principles and to live the life of heaven.

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied.

With the people of that age, the value of all things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Christ presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's great essentials. Born amid surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying himself

with the world's unknown toilers— amid these conditions and surroundings, — Jesus followed the divine plan of education. The schools of his time, with their magnifying of things small, and their belittling of things great, he did not seek. His education was gained directly from the heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and the experiences of life, — God's lesson-books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

"The Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Thus prepared, he went forth to his mission, in every moment of his contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

What he taught, he lived. "I have given you an example," he said to his disciples, "that ye should do as I have done." Thus in his life, Christ's words had perfect illustration and support. And more than this; what he taught, he was. His words were the expression not only of his own life experience, but of his own character. Not only did he teach the truth, but he was the truth. It was this that gave his teaching power.

Christ's teachings, like his sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in his teachings, and for which its principles have not a lesson. The Prince of teachers, his words will be found a guide to his coworkers to the end of time.

To him the present and the future, the near and the far, were one. He had in view the needs of all mankind. Before his mind's eye was outspread every scene of human effort and achievement, of temptation and conflict, of perplexity and peril. All hearts, all homes, all pleasures and joys and aspirations, were known to him.

He spoke not only for, but to, all mankind. To the little child, in the gladness of life's morning; to the eager, restless heart of youth; to men in the strength of their years, bearing the burden of responsibilities and care; to the aged in their weakness and weariness, — to all his message was spoken, — to every child of humanity, in every land

in every age. In the Teacher sent from God all true educational work finds its center. Of this work today as verily as of the work he established eighteen hundred years ago, the Saviour speaks in the words: "I am the Alpha and the Omega, the beginning and the end."

In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from him, — to seek to be wise apart from wisdom; to be true while rejecting truth; to seek illumination apart from the light, and existence without the life; to turn from the fountain of living waters, and hew out broken cisterns, that can hold no water.

Behold, he is still inviting: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, shall out of him flow rivers of living water." "The water that I shall give him shall be in him a well of water springing up unto everlasting life."

MRS. E. G. WHITE.

Birmingham, Ala.

THE first Sabbath of February was devoted to missionary service. The meeting was largely attended by members, and many visitors were present. The work for the year had previously been planned, and all are taking an active part. Many encouraging testimonies were given and a willingness shown by all present to do more to spread the third angel's message.

The church has been divided into four bands. No. 1 have pledged themselves to place our literature in five hundred homes and establish a reading rack in both city and county jails. Band no. 2 has divided its members into different lines of work. These go in twos, and have different districts. Business workers, residence workers, visiting workers, and Bible workers place our literature in all business places and give away tracts. At present, band no. 2 are handling two hundred monthly magazines.

The Y. P. M. V. S. with N. M. Jackson as leader, are distributing the Family Bible Teacher. Band no. 4 have established a reading rack in one of the down town barber shops. It is patronized by many.

MRS. L. D. WAGES,

Missionary Secretary

St. Louis, Mo.

AT the beginning of last year, we laid plans for raising our quota for mission. We succeeded in raising \$9.09 over the amount. This year our quota is much larger, but by the help of the Lord, we are determined not to fall behind. We have already begun to work to that end. The children of the church are taking hold with enthusiasm. One girl eight years of age, has persuaded her mother to give her a couple of hens. She has three now. With these she hopes to raise her \$7.80 for missions. Children can not always raise such a large amount, but I am sure that God is pleased to have them put forth efforts to accomplish it. He expects the children and youth to proclaim the message in various ways.

January the first, 1912, our membership numbered nineteen, five of whom were dropped, one by letter. At this time our membership is thirty-eight.

I am sure that God still has many souls in this city who are longing for the message of truth.

Tho there are thousands of colored people in our conference, this is the only place where there are believers.

Brother Gaskin and I will begin work in some other city next summer.

The committee will decide later the place.
U. S. WILLIS.

**Sabbath-school and Y. P. M. V.
Convention for Georgia**

THERE will be a Sabbath-school and Young People's convention in Savannah, March 8 and 9. It is hoped that Sabbath-schools and Young People's Societies located in a reasonable distance from the above named place will send delegates. We would also be glad to meet our isolated members there.

