

THE GOSPEL HERALD

Volume X

HUNTSVILLE, ALABAMA, JANUARY, 1914.

Number 1

Choosing Leaders

ANOTHER year will soon have rolled in to the eternity of the past, with it's record of our success and failures in the work of God. As we review our work as leaders, I am sure we realize our short comings and failures in accomplishing all we had desired for the Lord. We cannot go back over our past experiences, and amend these failures, but we can ask God to forgive our mistakes, and help us to do better service in the future. I am glad the Lord is willing to forgive our sins of omission as well as commission.

It will soon be time to elect elders and leaders of churches and schools for another year. How important it is that proper persons be selected to carry the responsibilities of the work of God. Men should be chosen who are filled with the Holy Spirit, and are fully in harmony with every branch of the third angel's message. Those should be chosen who are active, earnest, and studious, who read our papers and books, thus being able to keep the church informed as to what is going on in the world, and also that which is expected of them by way of special service. If the leader is neglectful the church will suffer. This great movement is carried forward largely by the leaders of our churches. They constitute the very basis of our existence as a denomination. When we neglect our duty, the whole body will suffer. Therefore we desire, even request nominating committees to use utmost care in selecting those who are to be elders in this work. Choose men according to Stephen's counsel, who are filled with the Holy Spirit.

We are thankful for the work done among colored people, during the year now closing. Many are rejoicing in the truth, who were in darkness at the dawn of 1913. The workers who were faithful in proclaiming this message, will

have stars in their crowns, to represent faithful service for Christ and his kingdom. Let us reconsecrate our all to God for better service in the new year.

C. B. STEPHENSON.

Pittsburg, Pa.

THIS work is onward in this city, and the Lord is blessing our efforts.

On Sunday night, Nov. 30, two women gave themselves to the Lord and have started to keep the Sabbath as a result of the meetings conducted in East Liberty. I enjoy the house to house work and believe that some who are now in the valley of decision will soon unite with the people of God.

I find open doors everywhere and have gained access to some homes thru giving simple treatments.

MAUDE GAUNTLETT.

Chattanooga, Tenn.

OUR Home Missionary Society was a month old the second of December.

The thirty members are divided into four bands as follows;— North, South, East, and West Chattanooga, respectively.

Those having North Chattanooga for their field, have Brother Bruce for leader. Their band is called the Gideon band. East, Deborah's band, Sister Church leader; South, Daniel's band, Sister Strother, leader; West, Joseph's band, Doctor Grant, leader. The meetings are held twice a month. Attendance, fair. Interest, good. Following is the report for month ending Nov. 30, 1913.

No. missionary visits	222
Hours Christian help work	180
Number of sick assisted	20
Number of treatments	13
Number of meals provided	7
Articles clothing given away	21
No. of tracts lent or given	289
Total copies of all our papers	109
No. of papers lent or given	69

No. of books lent or given	1
Retail value of all literature	\$2.00
No. of missionary letters written	16
No. of letters received	9
No. of periodicals sold	17
Retail value literature sold	\$10.80
Bible readings or meetings held	78
No. attending the Bible readings	57
Children brought to S. S.	12
Amount collected for missions	\$2.96

MAGGIE M. CLARKE.

New Orleans, La.

IN company with Elder Parmele and others, I attended the tent meeting conducted by Elder Buckner, and spoke to the people for a time. On Sabbath I attended the services in the first church.

The negro church has secured a lot for \$700. This lot is nearly paid for. They have laid their plans to construct a church worth about \$2,400. The plans for the church were considered by the conference committee in a meeting held Sunday, the 23rd, Elder Parmele, the president of the conference, taking a very active and aggressive part in the plans. They decided to undertake to get \$1,200 before the first of March, 1914, and that when the \$1,200 is raised they will begin building the church. This city certainly needs a church. They have seventy energetic members in that church, and they are certainly doing their part to build a church to help warn the people of this great city. The writer earnestly requests all interested in the work who wish to help forward the cause of God in this line in this great city with its teeming population, to give to this worthy enterprise, and we trust that you will not lay aside this paper until you have decided to do something. You may send your gifts to the Louisiana conference, 310 Jackson Ave., New Orleans, La., or to the Southern Union conference, 511 Cole Bldg., Nashville, Tenn.—S. E. Wight in S. U. Worker.

Talks To my Students

Greatly Beloved

WHEN Gabriel spoke to Daniel, the prophet trembled and was afraid. Then came the comforting words, "Fear not, for thou art greatly beloved."

Don't you think Daniel must have been greatly rejoiced at the statement three times made? Must he not have been glad for the assurance that he was regarded with favor by the heavenly Father?

