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Arkansas

I HAVE not been actively engaged in the work for about three months. Two months of this time I spent in Alabama with my relatives and friends. It had been about eight years since I had seen my parents, brothers, and sisters, so last November I got a release from conference work, and wife and I went to Alabama. Our first stop was at Mobile, where we spent three weeks. We found Brother and Sister Miller, the leaders of the work there, busy. The brethren and sisters were glad to have me preach for them Sabbaths and to help them in every way I could, which was a pleasure to me also.

From Mobile we went directly to Tuskegee, where my parents and brothers live. Here we spent one month. It was a pleasure to me to spend a month in the home of my dear father and mother after an absence of so many years; and also to see Tuskegee Institute again, where I received my education. Altho we were continually among relatives and friends, (some of them old school mates) we felt a little lonesome, especially on Sabbath as there were no Seventh-day Adventists in that part of the state so far as we could learn.

We left Tuskegee about the middle of January and came to Montgomery. Here we found a thriving church. I was agreeably surprised to see the improvement of the building, the old "Charity Mission." In fact, the other building was torn down and a more modern structure erected in its stead. Myself and family lived in the other building about fifteen years ago, when old Brother W. G. Buckner, the donor was there.

I was pleased to meet Elder Peters, whose reports I have read so often in the GOSPEL HERALD; also Brother Frazier and his wife, with whom I held Bible studies about fourteen years ago,

and who accepted the truth shortly after I left. Wife and I stopped with Brother and Sister Frazier during our stay of a week and a half there.

January 25, we took our departure for our home field, coming direct to Pine Bluff. We found the company getting on well. After spending two weeks with them we came to Little Rock. Here we will make our home for the present.

I have visited Pine Bluff, Little Rock, Devalls Bluff, Russellville, and Fort Smith, since getting back to the state. On the whole I find the work in very good condition, and the believers of good courage.

J. W. DANCER.

Mara or Naomi

AND she said, call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me." Ruth 1:20.

Naomi signifies pleasant. Mara means bitter. Very sad indeed had been the lot of this Judean woman. Ten years before, she, her husband, and their two sons had moved to the country of Moab. Elimelech her husband sickened and died. The boys had married and Naomi had gone to live with the children. In quick succession the sons had died, and she was thrice bereaved. As she looked on the old familiar scenes, as friends greeted her and inquired of her welfare, memories of her past experiences came flooding back. "Is this Naomi?" inquired some friendly old neighbor. Her pent-up grief broke forth, and bursting into tears she cried, "not Naomi—pleasant—but Mara—bitterness."

We cannot wonder at her grief, but, looking at it from our vantage ground, we can see what she could not so easily discern, that God was working out his own sovereign will thru her, and had in store for her a more blessed lot than she

could have herself chosen. The Messiah was to come of her family.

She was to have the privilege of seeing her near-kinsman, Boaz, take her faithful daughter-in-law, Ruth, of whom was to be born Obed the grandfather of David.

Thru her line the future King of Israel was to come, and at last the King of all true Israel, Jesus, the Messiah, was to be born. Her story was to be written for the encouragement of many others whose lives are embittered by adverse conditions. Over and again the story would take on new meaning as it would be read and rehearsed in the ears of the sorrowing and suffering, the down trodden and distressed. Her name was to go down to the ages surrounded with the fragrance of a thousand sacred memories.

The lesson is for us. When trials beset us and the way seems dark, when distress and anguish well nigh overwhelm us, when we are inclined to repudiate even our good name of pleasantness, 'tis then we need to remember that out and beyond, the bright skies of God's eternal love are still to bend over us. Like the sorrow bent woman, we may say, "My name is bitterness," or like Jacob we may cry, "All these things are against me," but later we shall find God's blessings still showered about us and his love still freely granted.

Art thou sorrowful, poor stricken one? Does the very gall and bitterness of life's dark experiences cause you to shrink, and cast about, and consider darkly a way of escape? Look up! for the Saviour knows thy every trial and in his own good time, he who himself prayed, "If it be possible, let this cup pass," will heal thy sorrow and pour into thy bleeding wounds the balm of his own blessedness. Your name will not be Mara, but Naomi.

T. H. J.

Clarksdale, Miss.

THE harvest field is ripe, and we are praying that God may send a tent effort here.

I came here in 1911 to build up the work. After I had paid drayage on my trunk I had not a dime left.

I found a company of four believers. They were discouraged but finally they became reconciled. Since then two have been accepted for baptism. There are four that we are holding readings with, that we hope will soon take their stand for truth.

The Lord is still blessing in our school work. We have nineteen regular day students and two regular at night.

We were surprised last Sunday evening by a visit from Elder Wiest, our state conference president. He spent the evening with us. Altho it was cloudy and misting rain there was a nice gathering to hear.

