

# THE GOSPEL HERALD

Volume X

HUNTSVILLE, ALABAMA, MAY, 1914.

Number 5

## Savannah, Ga.

I HAD the privilege of attending the colporters' institute for colored people, held in Savannah, Ga., March 13-23. I spent several days in this institute, and was very much pleased to note the interest taken in the book department, by the members of the church. At the close of the institute, 13 signed the contract for territory. Not all will devote their whole time to this work, but a goodly number will. It seems to me, that this is a good beginning.

It was demonstrated, beyond all doubt that the colored people can make a success of canvassing.

There are 13 working bands in the church. The city has been divided into districts, and every district, has a captain. If I remember correctly, there were 300 Bible readings given in the aggregate, besides books sold, and visits made. Fifty attended church who had been invited by these bands. The city is being covered by these workers. It is their intention to visit every home, and conduct Bible readings. They seem to have a burden for the people. This plan of work is being introduced in all of our churches, and I am sure will result in the addition of members.

The work for the colored people of the South, was never on a better basis. It is thoroughly organized, and the territory is being worked systematically.

While the mission school work is not so prominent in certain sections of the field as it was a few years ago, the work as a whole is conducted in a more permanent way. We have not as many mission schools, but we have more churches in our large cities, and have church schools in connection, as a rule.

In the Southeastern Union Mission, the colored membership more than doubled during the last biennial period. The tithe during the same time increas-

ed \$4,983,11 over the previous biennial period. Progress, was also made in other unions.

The Oakwood Manual Training school is passing a most encouraging year. Workers are being trained to enter the field. Several will graduate from the academic course this term.

Taking it altogether, we feel encouraged, because of what has been accomplished.

C. B. STEPHENSON.

## The Abrahamic Blessing

### No. 1.

THE Lord said to Abram, I will bless thee . . . . . and thou shalt be a blessing . . . . . and in thee shall all the families of the earth be blessed, Gen. 12: 2-3. When Isaac was blessing Jacob, he said God Almighty bless thee . . . . . and give thee the blessing of Abraham. Gen. 28: 3-4. And not only to the direct posterity of Abraham was the blessing to extend, but to all nations. Gen. 26: 4.

Neither did God bless Abraham because He loved him more than He did other men regardless of his faults, but before giving the blessing, He required Abraham to walk before Him, and be perfect. Gen. 17: 1. Then too, the Lord knew that this great man ( for obedience to God made him great ) would command his children, and household after him, to keep the way of the Lord. Gen. 18: 19.

"Well," says the Gentile, who professes Christianity, "we have nothing to do with the blessing God gave to Abraham, away back there. We are blessed through Christ. But stop and think my good brother; does not the New Testament tell us that Christ is the seed of Abraham, and they which be of faith are blessed with faithful Abraham? Gal. 3: 9,16. For the blessing of Abraham must come to the Gentiles through Christ. Verse 14, 29. The first blessing God

gave to Abraham was the blessing of righteousness. Rom. 4: 3, 6.

The second was, that he should become heir of the world. Verse 13. But above all, that Christ our Saviour should come of his seed.

So we see clearly that the blessing God gave to this great man of God was to continue to all generations, thru all ages. This shows how unchangable God is in his dealings with man. Mal. 3: 6. Jas. 1: 17.

Of course man can forfeit the blessings and promises of God at any time, but we have no scripture to show that our father Abraham ever did that.

T. B. BUCKNER.

## Denver, Colo.

WE have just closed one of the best meetings ever held among the colored people of this conference. We held our quarterly meeting at the usual time, March 28. At this meeting, a sister united with our church, having come from the Methodist church. The following Sabbath, April 4, three more from the Baptist church signed the covenant to keep all God's commandments with us, thus making four to unite with our church in the past two weeks.

Among the three that united with us last Sabbath, is an old lady 99 years and three months of age. She can neither read nor write, but she has a wonderful memory. To hear her relate the Bible truths which we have studied together, one would think that she could read. She was 49 years of age when she was freed from slavery, and is almost as spry today as she was then. After so long a time, she heard the voice of God and hardened not her heart.

The future is bright for the work here.

I have instructed all to subscribe for the GOSPEL HERALD.

J. W. OWENS.

**The Conversion of  
Ex-Governor Patterson**

ONE of the ablest champions of the liquor traffic in the United States has recently become a convert to Christianity, which has necessarily brot about a decided change in his views on the drink question. Ex-Governor M. R. Patterson is no longer a strong advocate of a regulated liquor traffic, but has become an avowed sympathizer with the anti-saloon campaign, and is prepared to support any measure that will bring the traffic under strict control.