According to the light we have received there is no work more important than training our youth. The Saviour's instruction to Peter was first to, "Feed my Lambs." The Sabbath-school and Missionary Volunteer organizations are a mighty factor in the church for this purpose. Is your church alive to this question? Does the Sabbath-school really bring results in the conversion of souls?

Are you satisfied with present results, or do you feel a burden that something shall be done to make your work more effective?

Let us come together and study the problems which confront us and seek

God for a deeper and richer experience that we may lift these two departments to a higher plane.

Subjects have been assigned to different individuals who will prepare papers and talks for discussion. It will be time profitably spent to study together for two days.

We will be glad to receive the names of those who plan to attend.

MRS. L. T. CRISLER,
Ga. S. S., and Y. P. M. V. Sec.

Be Prompt

DOCTOR CHALMERS used to say that in the dynamics of human affairs two qualities are essential to greatness, — power and promptitude. The former is often the fruit of the latter.

It is a rare thing to find a really successful man who has not strongly developed a habit of promptness. A man who is constantly missing his train, who is invariably late in keeping appointments, and who is habitually behind time in meeting his bills, or his paper at the bank, creates a distrust in the minds of those who have dealings with him. He may be honest and his intentions may be all right, but we all know that a certain unmentionable place is paved with good intentions. The whole structure of the business world rests on the cardinal principle of promptness, and a man who is not prompt in meeting his engagements can not be relied upon, no matter how well he means. Honesty of purpose alone will not compensate for tardiness.

Many good young men have failed of promotion or lost good positions because of this fault. With the late Cornelius Vanderbilt want of punctuality was an unpardonable sin. He once made an appointment with a young man who had solicited his aid in securing a position, telling him to call at his office on a certain day at ten o'clock in the morning; and that he would go with him to the president of a railroad who had a vacancy on his clerical staff. The young man called on the day appointed, but twenty minutes after the hour named. Mr. Vanderbilt was not in his office. He had gone to attend a meeting. A few days later the young man succeeded in again seeing him, and, on being asked why he did not keep his appointment, replied, "Why, Mr. Vanderbilt, I was here at twenty minutes past ten!" "But the

appointment was at ten o'clock," he was reminded. "Oh, I know that," was the flippant reply, "but I did not think fifteen or twenty minutes would make any difference." "Indeed," said Mr. Vanderbilt, sternly, "you will find that punctuality in keeping appointments does make a great deal of difference. In this instance your lack of promptness has deprived you of the place you desired, for the appointment was made on the very day on which you were to meet me. Furthermore, let me tell you, young man, that you have no right to consider twenty minutes of my time of so little value that I can afford to wait for you. Why sir, I managed to keep two other appointments of importance within that time."

"If you have no regard for the time of other men," said Mr. Greeley, "why should you have for their money? What is the difference between taking a man's time and taking his five dollars?"

A person who is punctual to the minute with everything he does practically doubles his time. Napoleon said that he beat the Austrians because they did not know the value of five minutes. "Every moment lost," he used to say, "gives an opportunity for misfortune."

Promptness begets confidence. The reputation of being always on time is a very enviable one, and the youth that has attained it, possesses, as a rule, the qualities that mark forceful men.

— *Selected.*

Pittsburg, Pa.

SABBATH Dec. 21, I baptised two from Houston, Pa., and Jan. 10, another from West Virginia.

Sunday night, Jan. 12, I started a series of Sunday night meetings in a large room in a more favorable part of the city for procuring a hearing. We had a congregation of about fifty, and they manifested great interest in the subject, "The Dissolution of the Turkish Empire, and its relation to the Coming of Christ."

In my former report I told how we could not get outsiders to attend our meetings at the place where our regular church meetings are held, hence the hiring of this hall in another vicinity for Sunday night meetings only. We are advertising in three Sunday papers, besides using hand bills.

A. N. DURANT.

Quarreling.

Said the ball to the bat,
 "Now what are you at
 In striking me thus in the face?
 You knock me around
 To the sky, to the ground,
 And drive me from place unto place."
 Said the bat to the ball,
 "Don't blame me at all,
 Tho I struck you full hard, I'll admit.
 You also struck me
 Just as hard, don't you see,
 Tho you may not be conscious of it."
 So the ball and the bat
 Said this and said that,
 And quarreled about who was to blame.
 Wherever they go,
 'Tis a word and a blow.
 When they meet, it is ever the same.