We delight in the love of our friends on earth, our parents, brothers, sisters, children, neighbors, husbands, wives. It is right, for love is heavenly.

How much did the Lord love Daniel? More than he does you? And how much does he love you? John, 3:16, tells the story of how much you are beloved.

Can you understand it? Can you fathom it? "Behold what manner of love the Father hath bestowed!"

Be Not Afraid, Only Believe.

LITTLE words aren't they? But these little words are big with meaning to this poor darkened world. Jairus would rather hear Jesus say them than to hear the music of the most skillful and accomplished singer. To him it meant the difference between the sorrow of a bereaved father, and the joy of one who receives life from the dead. Already his father-heart is wrung with anguish and anxiety, for the little daughter was very sick when he had left. The time had seemed to drag, and almost impatiently he had waited while Jesus had stopped to speak to the woman who had pressed thru the crowd to touch the hem of Jesus' garment. The throng had been great, and their progress was slow, and at the best it was only a chance if his little daughter could live until the Master's arrival.

Yonder in the distance, he sees one of his own servants coming toward them. As the man approaches, the ruler anxiously scans the face of the messenger. He sees without being told, what the dreadful news is to be.

Coming closer the messenger murmurs, "Trouble not the Master for your daughter is dead." Jesus notes the look of anguish on the father's face. "Be not afraid; only believe," says the great Healer.

It is both a command and a promise. The ruler accepted it as such.

So do we. When the life is dark with

sorrow, disappointment, regret, shame, when the very solid earth seems to reel under the feet, when friends forsake, or enemies harrass, hark to the gentle murmur of Him who walketh near thy side saying, "Be not afraid, only believe."

Huntsville Colored S. D. A. Church.

JUNE 26, Brother Reuben Roberts and I began meetings at this place. The singing was done by some of the Oakwood students, and my wife did the playing. The Lord blessed us with favorable weather and good congregations every night, the largest being about 400.

The editors of the two city newspapers were very friendly, and granted free advertising space in their papers.

After the presentation of the Sabbath, several took a stand for commandment keeping, but of course, like Obstinate and Pliable, some went back.

December 6, a church of 21 members was organized by Elder Miller, president of the conference, and myself.

Fifteen of these were new members. Six came in by letter as follows:—three from the Oakwood church, two from Decatur, and one from Hillcrest.

Brother Reuben Roberts was elected elder, Brother Calvin Powers, deacon and treasurer, Sister Ellen Brandon, librarian.

We have not yet baptized all of our new Sabbath keepers.

Plans are fully developed for the erection of a church building. We have secured the lot and paid for it, also have about \$75.00 in the treasury to apply on the building.

The faculty of the Oakwood School have done much to help our work here. They have also been very liberal in their donation on the building.

As I review my six years' work in Alabama, I can say, "The Lord has done great things for us, whereof we are glad."

Four new churches have been raised up and several members added to some of the old churches. A neat building has been erected at Pensacola, a house and lot purchased at Dothan, and at Montgomery the old mission was torn down and a modern building erected. It will not be my privilege to see the building go up in Huntsville, as a call has come to me to labor in another portion of the Lord's vineyard, which I have accepted.

As I leave the work in this state, I feel grateful to God for what has been done.

G. E. PETERS.

Nashville, Tenn.

SINCE my last report the prospect for the work here is better. Elder Sydney Scott our field evangelist came to see us a few days ago, filled, as was evident, with that same old vim and enthusiasm so characteristic of him. I am sure that his remarks to us on Sabbath, Dec. 6, form the prelude to a beautiful chapter for the work here. One of the immediate results of his remarks was, that the Nashville church took the initiative in providing funds to be used in caring for the colored delegates to the union conference, which convenes here Jan. 6, 1914. Within just a few minutes there was taken up in cash and pledges more than eleven dollars. Even the little children responded with a liberality that might well be coveted by the older heads. It was indeed inspiring to hear the ring of small voices announcing with perfect freedom the amount of their pledges in the following order:—

Dimple Taylor	.25
Freddie Taylor	.25
Louella Cardwell	.25
Madoline Cardwell	.25

The adult donors are as follows:—

Elder Barry	\$ 1.00
Elder Sydney Scott	1.00
Brother Gray	1.00
" Hyde	1.00
" Martin	1.00
Wm. Alispin	1.00
Randall Johnson	1.00
Sister Rhodes	1.00
" Taylor	1.00
" Low	.50
" Everett	.50
" Lawrence	.50
" Buchanan	.25
J. Allison	.50
Sister Crichlow	.25
" Hines	.25
" Gray	.25

My work is not as successful as I would like to see, yet by no means discouraging. Like Abraham of old I make it my business to always erect a monument to the true God, by leaving with the inmates of every home in which I read at least one of our books. In one home, I placed five of our big books, and have an order now from the same home for another. I have another order from one of my readers for twenty dollars worth of our literature. I am sowing broadcast and in all places with the hope of a bountiful yield.