He spoke to them from Ex. 20:7. Thoughts of interest were that when one professed Christianity and did not live it, that the name of the Lord is taken in vain. Paul said he became a prisoner for Christ's sake. He illustrated that a prisoner had the entire police force, city and county, behind him; so the followers of Christ have the Father, Son, and all the heavenly host behind them. It was encouraging and instructive and all seemed to be interested. With the exception of two or three Sabbaths I have been steadily going. I have taught Sabbath school and then the eleven o'clock service. For the past five Sundays I have gone into the country to different churches to speak. There is a good interest among the people and we have their hearty cooperation. I carry the tracts, "Which day do you keep and why?" and "The seventh or one seventh," also Watchman. Where I can not sell them I give them away.

P. J. JOHNSON.

The New-Hebridean

DEPRAVED human nature amongst the inhabitants of the islands of the sea adds its testimony to that statement of the wise man who said, "Lo this only have I found, that God hath made man upright; but they have sought out many inventions." The common drink of the New Hebridean is pure water, or the juice of the cocoanut. On some islands

the natives make a fermented liquor from a liquid found in the bud of the cocoanut tree, but the practice is unknown in Anetium. However, the natives are not without the means of intoxication. They prepare a drink from the juice of the kava.

Nothing more disgusting can be conceived than the preparation of this drink.

The root of the plant, which is the most valuable part of it, is first cut in pieces, and then distributed among the attendants, generally boys and young men, who chew it in large mouthfuls.

When it is thoroughly mixed with saliva it is put into a small wooden trough and mixed with water. After it has been strained, it is considered fit for use.

The women are wholly prohibited from the use of the kava. It stupefies rather than excites. This practice of kava drinking seems to be quite general among the island races.

Feasts are common, and in the estimation of the natives are events of great importance. These feasts, however, are unlike social entertainments at home.

One district gives a feast to another and receives one in return, but the two parties do not eat together. When a chief concludes to feast the people of another division of the island, a restriction is laid on several kinds of food; and this often continues six months or more.

After the restriction is removed an immense gathering is made of cocoanuts, taro, sugar cane, pigs, fish, etc. The whole is collected on a spot prepared for the purpose, and piled up in large heaps. On a fixed day, the people to be feasted are invited to come to the place where the food has been placed. After a variety of ceremonies, most of which are associated with the superstitions of the people, there is a transfer of all the food from one party to the other, who carry it away, where it is divided among the several families, who eat their respective portions in their own houses. The district thus entertained is expected to give a feast in return as a recompense. After all, the term feast conveys a very imperfect idea of this strange practice. It is neither more nor less than an exchange of food. As the importance of a chief is judged by the quantity of food collected on such occasions, the common people are most heavily taxed, in order to support his dignity. In consequence, they are much stinted for want of food during a part of the year, while for weeks they

eat on a most magnificent and intemperate scale. Added to this, there is a great destruction of food caused by these feasts, as much that is collected spoils before it can be eaten.

Among these islanders, as among all savages, dancing is a favorite amusement. It is usually practiced by men, but women often join in it. The dancers keep time to slow and monotonous tunes which they sing, and in which all are expected to take a part. To aid the vocal music, each person carries in his right hand two or three sticks, with which he strikes a spear held in his left hand and resting over the shoulder. The dancing occurs at particular seasons, and then it is kept up for weeks and even months at a time. It is more commonly practiced during the night (like all other works of darkness) than in the day time.

In the mechanical arts the natives of this island are far in the rear. Their canoes are logs hollowed out, and are extremely rude. Their spears and clubs, though well adapted for their intended purpose, display but little taste in their manufacture. They excel, however, in plaiting mats and baskets, making cords of various sizes, fishing nets, and shell-fish hooks. They readily learn to pull an oar or handle the tools of the various mechanical arts, taught them by the Europeans. On the northern islands they still make a rude unglazed pottery, standing the fire sufficiently to cook their food in it, and probably they had the same art on the others, previous to their intercourses with Europeans. They have one musical instrument like a flute.
—C. H. Parker in *The Australian Union Record*.

Obituaries

HUBBARD

Died, February 19, 1912, Agnes Hubbard, at her home in Newcomb, Tenn.

Sister Hubbard was born March 5, 1882. She was married to Mr. G. C. Hubbard August 25, 1903. July 1896 she accepted present truth. Before she died all her talk was concerning this message. She now sleeps, waiting for that blessed hope, and glorious appearing of the Great God and our Saviour Jesus Christ. She leaves to mourn, a husband, five children, mother, three brothers, and eight sisters.

The funeral service was conducted by the writer. W. E. STROTHER.

Hillcrest

Were crowded into the chapel a few Friday evenings ago, as is our custom; and each one participated in a "count your many blessings" service. The old year had not long since departed. Nearly all the 1913 record was as yet blank, and each one seemed to be thinking, not only of the past week's blessings, but of the blessings of the year 1912.