Said the cat to the dog
 As she stood on a log
 And arched her back up like a bow,
 "You miserable pup,
 You ate my food up,
 As all of the neighbors well know.
 Said the dog to the cat,
 "I'll pay you for that
 You contemptible feline, I will.
 What good does it do
 To give favors to you?
 You're a miserable hypocrite still."
 So the dog and the cat
 Each gave tit for tat,
 And quarreled to their own hearts' content.
 They scratched and they spit,
 They worried and bit,
 And were fighting wherever they went.

For balls and for bats,
 Or for dogs and for cats
 We've little of censure to say;
 But what shall be said
 Of the men who are led
 To act in the same foolish way?

T. H. J.

Jim, John, and Joe

THREE boys whom I know, namely, —
 Jim, John, and Joe, (these names are
 fictitious of course) fell out by the way
 and quarreled one day, and the trouble
 grew rapidly worse.

What the fuss was about, I couldn't
 make out, but, so near as could ever be
 known, 'twas some word rashly said,
 which to quarreling lead, until friend-
 ship completely was flown.

So Joe talked with Jim, and quarreled
 with him, and "gave him a piece of his
 mind;" and Jim talked to Joe, and told
 him to go to — any bad place he could
 find.

John took sides with Jim, sympathiz-
 ing with him, and helped him to see
 faults in Joe. They encouraged each

other to quarrel with their brother, and
 regard him as only a foe.

So Joe, Jim, and John, at their quarrel
 kept on. They scolded, they stormed,
 and they fumed. Many harsh words were
 spoken, kindly ties were all broken, and
 their friendship was never resumed.

The devil stood by, (tho hid from the
 eye) and smiled with Satanic delight.
 Much gratified he, this trouble to see, —
 the quarreling, the scolding, the fight.

O why will men let the old enemy get
 control of their lips and their mind?
 why yield to his power so much as an
 hour, when help is so easy to find?

There are Jims, Johns, and Joes, as
 every one knows, in the church, in the
 school, in the home. And wherever
 they be, we are certain to see, disagree-
 ment and discord will come.

T. H. J.

Do You Eat Peaches?

IF so, this item is of interest to you.
 We have two varieties, pie peaches
 and table peaches. They were packed
 in our own cannery and are well worth
 the price charged.

The pie peaches are cut from the
 stones and are unpeeled.

The table peaches are peeled and cut
 from the seeds. While not so highly
 colored as fancy California fruit, our
 peaches will be found very nice standard
 quality, clean and good, a bargain at
 the sum charged. Do not wait, but
 send in your order or inquiry without
 delay.

Price, pie peaches, per case of 24 No.
 3 cans, \$2.00 per case.

Table peaches, per case of 24 No. 3
 cans, \$2.75 per case, f. o. b. at Hunts-
 ville, Ala. Correspondence solicited.

OAKWOOD MANUAL TRAINING SCHOOL,
 Huntsville, Ala.

Convention in Wilmington, N. C.

DECEMBER 20-22 there was held in
 the city of Wilmington a Sabbath
 school, missionary, and temperance con-
 vention. People attended from the sur-
 rounding country and some from South
 Carolina and Georgia. There were a
 number of laborers present from abroad.
 Elder C. B. Stephenson. Brother Cole,
 and Elder John Manns were among
 those who gave timely and definite in-
 struction. At the opening of the con-
 vention the mayor of the city was pres-

ent and made all welcome to the city
 and bade us God speed in the work we
 had undertaken.

Sabbath was a busy day. In the mor-
 ning Elder Manns preached on the Signs
 of the Times, and in the afternoon Elder
 Stephenson preached on the Sabbath
 question. At night there was an illus-
 trated temperance lecture. Sunday was
 a full day. In the afternoon Elder Ste-
 phenson spoke with power and clearness
 on the Tithing system. It was made
 plain that we cannot have eternal life if
 we withhold from God his own. At night
 the young people's society rendered a
 very good program. Sunday night a
 discourse was given on the Sabbath
 question. The night was stormy but
 four hundred were present. The col-
 lection was twenty-five dollars. Our
 brethren have rented a hall and made it
 a very comfortable place of worship.