R. JOHNSON.

Florida Camp-meeting

THE Florida mission camp-meeting for colored people was held in Lakeland Florida October 30 to November 9. The camp, composed of twelve small tents and a moderate sized meeting tent, was located in a section of the city settled by colored people. The hospitality of the inhabitants of Lakeland, both white and colored, will be long remembered by the visiting brethren. The city gave lights and water free.

The large tent was well decorated along the front of platform with beautiful native flowers, and plants. The meeting began at 5 a. m., and lasted till 9.30 p. m., with brief intermissions between hours of service.

A dining room in a large building adjacent to the camp, did good service.

There were camped on the ground, and in rooms near by, 105 persons. Points represented were Palmetto, New Smyrna, Miami, Punta Gorda, Bartow, Plant city, Tampa, Orlando, Sanford, Jacksonville, Ocala, East Palatka, Sebring, and Lakeland. Ocala church sent the largest delegation, nearly 25, coming a distance of 117 miles.

The Florida Mission has paid for the past year \$1300.00 tithes, about \$125.00 Sabbath school offerings. Amount of Sabbath school offering during the camp meeting was \$20.00. Over \$31.00 was raised in basket collection, \$391.00 was raised in cash and in pledges to foreign missions.

Elder M. C. Strachan has set the pace with helpful methods. They meet the needs of the people whom the camp-meeting was designed to help. Deacons' and elders' counsels, mothers' meeting, parents convention, Sabbath school convention and Y. P. M. V., annual gathering, were held. Each church sent a letter by its delegate to be read during the session. These gave all an idea of the conditions in every church of the mission.

There were seven baptized; two were converted during the revival services.

Subscriptions for our periodicals were taken, besides raising a club of Liberty to send to leading colored men of the state. The meeting was favored with able ministers from the Union and local field. Elders Montgomery, W. H. Heckman, R. T. Nash, W. Longacre, Geo. I. Butler, and Brother V. O. Cole the Union field agent, rendered good service.

The secretary of the North American Negro Department was present part of the time and presided over most of the important business meetings of the mission conference.

This was the largest attendance ever witnessed. A very sweet spirit was present on the ground. The last service was the Young Peoples' meeting in which a program was rendered that animated all with new vigor and inspiration.

There were present among the colored laborers, M. C. Strachan, J. W. Manns, J. P. Pegues, J. G. Green, the writer, and the Bible workers and mission school teachers. SYDNEY SCOTT.

Morristown, Tenn.

I WANT to tell what the Lord has done for me. I was sick three weeks: was not able to do any work. I called in a doctor. He said I had appendicitis. I took his medicine but did not get any better. Then I telegraphed to Knoxville for a doctor. He came and gave me medicine also. I got worse instead of better; I sent for Sister Simpson (my adventist sister) to come and sing "He's the One," and after she sang and prayed I said to her I believe I will do what the Bible says,—call for the elders of the church.

I sent a telegram to Knoxville (as the general meeting was in session) for the elders. On the same afternoon I received a card from Brother Strother, saying, he would be here on the following morning. I did not take any more medicine but waited patiently. He came on the 9.15 a. m., train. When he came I was lying on the bed.

After talking a little while, I asked him to sing "He's The One." After singing, he prayed, and by the help of the Lord, I got up from my bed, and have been doing my work ever since. Let us praise the Lord for what He has done, and what He will do if we trust Him. NANNIE HATFIELD.

From an Old Pioneer.

ENCLOSED please find fifty cents to pay subscription for your newsy little paper. I cannot read it very well for my eyes are old and weak. Also, I have been using them for 73 years. Yet tho this is so, I have had only 18 birthdays.

You see, my birthday comes on the twenty-ninth of February.

I am living here on a claim by myself with no one except God and the REVIEW, SIGNS, GOSPEL HERALD, WATCHMAN, and last, tho not least, the Bible, which is to me the very word of God.

My nearest neighbor is two miles distant, and the nearest town is seven miles away. I walk the distance whenever I go.

My health is much better here than it was in Iowa, where I used to live.

I am waiting and watching for my Lord to come.

I have been away visiting in Iowa most all summer. I went in May and got back in October. Had not much crop on my claim. The seed was put in, but it was all destroyed before it came to maturity. So I must live sparingly this winter.

I am waiting upon the Lord, who renews my strength from day to day.