We feel especially thankful for the reports received from those who have been students here, and now are out "on the firing line." Some are already familiar with brother Ulysses Bracy's work in the canvassing field. Our field agent, brother Dart, tells us that he considers Ulysses among the best colporters in the field. Certainly the Lord is blessing his efforts to spread a knowledge of this gospel of the Kingdom, which came to him just before he joined us here at the school. The other boys who spent last summer and a part of this winter canvassing in this conference have also done a creditable work.

Then too, there is the work being done in the little schools,—the one in Alabama being carried on by brother Robert Cook, and the Mississippi school by Watt and Fannie Bryant and sister Mc Elroy. Some already know of brother Robert Cook and his work since he and his wife were enrolled as the first Hillcrest students, four years ago this winter. We had such high hopes concerning the work Robert and Parilee would do for their people. Two years ago last spring when Parilee's health failed and it was thought best to take her to her father's home in Alabama we all prayed and hoped for her recovery. but the next fall she died and Robert and little Albert were left alone. For some months after this, Brother Cook canvassed. The next autumn, he gathered a few children about him, and taught them during the winter. during the past summer Robert has been working in the turpentine woods, thus securing a living for himself and Albert, and withal by his life pointing all around him to the Saviour.

When school time came again, the Childersburg parents and children desired Brother Cook to return and again he gathered the children about him in the log cabin furnished by one of the patrons and is teaching them.

In a recent letter, Brother Cook tells us that he manages to cut enough cord

wood before and after school to secure needed food for himself and little boy. The people of Childersburg want Brother Cook to stay with them. And it is his hope that he may secure a little farm, from which he can earn his living; and make the school permanent.

Twenty thousand hours of work were furnished in the various departments of the school last year. Of this work, that in the nursery department has been perhaps rather the most interesting and profitable,—interesting in the nature of the work itself, and in that it has been the means of gaining a number of friends to the principles for which the school stands; and profitable in that the year's work shows a gain of about \$600.00. The farm and the dairy showed a gain of about 200.00 each; and other of the departments, smaller gains.

The desire to present a good showing prompts a change of subject at this point: but the whole truth concerning the matter is that there were also some of the lean kine. The leanest of all is known as "Interest," nor was our boarding department an especially well-favored one. However, and this fact we counted among the blessings, the lean kine did not altogether devour the better favored ones. Aside from any donation received, there was a small net gain on the operating expense of the school.

Even while counting our blessings, we remember that there have been things during the year that caused us sorrow. It is always so. On the rose bushes themselves, with their beautiful flowers there are also thorns, not to speak of the thistles and weeds that insist on sharing the nursery row. We all deeply regret the loss of Brother Frank McCoy, who was with us last winter, and who a few months ago was laid to rest until the Master shall come.

There is great reason for thanksgiving because of the marked advancement, spiritual and intellectual, that is being made by the students now attending the school. A large number of the Temperance Instructor, Watchman, and Signs of the Times have been distributed by the students among the colored people of the neighborhood and in the city, and they are evidently much read and appreciated.

When all the available room for students was occupied, the way was opened for us to secure another student cottage, and brother Arthur Hall came and sup-

ervised the building. The cottage is now completed, and a woodshed is started. With twenty-three stoves burning wood, and with as much rain as there is this winter, even the framework of a woodshed is considered by all of us a great blessing.

It seems that we can not continue our work another year without a school building; and inasmuch as heretofore when we could no longer get along without something, it has been provided, we are trusting that the Lord will open the way for us to secure the school building.

These are a few of our blessings as a school; of course the individual blessings would swell the list immeasurably.

O. R. STAINES.

New Orleans, La.

I HAVE recently received one of those sheets sent out by some dissatisfied individual, this time from a certain person in Chicago. This poor deluded apostate has sent out what he thinks is a great and well written protest against Mrs. E. G. White and her writings. He has spent some time and means in trying to stop the progress of the blessed message which has helped so many out of darkness.

Let me admonish you, my dear brethren, to hold fast to the old land marks. A great work is being done with a few people, and the enemy is on the alert to impede if possible, the progress of the message, even when the Eastern Question is before the world as never before since the rise of the Turkish power.

Let us seek the Lord for great things during the coming session of the General Conference, especially in behalf of the three union missions which need more laborers and facilities.

T. B. BUCKNER.

Notice

WATCHMAN, SIGNS OF THE TIMES, or any of our tracts or papers that can be used for prison work, will be gladly received by MRS. LAURA PEARSON,
1120 54th St.,
Birmingham, Ala.

"I constantly remind myself of the fact that every man must have his own Pentecost. Only he who has felt the tongues of fire is able to speak the words that burn."