During the convention a colporteurs'
 institute was held. A number of can-
 vassers were present and took much in-
 terest in the instruction given. We see
 the results of this short institute in a
 material increase in orders taken by the
 canvassers. Instruction was given in
 missionary, and Sabbath school work.
 We believe it to have been a great bless-
 ing to the cause in this part of the field.

Elder Scott has worked faithfully and
 is still here laboring for souls. Many
 are coming to hear, and a number are
 accepting the truth. There are four
 white workers here at present, — two
 Bible workers and two canvassers.

STEWART KIMB.

Pres. N. C. Conf.

Lawrence, Kan.

WESTERN it a privilege to report my
 work for 1912.

During the past year I have sold 307
 books, 242 magazines, and distributed
 sixty-five Harvest Ingathering SIGNS,
 soliciting \$6.82 for foreign missions.

I have worked only one third of my
 time in the canvassing work, as I had
 other work to do.

I know the Lord has blessed me in
 my efforts, and to him be all praise and
 honor. I have also had the privilege of
 giving some Bible readings, and have
 had some rich experiences in this work.

I trust my labor will prove a blessing
 to those with whom I come in contact,
 and hope to do more the coming year
 than in the past. KATIE E. MAYER.

Talks to My Students

Luck or Pluck

DON'T talk about luck: Don't think about it. There is no such thing. Luck is a myth, a phantom, an ignis fatuus. It does not exist.

Your success or failure lies wholly with yourself. God is for you and if you take him at his word and receive what he has for you, you need not look elsewhere. You and God, — what a wonderful combination! But even God himself cannot — or will not — work without your cooperation.

He practically says to you, "Here, let us work out this great problem. I will give my infinite strength and wisdom and you give your will and co-operation. We will work it out together. There is no chance of failure, for I know how to do it; there is no likelihood of its being too difficult, for I have all strength; no chance of a mistake, for I have infinite wisdom."

I have heard students bemoaning their condition. Some have said, "I have no one to help me." Away with the thot! Help yourself. God has given you life and health. Use these and be your own helper, and then you will know whom to thank.

And, too, those who know how to help themselves are the ones who know best how to be a help to others.

There is the real blessedness! "Not to be ministered unto but to minister," is the position of real living comfort. The sooner we learn that it is more blessed to give than to receive, the sooner we will wish to abandon forever the lowlands of the helped, and get up into the high mountains of the helpers.

Perhaps some one may say, "How shall I do? I am without means, influence, or advantage."

Read in Exodus 4 the Lord's word to Moses, "What is that in thine hand?" What was it? A very common staff. Nothing apparently wonderful or unusual. But at God's command it became a wand, a serpent, an instrument of comfort or a weapon of punishment.

What is in your hand? Use it according to God's directions and you shall be invincible.

Rise up in the might of your God-given manhood, surmount every difficulty, thus placing them under your feet, and so making them stepping-stones to help you to still greater heights.

You will cease to talk of luck. It will be eliminated from your nomenclature. You will know better. You will be too busy with plans for progress and improvement. The joy of successful accomplishment will be too strong upon you; you will go on from strength to strength.

Luck? No! Pluck is the word.

Feeling or Fact

You say you feel that you are under condemnation—that your sins are not forgiven?

What has your feeling to do with the fact? Have you confessed your sin?

Yes.

Is God faithful who has promised?

Certainly.

Well then, do you believe God?

Really now, you may be making the old common mistake of giving too much attention to your feelings. Many let their lives drift according to the very uncertain current of their own variable untrustworthy feelings. Esau *felt* that he must have the red pottage, and so bartered away his birthright. The Pharisee *felt* that he was better than other men and so neglected the only source of soul purity.

When Paul proposed to Barnabas a missionary tour, it was not to see how the brethren feel, but, "how they do."

But must we not love what we do, in order to be most successful? And how can I love to do what I do not feel like doing? We shall learn sometime—and the sooner we do so, the better will it be for us,—that our feelings are susceptible to education. We should love to do what comes to our hand.

But many have, unconsciously perhaps, reversed the process, and instead of loving what they should do, they want to do what they love. Why not train ourselves to feel good, or else not to feel? Many train themselves to say I don't feel like getting up, I'll lie still. I don't feel like retiring, I'll sit up. I don't feel like attending chapel, I'll remain away. I don't feel like obeying, I'll disobey. I don't feel like singing, I'll sulk.