J. P. FERGUSON.

San Juan, New Mexico.

Chireno, Texas

IN June 1913, Elder Nunes came to our district. He remained about a week holding meetings. I did not attend the meetings. Being a sinner, my interest was not very much aroused by the meetings. Before Elder Nunes left the district, he visited me one evening while I was plowing a field of corn. After having quite a talk with me, he wrote out about seven texts of Scripture and told me to read them when I went home. I did as he said, and my wife became interested in it. On Elder Nunes' return in October, I again met him. This time, he made his stay at my house. After two or three Bible studies, I began the observance of the Sabbath.

At first, I felt strange to go to meeting, but now wife, three children, and myself feel quite free as we go to school each Sabbath day. We rejoice in the truth, and today, my desire is to tell it to others.

The Sabbath school is growing. We now have a membership of sixteen. The lessons in Romans are very interesting to me. We look forward to have our company organized soon.

C. P. MENEFU.

"There are scores who have real ability, but who are rusting from inaction."

Might-Have-Been

It is well sometimes to sail down the river Might-have-been: in quiet times to loose the mornings, and to drift with the tide, stopping here and there. Here is the hospital. Think of those who lie in their beds, each with some story of suffering. Every hour drags out its weary length; every moment pain gnaws as with a tooth of fire, or beats on with dull, heavy, throbbing blows. There are troubled thoughts of those at home, and burdening fears about the future, the business slipping away, or the occupation lost whilst the bread-winner lies here. Ah, my soul! how much dost thou count this worth, the golden gift of health?

Stay here again where some poor creature is driven by fierce delusion as one possessed; or here, where sits the driveling idiot, a burden to himself and others. My soul, what thinkest thou of this priceless gift of reason which God's own gracious care preserves to thee day after day?

Or, step in where poverty has overwhelmed the home, and bit by bit the comforts gone; one by one the treasured little possessions are parted with; day after day the want grows sorer, and how fiercely has the man to fight against the devil of a hardened and sullen defiance, and yet more dreadful thoughts toward God and man. Not with any Pharisaic superiority, God forbid! but with a heart softened and most pitiful, with eyes opened afresh, let us give thanks for all His benefits.

Stay here again, where a white faced woman moves to and fro in a hovel stripped bare of everything but filth, where the children fight and snarl over their scanty food like wild beasts, and curse God—as wild beasts do not; where the staggering steps of the father bring the greatest terror of their lives, and blows and curses greet those who have a right to his tenderest love. Then come back again, and gather your own children about you; listen to the music of their voices, look into their sunny faces, and ask yourself: Why was not that their home yonder? "O my soul, forget not all His benefits."

And yet once more come forth. Dost thou see one who goes along his way there, with slouching gait, blear-eyed, foul-breathed, hugging his rags about him, his face stamped and branded by

his vice; dreading lest some eye that knew him in the old better time should recognize him now? Who is it? Ah my brother, it is thou—it is I—if God took away the finger of His grace from the heart and let the mischief that is there burst forth as it might do. Bless the Lord O my soul, and forget not all His benefits.—*Mark Guy Pearse.*

All Right

"To speak frankly, the symptoms as the crisis approaches are not as I had hoped for."

It was hard for John Brooks to realize that the great specialist was speaking of Jack—Jack, his first-born, whom he so very dearly loved and who had been his pride all these twenty years, and in whom were centered his dearest hopes for the future. Jack had been sick before, but he had always thrown off sickness in the same easy, masterful way in which he had conquered everything else he had to face. To his father, it had seemed certain that Jack was to go on always conquering, in the great battles of life.

Dazed, John Brooks turned away, and entered his library. He closed and locked the door. "He can't die!" he said doggedly. "I can't let him die!"

He had a curious feeling that there was something he could do about it, if he could only collect himself and think clearly. He, too, was accustomed to conquer whatever opposed him.

"All that medical skill can do has been done," he said to himself. "Is there anything else?"

Of course there was! Had he not known all his life that there is a God in Israel? A God to whom nothing is impossible? What could be more natural or right than he should ask God to save his boy, whose life the world must surely need? He would pray as the saints of old prayed, with a persistence that could not be denied, and God would grant his prayer.

He fell upon his knees. But before he could frame the words, he seemed to hear a Voice speaking. He listened.

"Your prayer is granted. Your son's life will be spared. But I had a different future for him. There is work elsewhere he could do. There are dangers threatening here that he can never avoid. There are heights elsewhere that he

would have reached. I had my plan. You may now have yours."

John Brooks rose trembling from his knees. "Not my will," he sobbed, "dear God, not mine!" Out in the hall the physician came from the sick-room to meet him.