Making Home Happy

Take just an ounce of cheerfulness
To cheer you all the day;
Then take an ounce of helpfulness
To brighten others' way.
An ounce of self-forgetfulness
Mix with them, if you please;
And sure, dear Father will you bless,
As his dear child he sees.
And half a pound of Christ-like love;
The best among them all;
That pure love that comes from above,
Will help to make the ball.
An ounce of keep-things-in-their-place
Is what I'd have you know.
An ounce of smiles, an ounce of haste,
An ounce of patience, too.
An ounce of "Thank you," "Do this
please"
Gives you and others ease.
If you will all these mixtures take,
Put in your oven, and let them bake.
They'll form a pound of wholesome cake,
Which will a home most happy make.

RUTH A. LENNARD.

Talks to My Students

Courtesy

You are going forth to meet the people of the world. You hold your own destiny in your own hands. Your success or failure will be largely what you make it.

The way you meet the world, governs in no small degree, their attitude to you. If you smile, a smile will be returned. If you frown, you will meet scowls and forbidding features.

But do not suppose that you can put on for the occasion, that which is not habitual with you. If you do not here learn courtesy and politeness, you cannot hope to receive the rewards of kindness.

And too, you must know that true courtesy grows only out of a heart touched by the Spirit of the Master. A Chesterfield may develop a fine system of etiquette, but it is only as the dry bones of a barren formalism are breathed upon by the Spirit of kindly service, that they live and become potent to move men's hearts.

The world is full of peevishness, perverseness, wickedness, and selfishness. How much is needed the kindly, courteous, easy-to-be-entreated spirit, that, like the gentle dew, refreshes, revives, and invigorates.

In your dealings with one another as fellow students, in your intercourse with your teachers, at your work, your study, your play, wherever you are, or what ever your surroundings, "let this mind be in you that was also in Christ Jesus."

We cannot think of Jesus' doing an ungainly or discourteous act. With the strength and vigor of a perfect manhood was combined the gentleness and courtesy of a love that was unfathomable.

I counsel you be pitiful, be courteous.

It will pay rich dividends in souls won for the Kingdom.

Self Consciousness

Not many days ago a girl came to me complaining that one of her school-mates had been saying harsh and unjust things about her. Upon inquiry it developed that the remarks in question were made, but not with the remotest allusion to the complainer.

Many times burdens are borne and trouble is had, that might just as well have been avoided. If we go thru life with a chip on the shoulder, we need not be surprised if we find some one to knock it off. If we permit ourselves to be so thin-skinned, we shall only succeed in feeling the additional smart of ordinary contact.

When carefully analyzed most of this reduces to a refined kind of selfishness. an exaggerated opinion of our own importance may lead us to imagine that others are thinking as much about us as we are ourselves thinking.

"You meant that article for me, didn't you?" said a lady to a gentleman who had written something that had given offense to her.

"Don't flatter yourself. I am not always thinking of you." was the pointed, tho curt response.

The attempt to explain every circumstance so that no one may possibly misunderstand, has many times been made, but no one has ever succeeded in so thoroughly fortifying every point that no one may misjudge. In a world of harshness and criticism, where there are many who would rather find fault than favor, we may hardly hope to escape our share of adverse comment. Let us have a care that we do not add our share to the general fund of unpleasantness.

"Give not heed to all words that are spoken, lest thou hear thy servant curse thee; also thine own heart knoweth that thou thyself likewise hast cursed others." Eccl 7:21. Those who are so sensitive to adverse criticism may well look within to see if when they are hearing the unpleasant sayings of others, they are only receiving the echo of their own bitter words.

T. H. J.

Is God's Forgiveness Cheap?

A COLLIER came to me at the close of one of my services, and said, "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to him. It is too cheap." I looked at him, and said, "My dear friend, have you been working today?" "Yes, I was down in the pit as usual." "How did you get out of the pit?" "The way I usually do. I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything." "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw that if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—*Sel.*

Go Up Higher

ZACHEUS was a sinner, and chief among the publicans, who were looked upon as extortioners and unjust. He sought to see Jesus and who he was, but could not for the press, because he was small of stature.

There are many like Zacheus in the world today who are seeking to see Jesus, the human medium of revelation being his professed followers. But so sadly is the image marred as it passes thru the channel, that these honest seekers after truth fail to see the loveliness of the divine character. The press around the Saviour is very great. Many profess allegiance, but there is much halfheartedness and inconsistency, and these cast a shadow over heavenly things. Instead of allowing a radiation of the bright beams from the Saviour to penetrate human hearts, men become towers of darkness.

It is not until the one who would see Jesus, leaves the press of the throng, and alone, looks above its head to find the object of his search, that the King in his beauty is seen without a dimming veil between. Do you make one in the press that throngs about the Saviour of men obscuring the vision of others?

"Go up higher."—*Lily M. Thorpe.*

Corsicana, Texas

SINCE my arrival here the cold and rain have kept up almost constantly. From December to March we have the most severe weather, nevertheless it does not act as a preventive to something being done for raising the standard among the believers, and also winning others to Christ.