O, these feelings! They are as variable and wholly unreliable as the wind.

We must reverse all this. We must serve God, doing his will gladly, eagerly, willingly. Not because we feel, or do not feel, but because duty calls. So shall there be built a character that shall endure thru the ceaseless ages of eternity.

T. H. J.

Savannah, Ga.

OUR school began October, 1912. From the first the outlook was very encouraging, and the interest has continued to grow until we now have an enrollment of sixty five pupils ranging from primary to fifth grade.

Seventh Day Adventist mission school and church are both comparatively new to the colored people of Savannah, but the Spirit of the Lord is going ahead and preparing the hearts of the children and parents as well as other people, to see the need of this message and accept it.

Many of the children are accepting Christ and all seem to enjoy studying about him and his soon coming.

M. F. SIMMONS,

J. McDUFFIE.

Spartanburg, S. C.

ELDER Achenback and Professor Hiatt visited our little school as they were passing thru from Atlanta. Six was the enrollment when they passed thru, but eleven are on the roll now. The Lord is blessing this work as well as the Bible readings that are held in the homes. A few have taken a stand for the truth since the first of the year.

Elder Manns has been with us seven or eight days. While he was here meetings were held in the church. Sabbath Jan. 19, we held our quarterly meeting and on Sunday, business meeting was held to elect officers for the year, and pledges were made for a church lot. Seventy seven dollars was pledged to be paid by the first Sunday in May.

Officers for the ensuing year were elected as follows; elder, Jas. N. Nisbet; deacon, W. W. Jenkins; deaconess, Ada Gray; clerk, I. Sexton; treasurer, W. W. Jenkins.

FRED S. KIRTH.

East Tennessee

KNOXVILLE

THE work in this field is ripe and ready for the harvest. I have been spending a few more days with the Knoxville church, holding meetings. I closed with six more converts to present truth. This gives us fourteen new Sabbath keepers for Knoxville since Dec. 7.

Truly, the Lord is cutting his work short in righteousness. Those who have been in the valley of decision are now taking their stand on the side of truth,

realizing that the time is short and Jesus is soon to come. Seventeen await baptism.

CHATTANOOGA

The Chattanooga church is still growing. Three more members have been added. I am now running a series of meetings in a hall. The interest is good and the meetings are well attended. They all seem to enjoy the truths of God's word.

We are planning to purchase a lot and erect a building.

W. E. STROTHER.

Denver, Colo.

WE REACHED our new field of labor Nov. 21, 1912. Our first meeting with the third church of Denver was Dec. 7. During this meeting the Lord came in by his Spirit, and blessed us with a mind to work. Since then, the progress of the work has been very encouraging.

We find the people to be very hard to reach, yet the Lord has blessed us in gaining an entrance to many homes. The number of our Bible readings is gradually increasing. The week of prayer was indeed a real blessing to us. It was said by several that this week of prayer was the best in their experience. What a difference in taste of the same food to a man who is hungry, and the one who is not!

Our Sabbath school is progressing nicely, and new ones are added occasionally. On Jan. 25 we organized a Y. P. M. V. society with a full corps of officers. We believe that this society will prove to be an avenue thru which many souls will be led into the truth. Each one seems to be filled with a sense of his individual responsibility for the success of the work, and plans are being laid for systematic effort.

We hold our services in the chapel of the People's Presbyterian Church. While this place is not suitable for the message we have to give, yet we hope to remain here until the Lord provides some other way. We are planning to buy as soon as we can find a place suitable, and within our reach. It is necessary that we do this in order to establish the work here, and gain some influence with the people of this city. Those who are acquainted with the former history of the work here will realize the importance of the step we are now taking.

We have already something above \$400 in cash and pledges for this purpose, and with our spirits revived, we are planning to make another effort.

J. W. OWENS.

Decatur, Ala.