"It's all right," the doctor whispered as he grasped the father's hand.

"It's all right!" said John Brooks from his heart.—*Selected.*

Colored Schools

My main purpose in visiting Francis County, Miss., was to see typical Negro schoolhouses, and my intention, if I should write any report of my visit, was to describe the types. But I give it up. I wish my readers could see, for example, a certain Negro schoolhouse in this county. It is a public schoolhouse, tho the public funds made no contribution. It was built by the poor people themselves, without knowledge of carpentry, except the rudest kind. The result is pitiful. What better could be expected? I thought to take a photograph of this schoolhouse, but I knew that a photograph would give no true idea. It would demand an art above photography to give any just conception of that structure, wherein nothing fitted, nothing was of proper length or width. You could easily parody Dickens and say,—

The planks were all unmated
And the shingles didn't gee,
And you couldn't see that anything
Was what it ought to be.

The appearance was as if so many rough boards and shingles, of various lengths and widths, had been jostled together and had somehow happened to fall in that way. Yet in such a building, in a state which can build a million-dollar capitol, and a nation which can spend ten millions on a battleship, seventy odd little human children go to get what they can of education.—*James Hardy Dilliard in the Southern Workman.*

"Will the church sleep on, or will they feel the responsibility and honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us?"

Young People's Column

Two Eggs Again

Two eggs were lying side by side
All quiet in the nest.
Egg number 1 to number 2
The following words addressed,—

"I'm tired of lying here with you;
You're stupid, dull, and tame;
No matter how you are approached,
You're stupid just the same.

"I dislike much to say it, Sir,
But must, the truth to tell;
If you were wholly gone from here,
T'would please me very well."

"For I'm a high-bred Leghorn egg;
You have no pedigree;
If I associate with you,
What will folks think of me?"

Just then the poet happened by,
And heard the words of pride.
Egg number 1 and number 2
He laid down side by side.

And looking at the two he said,
"Tis all the same to me.
An egg's an egg; the world around,
No difference do I see.

"To make quite sure, I'll break them both.
'Tis thus that claims are tried."
He broke the shell of number 1,—
A chicken was inside.

He broke the shell of number 2.
"Tis good enough," quoth he.
"A better, cleaner, fresher egg,
I would not wish to see.

"Behold," said he, "all well can see,
Now that the test is past,
That those who boast, and talk the most,
Are worth the least at last.

"Sometime, I'll write of this," he said,
"Of how one cannot tell
By hearing empty words alone,
Which one is doing well.

"For some will boast of this or that,
And speak great words of pride.
The really best and only test
Is just to look inside.

"And many times the one who talks
And makes the biggest fuss,
Like number 1 when all is done,
Is found the biggest muss."

T. H. J.

San Antonio, Tex.

THE work here is still onward. San Antonio is a Catholic city. We have two new Sabbath keepers here. While this is not so much as we could wish, yet we are thankful to be instrumental in causing some to see the light.

Our tithes as well as the interest is increasing.

In Houston we have one Sabbath keeper. In this one is seen the good of continuing to give the light to those who seem to be the least affected. She is the wife of one of our brothers who has been in the truth for fourteen years. Until now she has stood outside the ark. We thank God that she has at last yielded.

In Galveston, our sister there still has her work alive among the children. This is opening the way to do more aggressive work among the adult class. Some are inquiring the way now. We hope to be able to hold meetings here next year. This place has never heard the last message.

We are planning meetings for Austin, our capital city. There is quite an interest there. A lone Sabbath keeper has been spreading the light of truth there for about two years.

We have several places awaiting meetings but are unable to get to them. Our greatest need is more help. We need a lady for city work. One that can sell magazines and win the confidence of the people to the truth. It is difficult to work with the people here till you have won their confidence.

We also need some good canvassers in our territory. This field is an excellent one for canvassing. The colored people of Texas usually own their places or rent. This leaves them free to use their money as they wish. And they will buy books with it, as has been proved in the past. The climate and water is good.

I should be glad to correspond with any one that wishes to become actively engaged in the work of the Lord.

There are many difficulties in this field, but our courage is good.

R. L. BRADFORD.

Wilmington, Y. P. M. V.

Society.

THE young people's work in Wilmington is moving on nicely. Since the organization of the society, five of our members are canvassing and are meeting

with most excellent success. Our organization is one year old. We are doing all we can to grow spiritually, and intellectually. The coming of the Lord is near; and knowing this, we are doing all we can to hasten the return of the Master to the earth. Our courage is good. Our membership is 43. We meet every Sabbath afternoon.

Report for month ending September 30.