Bible studies are held in different homes. Thru these some are becoming interested. There are some awaiting baptism. The Sabbath school is having visitors, who we hope, will be able to see the necessity of laying hold on the arm of Jesus.

There is still another class we do not reach in the Bible classes nor in the Sabbath school, but in the Sabbath and Sunday night services.

Plans are laid for the erection of a new church building. By this means, we will be placed in a better locality and a more comfortable house.

The sisters of the church as an assistance in raising money, have organized what is called a sewing club, and take orders for making different garments. Since the holidays they have taken orders to the amount of several dollars. With the coming of the spring and summer more can be done by persistent effort.

I have been nursing some cases and am thereby enabled to say a few comforting words. Should my stay here be long, the time can be very profitably spent ministering to the sick. The doctor under whom I have been nursing has recommended me to others. This will doubtless bring me in contact with more persons whom I trust to help along their spiritual needs.

MRS. S. E. BARROW NUNES.

Savannah, Ga.

FROM the conditions of the present time, I have realized as never before that we are drawing near to the consummation of all things.

Without doubt we are in the time of the latter rain. In spite of opposition, souls are taking their stand for the truth.

Some are being gathered for eternal life and some for eternal destruction.

The Lord is blessing the work here.

We have laid the foundation of our church building. It is 28 by 90. when it is finished, a part of it will be used for school purposes.

Our membership is 130. There are 25 more awaiting baptism. We expect to start our regular campaign about April.

On Jan. 30, my wife and I went to Macon, Ga. and spent three weeks and a half with the church there.

The ordinances of the Lord's house were celebrated. It was indeed a glorious day to all, for the Holy Spirit was present to touch and tender hearts.

They are of good courage and still preparing for their church building.

Those who have made pledges toward the Macon No. 2. church building, please send to Brother Yeargin and tell him what it is for.

The Lord has touched the heart of one of the sisters to give a piece of land for the church building.

R. E. WILLIAMS.

Longing for Day

Acts 27: 29.

Tossed upon the sea of life in frail ships of clay,
Storm clouds and sea billow's beating us on and away,
What are the anchors that will hold on until day?

Our life seas are rough, and burdened with fear;
Evil and sorrow, far reaching and deep, doth ever appear —
Cast out the anchors, day and rescue are very near.

Down with the anchors — Paul's ship had four —

We are nearing the wave-crests, along by the shore.

Hope on without fear, we anchor soon forever more.

Anchored in Christ, makes hope in sad hearts to shine,
And faith in God's promises is a sure cable line.

O, for day, eternal, glorious, and divine.

When heaven we reach, and an entrance we gain,

We can praise forever, the Healer of pain
That cometh victorious, a King to reign.

My dear mother is past eighty-two years old. Her home is with my sister in Nebraska. She is very feeble and suffers much but she is full of peace and joy, so sweet, patient, and happy. A few trembling words written by her to me tell of how she lay awake one night and thought of Paul's shipwreck and how they cast anchors and longed for day. She wondered what our anchors are, as we are tossed upon the sea of life. She said that to be anchored in Christ would give us hope, the anchor sure and stead-

fast, and faith in God's promises would keep us thru all suffering and fear. I can see she is longing for day and relief from pain. I have written the above and now send it on to HERALD readers. Perhaps her thoughts may inspire other longing ones to anchor in Christ and by faith grasp God's promises.

MRS. L. E. LABONTE.

Dress

IN the Bible, the principle of dress is laid down. The women are to dress modestly. This forbids display of gaudy colors, a super-abundance of ornaments. Our dress should not be of such a character as to attract attention. Money is given us as a trust from God and not to use for our selfish gratification. When the children of God are intrusted with money, it is to feed the poor, clothe the naked, and restore the sick. Think of Christ's life while on earth; study his character, his unselfish life. He bestowed all for the poor. How many are the suffering who need our care and attention, and how much money and time are squandered for the gratification of self.

Our dress should be durable plain and clean, because God desires that we have healthy bodies, that "will prosper even as our soul prospers."

Rather than seek to adorn the body, let us see that we put on that meek and lowly spirit, that we may be truly represented by the beautiful lily which is clothed by God himself, whose beauty cannot be surpassed.

Time is squandered by seeking fashion, the Bible and the true character of Christ are neglected as a study, while the fashion plate is consulted. Poor mothers toil hard to get their children the latest fashion. Tight lacing is one of the greatest injuries to the young. It does not improve the form but rather produces an unhealthy body. For fashion's sake many are deprived of the preparation for the life to come.

MRS. J. C. MILLER.

Wanted

A Seventh-day Adventist girl to work for me. She must be healthy, and a cook. Write to

Mrs. L. C. HIGHTOWER,

318 Boliver St.,

Jackson, Tenn.

North Alabama

"I SAY unto you, lift up your eyes and look on the fields, for they are white already to harvest."