SABBATH Jan. 11, we had the privilege of listening to a stirring sermon based on 1 Peter 2:9-10, given by Elder Miller, president of the Alabama Conference. At the close of his discourse he organized the Decatur church of Seventh Day Adventists, with a membership of twelve. An elder and a deacon were ordained, and the other church officers were elected. Elder Dasent took an active part in this service. We all went to our homes feeling that the Lord had wonderfully blessed us. Again we assembled at three o'clock and were stirred as before, by a discourse based on Faith, presented by Elder Dasent of Birmingham. He described the duties of elder, deacon, clerk, and other officers of the church. We felt drawn closer to God and are grateful to him for these spiritual feasts sent to us thru his servants. The Decatur church is of good courage and determined to reach higher ground.

R. ROBERTS.

Which?

SOME people work for a living. They get an education in order that they may know better how to work.

Others try to live without working. They get an education so they may know better how to keep out of work.

How is it with you? Is it your ambition to work for a living, or live without working?

Now I'm just old fashioned enough to think that a man ought to work; and that if he attempts to go thru life without working, he has in him the elements of dishonesty.

And, too, he should not be too choicy about what kind of work he does. No man should ever get to be so good a preacher that he can't put on blue overalls and chop wood if it becomes necessary. I haven't much use for the teacher whose hands get so smooth and soft that he cannot lay hold upon a stable fork upon occasion, and show the boys how the work should be done. I shall have greater respect for the doctor who writes my prescriptions and talks learn-

edly about my prospects of convalescence, if I can catch him with his work clothes on, and his hands rough and soiled with doing things.

O yes, of course there may be some who will think less of him under those circumstances, but set this down as certain, it will not be the sober, sensible, steady man or woman. It will be some one who has a severe case of priggishness, some snob, who hasn't tasted the joy of being of real value.

I counsel you to study carefully the art of working for a living, but to forever banish from your mind the thought of living without working.

T. H. J.

San Antonio, Tex.

I HAVE recently made visits to Austin, Houston, and Galveston. I find that the work is onward in each place.

At Austin I found Brother Henderson still warning the people of the things that are about to come upon the world. He has quite an interest there. The people are anxious that we hold a meeting.

In Houston there have been a number of apostasies, but the remaining ones are trying to hold up the banner of truth. The people seem to be more awake than they were the last time I visited them.

Sabbath, Jan. 25, we organized the church missionary work, and the Y. P. M. V. All took hold with willing hands.

At Galveston we have only two sisters. I found them of good courage. They have a Sabbath school of seven children. Some of these are interesting their parents in the truth.

We have several interested ones in San Antonio. There is a Sabbath school of four adults besides my own family. We thank the Lord for this, for when we came here last August there were none. This seems slow, but the quickest way to save the world is one person at a time.

We are in need of workers in the South Texas Conference. I am sure canvassers could not find a better field. Bible workers can do a great work for the Master here. We have not an ordained minister in the whole conference.

The church at Houston have decided to buy property and build. They will be glad to receive any assistance that will be given them.

We are of good courage in the Lord.
R. L. BRADFORD.

Devalls Bluff Ark.

SINCE I wrote to the paper last, many things have happened that seemed to us very grievous for the present, but the Lord has sent his comforting Spirit to help us. The first thing that brought sadness, was the death of the little ten months old babe of Sister Mary Young. She died on Jan. 25. Several were sick thru the month of January.

Sister N. Reynolds of Clio, Mich., Sister B. C. Butler of Tryon, Okla., Sister Oka Frynfire and the members of her church, and Sister Jessie McConnell of Keene, Tex., have each sent us help in various ways for which we wish to express thanks.

We have an organ by renting at a low rate. We thank the Lord for all.

E. M. GATES.

Miami, Fla.

AT the Ocala camp meeting it was decided that Brother J. P. Pegues and I should conduct a tent effort at Miami. On Thursday Dec. 12, we began our meeting with a small attendance. On the following Sunday night the tent was full. From that time on, a good interest has been manifested. Some of the leading colored people have been attending the meetings nearly every night.

During the past three weeks the fourth commandment has been under consideration. Twenty three are keeping the Sabbath. We are expecting others to take their stand on the side of truth. The people are still anxious to hear the message, and our attendance is good.

Our donations for seven weeks amount to \$84.39. Several copies of BIBLE FOOTLIGHTS have been sold by our tent company. We appreciate the help rendered by Sister J. P. Pegues in the music.

J. S. GREEN.

Clarksdale, Miss.