Number missionary letters written	30
" " " received	18
" " visits	588
Bible readings given	284
Papers given away	98
Books loaned	43
Tracts given away	418
Hours of Christian help work	119
Articles of clothing given	50
Meals provided	66
Offering for local work	\$17.33
Number treatments given	4
Number brot to service	9

FANNIE SCOTT, *President.*

ROSIE LONG, *Secretary.*

Negro Progress

THRU struggle, perseverance, faith in God, and the co-operation of the best white people, North and South, the American Negro has made the most extraordinary progress—economic, social and religious,—during fifty years of freedom. This conclusion is based upon facts clearly presented by a select group of experts in education and social progress—white and black, Northerners and Southerners, published in a special number of *The Annals of the Academy of Social and Political Science*. The Academy, through its Secretary, Dr. J. P. Lichtenberger, has done the nation a rare service in assembling and presenting the facts so that the busy man of affairs in education, in legislation, in business, as well as the student of education and sociology, can get a bird's-eye view or an intimate knowledge of Negro business activities and labour conditions, problems affecting the common welfare of white people in the South, Negro education for life, in life, and by life." "The Negro's Progress in Fifty Years," will prove a valuable handbook of information, as well as a source of encouragement and inspiration to men and women who work with Negroes and for Negroes, and to foreigners who wish to know what freedom has actually meant to the Negro.—*Southern Workman.*

True Temperance

INTEMPERANCE commences at our tables, in the use of unhealthful food.

After a time, thru continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system has been unduly excited, has borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, and will have a tendency to keep up and increase the agreeable excitement until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult of control. The more debilitated the system becomes, and the less able to do without unnatural stimulus, the more the passion for these things increase, until the will is over-borne, and there seems to be no power to deny the unnatural craving for these indulgences.

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptation of Satan, and resist the least indulgence of perverted appetite, is twice as great as it was several generations ago, for the present generation have less power of self-control than those who lived then. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is re-

quired to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance and not venture into the path of danger.

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should be strictly carried out in all the concerns of life. The Redeemer of the world came from heaven to help man in his weakness, that, in the power which Jesus came to bring him, he might become strong to overcome appetite and passion, and might be victorious on every point.

Many parents educate the taste of their children, and form their appetites. They indulge them in eating flesh meats; and tea and coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor, and the use of tobacco and liquor invariably lessens the nerve power.

MRS. E. G. WHITE.

Nashville Convention

AT the appointed hour the convention was opened, Elder Norwood occupying the chair. After the opening exercise, Elder Barry gave an address of welcome to those present, expressing a desire that all may be benefited.

The review of the lesson for the previous Sabbath was conducted by Prof. Staines, bringing out many practical points for our consideration.

The lesson study for that day was conducted by Brother Johnson.

A paper prepared by Prof. Ryan, was read by Prof. Brallier on the subject of missions. "The harvest is ripe for the third angels message, and it is the only cure for heathenism. The vast multitudes dying each day can only be comprehended by one on the field or that has been there. The average life of the missionary in Africa is only eight years."

Next the offerings were taken while the children, standing in front, sang the hymn "Dropping Pennies," at the same time having an active part in the dropping of the pennies into the basket for the foreign fields.

The first paper, Relation of Church elder to the Sabbath School, by Elder Norwood, showed that the elder should

foster the Sabbath school, be on time, and know that the school is conducted in proper manner, also the officers of the school and the church elder should keep in close touch with one another, often consulting in regard to best plans for the advancement of their school.

Song by the youth's class, entitled "Try to Bring One to the Sabbath School." We trust that all present were so impressed with the sentiment of the hymn, that each one will try to put it into practice.

A half hour was then devoted to asking and answering questions relative to the Sabbath school work. This proved to be time well spent.

The afternoon session was opened with prayer by Prof. Staines, followed by a duett by Sisters Hyde and Allen.

The first paper was "Personal work," by Sister Julia Lowe, showing that personal work must be done if we are successful teachers, and accomplish the work that is for the school to do. Christ set us the example of personal work, as in the record of his life work we can readily see this was his first object.

The next paper, How May Teachers Do More Efficient Work? was divided into five parts, as follows:—Communing with God, As a Student, Building up of the Teacher's Personality, Personalizing the Truth, Wise Planning.

Several quotations from the testimonies were given. The one that exercises, grows. There is study without teaching, but there is no teaching without study.

If we are to be "worth-while" teachers we must personalize the truth. Emerson said, "What you are, speaks so loud I cannot hear what you say." In building up our personalities, we then can be masters of ourselves, and this will be a great step in our mastery of others.

An important part of the teacher's work is wise planning. It is conducive to success. Planning makes a definite teacher and personality makes an efficient teacher.