These words came very forcibly to me on my recent trip through north Ala. In this large territory are located three of the six workers in the state. Of the many interesting towns and cities, we have been able to work only four; Decatur, Gadsden, Sylacauga, and Birmingham. For two years Aniston has been calling for this message. Taladega, Sycamore, Tusculumbia, Athens, Jasper, and Tuscaloosa, have never heard the warning message. Dissatisfied with the social and spiritual condition of the orthodox churches, the faithful ones cry out to God for help and deliverance. The Lord has been speaking in no uncertain tones, and the time has come for those with whom he has entrusted this last message to answer these calls. The funds in the treasury are low and the laborers are few. What shall we do? The time has come when the churches and companies who have had the living preachers in their midst for years should say to their pastor and workers,—go answer the calls which come from these needy fields, we will do our part faithfully.

The time is coming and is almost here when the privilege of congregating to listen to the living preacher will be denied us. Let us therefore learn the lesson now of leaning on the everlasting arms of Jesus so that in the time of trouble we may not be taken by surprise.

J. GERSHOM DASENT.

Orangeburg, S. C.

THE company here are of good courage in the faith looking forward to the soon coming of our Saviour. As we read of the Turkish war, which is a fulfilment of prophecy, and see other signs of the times daily, we realize the need of a closer walk with the Lord. As we realized this need we were impressed to hold a consecration service. This we did on Sabbath, Feb. 15. The Holy Spirit was with us and all hearts were impressed. All present newly consecrated their lives to the Lord and expressed themselves as being desirous of a closer union with him.

We have now paid our first \$50.00 on our lot and have placed in the hands of each member a solicitor's card which we

trust will be a means of raising the remaining \$250.00. If anybody feels impressed to help us, please send to us through the South Carolina Tract Society, Columbia, S. C.

Brother C. H. Wilkinson, who is here from Brooklyn, N. Y. spending time with his brother, president of the state College, has been rendering excellent help here in the work. Brother Wilkinson worked last year in the greater N. Y. conference. Being in a rundown condition he came south for rest.

Other souls are in the valley of decision who we hope will soon step onto the side of truth.

B. W. ABNEY.

Clarksdale, Miss.

I LATELY visited Clarksdale and other points.

I found the little company at Clarksdale much encouraged. Brother P. J. Johnson is their leader. I held a week's meeting there with good interest. Two were added to the company. Three are ready for baptism. Several ministers visited our meetings. One of these I hope will soon take his stand.

Brother and sister Johnson are pushing the work here.

S. A. JORDAN.

Greenville, Miss.

LECTURES are good in their place and Bible readings are good in their place. On Jan. 27, I gave a talk on the law of God, and one sister was converted to the truth. She made an open confession, and gave me her hand.

This sister lives in a house where I have been laboring.

The mother tells me that she too keeps the Sabbath.

I believe the Lord will do a mighty work in Greenville this year.

E. CLARK.

Ellisville, Miss.

SINCE Sept. 16, the enrollment of the school here has increased from 9 to 29 with a regular attendance of about 25.

Their ages range from 5 to 17 and their grades from 1 to 8. I spare no pains in trying to present the truth to them. They seem to be taking it in, some with enthusiasm. Only he who gives life to the tiny seeds, can quicken the seeds of truth in their minds and cause them to bring forth fruit to his glory.

Besides visiting among the patrons of the school we hold Bible readings regularly at night with good interest.

The Bible readings have mostly been confined to one district. I have given over one hundred readings within a radius of about one half mile, and have come in contact with over 25 families.

Most of these families are favorable to the truth, notwithstanding the bitter opposition from non attendants, which began to be manifested about six weeks ago. Several have promised to keep the commandments, but only two profess to be keeping the Sabbath. The battle, truly, is not ours but the Lord's.

I plan to begin reading in a different district next week.

I have been attending Sunday school, and have had some openings. Opportunity was given me to give a reading at the Baptist church, to make clear a point that had arisen in the Sunday school. I used as a subject the two laws. After I closed the pastor arose and said, if he had time he could prove that the ten commandment law was nailed to the cross. He said also that the Lord could have nailed the Sabbath law to the cross as he did all the other ceremonial laws, but he did not produce any texts to sustain his statement.

We are in good health and of good courage.

D. V. BARNES.

South Carolina

THE new Sabbath keepers of Charleston have opened a mission church school. Sister M. G. Mason, is the teacher. The school began with three and has grown to sixteen.

God does not want our children to stay in the outside schools. He calls his people out of the fallen churches, so he calls his lambs out of the fallen schools.

"Come out of her my people," means our children too.

I spent a few days in Lincolnville S. C. with the little company there. Six of these are waiting for baptism. From there I went over to Johnston S. C. I spent five days with the church.

The minister of the A. M. E. Church was present in our Sabbath meetings.

He being so interested in the subject, gave us his church to hold our meetings in. We had a house full every night.