MULTITUDES, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Joel 3: 14.

The above text will describe the condition of Clarksdale. The church is earnestly praying that there will be a tent meeting held here in the early spring, for the harvest truly is ripe.

Elder S. A. Jordan spent a few days, from Jan. 12 to 19 with us and held services every night. Goodly numbers

came to hear the third angel's message, and the Lord was with us each night. We made the meeting interesting by beginning and closing on time. As a result of the services there were two accepted for baptism.

My wife and I are working day and night. The students of both day and night schools are spreading the Bible truths over the country as it is taught them, and there is much interest among the people.

The enrollment for day school is eighteen regular students, and the night enrollment is six, making a total of twenty-four.

Our tithes and offerings for the past quarter were \$25.02.

There are three baptized believers and three that are keeping the Sabbath besides my wife and myself.

We can easily use a dozen LITTLE FRIENDS in Sabbath school, and if any of the readers of the GOSPEL HERALD can send us a year's subscription it will be much appreciated.

We hope that Clarksdale will be one of the first places for tent meetings in the spring.

PHILIP JOHNSON.

Talking in Meeting

I DO not refer to the words of the minister as he speaks the words of life; nor do I mean the words of the brethren and sisters, who at proper occasion rise to "speak often to each other;" nor yet do I have reference to the occasional and very necessary mentioning of some matter of interest and importance, even tho the regular routine may thus be disturbed; but I am talking about that altogether inexcusable and wholly unnecessary practice, into which many have fallen, of carrying on common conversation during the hour of divine worship.

There is no adjective handy that is sufficiently vigorous to properly characterize this irreverent, coarse, illbred, and altogether unnecessary infraction of all the sacred associations that cluster about the house of God.

What must be the spiritual state of the girl who, coming into the audience chamber of Jehovah, dares to grieve away the Spirit by a flippant air, by permitting her eyes to wander carelessly over the congregation, by giggling and

simpering, and worst of all, by disturbing and distracting the minds of others by the sound of her own irreverent lips?

Not girls and boys alone, are offenders in this. I have known a minister of the Gospel to whom the house of God had become so common that he could disturb the quiet of a worshipping congregation by his own words spoken perhaps in a half vocal tone, and who apparently suffered no qualms of conscience therefor. He is lacking in reverence to God and common Christian courtesy to his brethren. He does not mean it, of course. He would not perhaps believe it if some one should tell him of his mistake. It is a habit, easily formed, and hard to abandon.

Why should we talk? Let us put a guard over our lips in this matter.

T. H. J.

Newellton, La.

I ACCIDENTLY got my middle finger nearly cut off. This prevented me from writing for a while. But I am now able to report again. The week of prayer was a blessing. Only a few were present on account of rain, but those who were present seemed to enjoy it. Since that time I have called the church together for a reformation and all met but two. Each made a pledge to get closer to the Lord. I am in great need of a school here. I have eleven children.

I am teaching night school trying to hold the fort until I can get some help.

J. F. WEATHINGTON.

IN a note from Elder W. H. Anderson, Pemba, Northern Rhodesia, Africa, he says: "I have just been making up my report, and I find that we have baptized 32 during the last two years. The church has contributed in tithes \$604.18; Second tithe, \$338.82; weekly offering, \$76.50; Sabbath school offering, \$70.98; annual offering, \$141.66; orphans' fund, \$6.30; school and sanitarium debt \$276.00. Total, \$1,514.44, a gain of over \$480.00 over the previous two years. One boy who works for \$60.00 a year, gave twelve cents a week for missions. Twenty-three of the boys gave a month's wages during the week of prayer as an offering."

This is surely a noble example set by those gathered out of heathen darkness.

A. J. H.

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THE OAKWOOD SCHOOL

(Continued from page 17)

Our tuition to the students is free. Their board is on the European plan, and varies from \$5.00 to \$7.00 a month. Their room, fuel where furnished, light, laundry, etc. is \$3.00 a month. Our girls each have two school uniforms which cost \$2.35 each, and one Sabbath uniform which is white, washable, and should last the average girl for Sabbath wear as long as she is in school. It costs \$3.25.

It will be seen from the above rates that the school expenses of a student will vary from \$8.00 to \$10.00 a month.