The next paper was Daily Study of the Sabbath School Lesson, by Brother Crichlow, showing from the experiences of the children of Israel, the results of the study of Scripture.

"Suggestions on Primary Work," pointed out that Christ used simple illustrations to represent the truths he was teaching and that he always chose

those that were at hand. The things we see are the ones that make the lasting impressions on the minds, and especially is this so with children, therefore great care should be given in selecting illustrations, also tact in presenting such.

Another very practical paper was prepared and read by Brother Atkinson on Hints for Secretaries, showing us some of the real things that do exist in our schools.

A paper on Music in Our Schools by Sister Crichlow, was very interesting. Many good thoughts and suggestions were given showing the wonderful influence of good music, as well as the influence of worldly and frivolous songs. The music in our schools should be an important part, but should be rendered in proper time and spirit.

A duet by the Hillcrest students was rendered in a very creditable manner.

After a day well spent, we were dismissed, feeling that each would try to do all he could for the advancement of our schools.

MRS. E. H. REES. S. S. Sec.

North Texas

UR work in this field is making an advancement for which we give God the praise.

The fixed idea in the minds of many—that the Baptist Church is the only appointed body,—is being changed. We wonder not that this is so since the Lord changes conditions even in hermit nations, so that this gospel truth can reach them before his return.

The work at our last place of labor, Chireno, is progressing, altho the enemy tries to hinder by first discouraging some who have left us, and then by causing the Baptist preacher of the community to make a talk in which he endeavoured to slander our people and the message, but as the Word declares we can do nothing against the truth, but for it, the preacher's discourse has helped many to see the long standing error.

Last Tuesday, Dec. 3, we baptized a young man of this Sand Hill, Chireno, company. It was thought best to baptize this brother and leave him in charge of the company, since I have been called to another part of our territory to work up a mission school for our people at that point. The teacher of this school will be Miss Carrie Shaw, a former student of Oakwood.

The company at Sand Hill has made good their time since accepting the message. The points of truth are readily seen by them. This accounted for the early baptism of the brother we mentioned, who was not before a Christian. Other members of the company being of the Baptist persuasion will be further instructed in the second baptism and those who are not satisfied with their past baptism will be baptized on my third visit.

The Sabbath school now numbers 18. Altho a new school, they desire to be on the honor roll.

We now hold our services in an old hall. The matter of a church building is under consideration.

Already I have a promise from a white banker that he will donate on the building.

The Corsicana work is moving forward. Along finances and missionary work, they started at the head of the other churches. They conduct a weekly Bible class in their building, beside studies at different homes.

Altho many were away in the cotton fields during the Harvest Ingathering Review work, this church sent in \$20. Tithes and S. S. Offering for the quarter has been \$99.64.

The work in the cities of Waco, Cleburne, and Hillsboro, is doing the best it can without ministerial help. At Waco the young sisters are pushing the magazine work. They tell of being encouraged by their experiences. We hope to work up the old time missionary spirit in these churches.

Thus God is blessing, but we are not contented with results. We mean to still push forward.

M. G. NUNES.

Baltimore, Maryland

WE are of good courage in the Lord and we see evidences of a rich harvest in the near future. Because of still being the only worker in this city I am taxed to the uttermost to keep all engagements, and the calls to enter unworked parts of the city.

Our church building has proven a great help in our efforts to win our way to the people. And opposers are forced to take back their reports of our work being of too small a basis to be noticed.

Our members are rallying to the work. They appreciate the church building and

altho they have received no help from our brethren able to render some small assistance, yet they are not discouraged because they must sacrifice to the point of double self-denial to pay back the money borrowed and meet other expenses. Our Sunday night audiences are packing the church, and the services are enjoyed by all. Recently Elder Sheefe preached for us before going to the West, and Elder J. M. Campbell preached an interesting sermon to a good crowd Sunday Nov. 30.

We are increasing our membership—will have twelve new members in the near future. They are already keeping the Sabbath, but are yet to be instructed along other lines.

GUSTAVUS P. RODGERS.



BARTHOLOMEW

FIDELIO NILES BARTHOLOMEW was born at London, Ontario, Dec. 30, 1834, and died at Huntsville, Ala., Oct. 16, 1913.

Brother Bartholomew was converted and baptized at the age of fourteen and joined the Baptist church.

He moved with his parents to Michigan when he was eighteen. The same year he heard the message preached by Elders M. E. Cornell and I. D. Van-Horn. He embraced the truth and therefore has been an Adventist for 53 years. He was present at the first camp-meeting held by Seventh-day Adventists at Wright Mich. He loved the great truths of the message. It was his delight to dwell upon the evidences of the Lord's soon coming and the glories of the resurrection.