Subjects concerning the Lord's coming were taken up. There is a growing interest in Johnston. The church there

has two lots. They will sell one and use the money for putting up their building.

During one of our meetings last year the church pledged \$79.00 and paid it, and bought a lot 100 x 63, costing \$50.00.

In a few days, we shall be putting up the Johnston Church.

I shall be in Columbia for the next ten days attending a canvassing institute.

A ten night meeting will be conducted at the same time.

We are also planning for a tent effort in Charleston, S.C. about the 15th of April 1913. Brother W. H. Maynor's wife is now with him in Charleston. Our tent company this year will be composed of six:—viz. W. H. Maynor, Mrs. W. H. Maynor, Miss L. Dixon, Miss M. G. Mason, Mrs. C. G. Manns and the writer.

C. G. MANNS.

Louisville, Ky.

THE work in Louisville is onward.

Last fall I was asked to assist Elder J. H. Lawrence in his campaign here. As a result of the tent effort many are rejoicing in present truth. There are two churches here for the colored people, each has an auditorium eighteen by forty, besides an antiroom ten by eighteen. On account of insufficient room to accommodate the congregation and visitors, one of these buildings will be sold, and a larger church building will be erected in its stead. A piece of property which is located in a good part of the city among the colored people has already been secured for \$2,300. The first payment was \$500.00, and a note of \$90.00 will be paid quarterly. Elder Haysmer, secretary of the North American Negro Department, was instrumental in helping us to get up this money.

About forty members were added to the church during 1912. Tithe paid during that year was nearly \$1,000.

Brother William Winston and Sister Delia Wilson are doing a creditable work. Brother Winston will soon leave for Covington, Ky., to open the work there. Sister Osterman is planning to open a treatment room. She is now lecturing on healthful living, and giving cooking demonstrations twice every month.

Every member is taking an active part in finishing the work in this city.

ALEXANDER OSTERMAN.

From an Old Pioneer

I WAS made very glad today to receive the March number of the GOSPEL HERALD, the neat paper printed by the students of Oakwood Manual Training School. I read with interest each number of the paper, and rejoice to learn of the advancement of the work in the Southern field. I was especially interested in the statement respecting the present equipment of the school, and at once began in my mind a contrast with the situation in 1897, when in company with Elder G. A. Irwin, I spent November 18, 19, and 20 at Oakwood. I presume there is not one person there now who was there at that time. Then Brother Jacobs was in charge of the farm and out-of-door work. Elder Shaw and Sister Hattie Andre were the teachers in the school, and Sisters Jacobs and Shaw filled the offices of matron, preceptress, and house keeper. The buildings consisted of the mansion, the two-story school building, and one or two old cabins of slavery times.

It is truly interesting to read of the present equipment and facilities for work, by which students can learn useful labor, and at the same time acquire book knowledge. Of course I was interested to read of the poultry feature, remembering a former privilege of sending the money to secure the second incubator, which seemed to be a necessity to get the poultry enterprise well under way. You did have some students there in whom I took special interest, for whom I have not yet forgotten to pray. I have not heard from them in many months, but hope they are making a success in the way to Zion. May the Lord bless the Oakwood School, and make it an instrument in his hands of much good, is the prayer of

J. N. LOUGHBOROUGH.

Decatur, Ala.

THE work here is onward. Each member has taken hold afresh. Our deacon has donated a small lot to the church. It is not in a desirable place, so we have decided to sell, or exchange this one for another in a better place, and build our church there.

We are reading with a number of the people, and some are much interested in the truths presented.

R. ROBERTS.

Charleston, S. C.

OUR work in Charleston is moving along. The people are interested in the truth, the Lord is working for his people, and they are accepting his message. Our Sabbath services held in the carpenters' union hall, are well attended by Sabbath keepers. Sunday night service is well attended by the public. Satan is also working, but the Lord is finding his people and will bring them to Zion.

We were invited by one of the pastors of the city to come to his church on Wednesday night, March 5, and he was going to prove to us that Sunday, the first day of the week, is the Sabbath of the Lord. He was to talk first and then we. When time came we all went down. We were there on the start, both his people and ours. The church was nearly full of people, who, evidently, came to see the Adventists humiliated. He began without prayer, and gave out his scriptures, text after text, to prove that the law was done away. After he was done, Brother Manns led out after we had prayer. One of the ministers did not like it because we had prayer.

After prayer Brother Manns began. He had not spoken many words before he was interrupted by the pastor, and then by the other minister. This continued all the time. At the next session, he tried to prove the Sabbath destroyed. He began, as it was agreed that I should speak last. So he read his scriptures; one in Jno. 20:19, and another, Acts 20:6, 7. He said Paul was giving the Lord's Supper, and that it was on the new Sabbath. That, he said, is why we all ought to keep it.

Saying this, he walked out of the pulpit and his fellow-minister began a song, "Together let us sweetly live, together let us die," and all joined in the singing except the Adventists. The minister announced the benediction, and that ended it. I did not speak to the last of the subject at all.