An hourly rate is allowed each student for work. These rates are gone over and readjusted each month. If the student has been faithful he may be allowed an increase. If he has been unfaithful his rate is diminished. It is possible for a strong young man to work out his entire school expenses by working six and a half to seven hours a day.

Of course it takes considerable backbone, push, and energy to do this.

We can see people all around us who work from ten to fourteen hours a day just barely make a living.

When it comes to a young person making a living and at the same time acquiring an education, it can be done only by the exercise of the most rigid economy of both time and means.

C. J. BOYD.

Yazoo City, Miss.

SABBATH, Feb. 2 was a day long to be remembered in our Yazoo City church. Our president, Elder Weist was with us, also Elder King. It was a spiritual feast, for our souls were hungry and thirsty for the instruction we received.

From Ex. 20, Elder Weist showed us our defects and the remedy. One new Sabbath keeper, Brother J. C. Martin was with us. This was his first time to meet a company of believers. He returned to take the good news to his friends and relatives, that he never witnessed such a service in all his life. He said the singing uplifted him. A little boy passing the church heard us singing and told me he liked the songs so much. He interested his grandmother and she borrowed my Christ in Song book. This lady likes to read and I try to supply her with my REVIEW, and also with tracts, and books.

I am trying to utilize my time while waiting for books to come for delivery. I talked with one company about organizing into workers bands. Elder King gave a very encouraging talk on same. Sister Miller of Jackson had encouraged me to go on. Our organization is about three weeks old but we have paid water bills for the year, purchased fuel, and each individual has pledged to pay fifteen cents per month on electric light bills.

Wednesday evening after prayer meeting we have a sewing circle. We have a quilt nearing completion. Three purchasers are waiting for it.

Sister Katie Johnson, who assists Sister Crichlow with the children's band donated blocks enough to make a quilt for her little band. The proceeds from sale of any articles we make, go into the church treasury to help meet expenses, and surplus goes for tracts for distribution, or to help the sick or poor.

We hope we shall have the sister who is appointed to organize these bands to visit us soon and instruct us so we can be in harmony with the others in the conference.

The high water will soon rush home-seekers in from flooded districts and we will have an opportunity to reach many of them with our literature and this message of Jesus' soon coming.

MRS. M. A. MURPHY.

Oakwood Notes

ON February 11, the Oakwood school board met to elect a faculty for the ensuing year, and to transact other business pertaining to the school. There were present Elders A. J. Haysmer, S. E. Wight, C. B. Stephenson, Professors C. J. Boyd and W. H. Williams. Elders Watson, Buckner, and Strachan, the remaining members, were not present.

There were also present by invitation, Elders Maxwell of Tennessee, Miller of Alabama, and Wiest of Mississippi.

The following persons were elected on the faculty; Principal, C. J. Boyd; Bible and English, T. H. Jeys; Preceptor, F. W. Halladay; Sanitarium Physician, E. D. Haysmer; Music, L. Mae Hollingsworth; Sewing, Mrs. C. J. Boyd; Matron, Bertha Bartholomew; Farm Superintendent, C. J. Harris.

Sunday, February 23, Sister R. L. Bradford took her departure from our sanitarium for her home in San Antonio, Texas.

Recently, Brother and Sister Haug and family called on the school. They were on their way to Birmingham, Ala., where they will locate for a time.

Orders are coming in for eggs. Thus far we have been able to fill all orders promptly. Our price is still the same, — only \$1.00 per 13 for any of the following varieties; — Brown Leghorns, Buff Orpingtons, Indian Runner ducks.

Do not fail to send a trial order for gladioli, tuberose, caladiums, or cannas. Address, OAKWOOD MANUAL TRAINING SCHOOL, HUNTSVILLE, ALA.

The Oakwood printing department is prepared to do commercial and job printing. Your patronage will be appreciated by our boys and girls who thus earn their way thru school.

Mr. O. Applegate and wife, of Fairland Ind., were lately guests of Brother Harris, our farm superintendent. Mr. Applegate is brother-in-law to Brother Harris.

As we go to press with this issue, we are in receipt of several good reports. We wish they had come two weeks earlier. All copy must reach us by the 20th of the month preceding date of issue. These reports will appear next month.

We thank our brethren and sisters who have written for us. Please continue.