He was married to Angeline Huff at Rochester, Mich. To them were born three sons.

His second wife was Sarah Downing. He was left companionless the second time by the death of Sister Bartholomew at Campobello S. C. in 1911.

In the spring of 1912 he came with his two daughters Bertha and Gladys to Oakwood school where Miss Bertha is matron.

We laid him to rest in the Huntsville cemetery.

Funeral discourse by the writer.

T. H. JEYS.

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Notice

If a cross appears in the circle, it indicates that your subscription has expired. We cordially invite you to renew.

Note and Comment

By private letter lately received, we are informed that Elder Sydney Scott, lately of Wilmington, N. C., has taken up his work in the Southern Union Conference. His address will be 316 Foster St., Nashville, Tenn.

We are constantly receiving new subscriptions and renewals. Each is equally acceptable. We wish to retain all our old friends and gain new ones. If the cross appears on your paper after you have sent in your renewal, don't get cross, but wait to see if next month the cross will not disappear. Sometimes the renewal is received after our mailing day, so of course we cannot call back the paper and take the cross off.

And then I want to talk to you a little about receipts. It is not the practice to send a written receipt unless requested. If you get your paper and the date on the wrapper is changed, you thereby have evidence that your money is received and due credit is given.

Elder Miller, President of the Alabama conference, gave Oakwood a passing call

a few days ago. He was in this part of the state to be at the organization of the church at Huntsville, the report of which appears in another column.

Prof. Boyd went to Birmingham Ala., Tuesday Dec. 9, to attend a meeting of the Alabama conference committee. He reports a good and successful counsel.

George and Earl Jeys, who are attending school at Graysville, Tenn., came home to visit their parents at Oakwood during the winter holidays. They were accompanied by Alby Paul, a classmate of the boys and an old acquaintance of the family.

Miss L. Mae Holingsworth, our music teacher, went to Ft. Ogden, Florida, for a Christmas vacation.



ENTRANCE TO CAMPUS, OAKWOOD

Oakwood Business

THE OAKWOOD MANUAL TRAINING SCHOOL is constantly receiving inquiries concerning various things offered for sale. This has led to the preparation of this little list. Primarily, we are a school and not a merchantile institution, but still it is true that because of industries carried, we constantly have for sale various commodities.

Those who buy these things from us will not only be getting full value for the money invested, but will also be helping a work that is struggling to be self sustaining. It is with some degree of satisfaction that we send forth this little list. We can heartily recommend the articles herein named. If at any time the goods are not as represented, we shall be glad to be informed of the fact and will upon notification put forth every effort to make matters satisfactory.

POULTRY

We have the following breeds of thoro-bred fowls,—

Mottled Anconas
White Wyandottes
Brown Leghorns

White Leghorns
Indian Runner Ducks
White Chinese Geese.

BULBS

The following varieties of garden bulbs are for sale,—

Dahlia
Caladium
Tibe roses.

SEWING DEPARTMENT

In our sewing room, we make shirts for the trade. Price, \$.75, \$1.00, \$1.25. Neck size should be given in ordering. We will on application, send samples of goods.

PRINTING DEPARTMENT

In this department we do all kinds of job and merchantile work, publish GOSPEL HERALD for the North American Negro Department, and print various books and tracts. The following is a list of the principal books offered for sale.

Story of Joseph	.25
Practical Reader	.25
Martin Luther	.25
Cannibal Archipelagoes	.25
Fiji and Samoa	.25
Old Poems For Young People	.25
Question Book on Acts	.25
Prophetic Chart	.25
Commandment Chart	.25

Land Tract, Price 35 cents per 100 or 10 for 5 cents.

Prices are as above and as follows,—

Eggs from any of our thoro-bred pens, \$1.00 per 13, f. o. b., Huntsville, Ala. Dahlia roots, 50 cents per doz., post paid. We always have more or less stock for sale from our poultry pens. At this date (January 1914,) we have some choice cockerels which we offer at \$1.00 each, f. o. b. Huntsville, Ala. Write us at any time and we will gladly give a description of what we have for sale.

Legal Notice.

NOTICE is hereby given that the Fifth Annual Meeting of the Hillcrest School Farm, Inc., will be held at the North Nashville church building, 23d Ave., North and Seifried St., Nashville, Tennessee, at five p. m., Wednesday January 28, 1914. The purpose of this meeting is the election of trustees and a Board of Councilors, and for the transaction of such other business as may properly come before the meeting.

S. N. HASKELL, Chairman.
A. J. HARRIS, Secretary.