While I was talking to some of the men and giving to them some Bible texts, the pastor turned the electric switch and the lights were out. The devil did not want the truth made plain to that people. That was Satan's scheme to prevent the light from shining, but those that are interested were made strong in the truth.

W. H. MAYNOR.

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Note and Comment

THE notice in a recent issue of GOSPEL HERALD about canned peaches for sale by the Oakwood school has met with a response from some. Orders are being filled promptly and it is hoped that many more will avail themselves of this opportunity to supply themselves with good fruit at a reasonable figure. It will help the purchasers and also the school.

It is not yet too late to order gladioli, tuberoses, calladiums, cannas, or dahlias. The Oakwood School has them for sale.

It is just the right time to order eggs for a setting of Anconas, Brown Leghorns, White Wyandottes, White Leghorns, or Indian runner ducks.

The article on *Dress*, in another column was written by our late lamented Sister Miller a few days before she died. It was intended for a young people's meeting, but was never read. We gladly give it in this issue.

There come to our table two eight-page tracts written in verse by J. P. Foree. Each stanza is followed by scripture references. The tracts are entitled *A Wonderful Dream and Its Fulfilment*, and *A Final Message to The World*. Many would doubtless read these little poems who would not notice the truth in other forms. Price 1 cent per copy.

Address J. P. Foree, 2008 24th Ave. North, Nashville, Tenn.

From a private letter written by Elder

B. F. Kneeland, president of the Pennsylvania conference, to Elder Haysmer, we glean the following item of interest; — Elder Durant who has been laboring in Pittsburg is meeting with good success. A Baptist minister has lately accepted the message.

Elder Durant's wife and children have been ill, but they are nevertheless of good courage.

Chattanooga, Tenn.

MARCH 2, a Sabbath school and Y. P. M. V. convention was held for the two colored churches. Brother A. B. Russell, the conference secretary, and Sister M. S. Lenker, the Sabbath school and Young People's secretary, were present and conducted the convention.

After the reading of the papers, short, pointed discussions by different individuals followed. The Spirit of the Lord was present and many hearts were touched. Up to this time, our new church had not taken up the young people's work, but by the time this article is published we shall have our society organized.

Our young people have pledged themselves to work as never before for the saving of souls. We are not satisfied with present results, but have a deep burden for those who are out of the Ark of Safety. We realize that probation is soon to close, and the next great glorious drama shall be the coming of our dear Saviour.

W. E. STROTHER.

Greenville, Ala.

I HAVE been canvassing BIBLE FOOTLIGHTS and some of our other books for about three years. During these years I have gone over two hundred miles around, touching Dallas, Perry, Meringo, Wilcox, and Butler counties. The scattered sheep of God's flock are in them. I have had some of the brightest days of my life, in this time spent canvassing.

I lately changed my headquarters from Berlin to Greenville. On the way I stopped over in Selma and Montgomery. In Selma I found Sister Rosa Williams, very busy in her treatment rooms, doing a self-supporting missionary work. The Lord is doing something worthy of notice with her in the treatment of the sick. She desires clean papers for missionary use. Send to

1116 Church Street, Selma, Alabama.

At Montgomery I had a refreshing visit with the church. The members are alive. Some of long time in the truth made their first missionary effort with our small books. Sister Morgan's report shows eleven tracts given away, nine books sold, ten Bible readings held during the week, and seven orders for books. Others have done as well. This shows what might be done right around us in a little time if we are only willing.

Greenville is situated on the main line of the L. & N. R. R., forty miles south-west of Montgomery. It has a population of about 7,000. A terrific storm struck it Wednesday, Feb. 26, and blew down every colored church in town except one.

My weeks' work gives sales amounting to \$20.25. We look for better times when the works all open up.

M. L. IVORY.

Notice

The Y. P. M. V. Society of Memphis has been given an opening in the new Methodist hospital, and are desirous of any of our denominational papers. Send post paid to MRS. E. R. JONES,

14 W. Illinois Ave.,

Memphis, Tenn.

Singing

In his excellent book, *Pastoral Evangelism*, C. L. Goodell says, "But be sure that a good singer does not sing a poor song. In songs the goats far outnumber the sheep, and the sentimental ditties that have palms, pearls, stars, angels, crowns, and other things that sound religious, but have no real thought, are an affliction to thoughtful people, both saints and sinners. Nothing is better than the great hymns of the Church, sung by the great congregation. Let such take the place of solos of doubtful merit and melody."

Wanted

A young man to connect with a tent effort this summer. One who can handle fifth grade music, assist in the general work about the tent, and be tent master.

Elder Sydney Scott desires such a man. The tent company will be in Wilmington, N. C. Correspond with the undersigned.

STEWART KIME,

Pres. N. C. Conf.,

Glenwood, N. C.