It seems that altho Mr. Patterson was never a habitual drinker, he was frequently overcome and led into debauchery of the most repulsive kind. It was while on one of these debauches that he was arrested, exposed, and humiliated, being deposed from his high and honorable position as Governor of Tennessee.

His shame and humiliation touched the heart of a Methodist pastor, the Rev. J. L. Weber, D. D., who wrote to the ex-governor urging him to seek God with all his heart, and assuring him that an honest and heartfelt repentance would bring him to his heavenly Father. This Christian minister pointed out to Mr. Patterson what Jesus Christ is to the man who realizes himself a sinner. The ex-governor sent his would-be friend and helper a very appreciative and courteous reply, which led to other correspondence and interviews. Finally Mr. Patterson was led to make a bold stand for God. And all who have met him since, or heard him speak, declare that they have no reason to doubt the thorough genuineness of his conversion; their testimony is, that "the daily walk and conversation of the man answers all questions." The experience of the Tennessee governor demonstrates the powerlessness of the human will to cope with the drink fiend, and the efficacy of the all sufficient power of Christ to save men from a life of misery and shame. In a recent speech as reported by "The Continent," Ex-Governor Patterson describes his new experience thus:—

"My life has had deep sorrows. My soul has been tossed on the waves of angry seas. I have seen the trail of liquor everywhere. Going thru life I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my

first-born, the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me its deadly and shaming wrath—upon me who had pleaded before the people for its very existence.

"All this I knew and felt without a revelation of the deep pathos and the meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, I thot of the oft-repeated phrases about the power of the human will to resist temptation, and I found them as unsubstantial as the fabric of a dream.

"When logic failed and reason gave no answer I cast aside all pride of opinion, all thot of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength and they came. The curtains of night parted and the way was clear. I arose a changed man. An invisible hand had led me on to where the vision is unobscured. From a critic of others; I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power; I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."—*The Present Truth.*

**Pittsburg, Pa.**

**M**ISSIONARY report for quarter ending March 28, 1914.

Total membership	32
No. reporting any one week	18
Average attendance	25
Missionary letters written	33
"    "    received	11
Missionary visits	345
Readings or cottage meetings	208
Periodical subscriptions	53
Papers distributed	398
Books sold	13
Books lent or given away	27
Tracts " " " "	405
Hours Christian help work of	346
Articles of clothing given away	39

Number of meals provided	127
Treatments given	22
Signatures to temperance pledge	15
Offerings home miss'y work	\$ 2.72
Number of conversions	1
Value of literature sold	\$ 8.00
"    "    "    given away	\$ 2.93
Attendance at Bible readings	242

Our weekly missionary meeting is held every Sabbath. We hold a regular fourth Sabbath missionary service unless other more important services prevent.

Our officers are as follows,— leader, assistant leader, secretary, and assistant secretary.

We open our meetings promptly on time, our motto being PUNCTUALITY. As a rule we follow the suggestive program as outlined in the monthly missionary reading, or the Church Officers' Gazette.

We have our singers organized and they are doing good work, and tho we have no church building, we are full of zeal for the work.

Pittsburg Church No. 2. per  
WM. D. DAVIS.

**Change of the Sabbath**

*Central Scripture Dan. 7 : 25.*

**H**AS the Sabbath been changed? Ps. 89 : 34.

- If so, some one has done it. Who?
- It was not Christ. Matt. 5 : 17.
- Nor Paul. Acts 28 : 17.
- Nor Peter. 2 Pet. 2 : 1-5.
- Nor James. Jas. 2 : 12.

'The Bible does tell however of a power that was to think to do it. Dan. 7 : 25. That power was to assume the place and power of God. 2 Thes. 2 : 3, 4. That power was already at work in the days of Paul. 2 : Thes. 2 : 7.

Whom do we worship when we obey the power that exalts himself against all that is called God or that is worshiped?

Against what does the Lord warn the world? Rev. 14 : 9-12.

What institution is a sign of Jehovah's right to be worshiped? Ezek. 20 : 12.

How many people will worship Satan in the beast he dominates? Rev. 13 : 8.

What will happen to those who will not wrship the beast nor receive his mark? Rev. 13 : 15.

What will happen to those who do worship the beast? Rev. 14 : 10.

Whom will you worship? 1 Kings 17 : 21.  
T. H. J.

### The Day of Salvation

HERE is in the plan of God for this universe a day of salvation. When is it? The Millennial Dawnists would have us believe that it will be at some time in the future, when all men will have another chance, and when, instead of a few millions embracing the gospel, unnumbered myriads will hail, Christ as King; when Satan will be put out of action, temporarily consigned to the bottomless pit for a thousand years. Can such be the day of salvation that will bring us our chief opportunity to become sons of God?

Nobody can believe in his heart that this would be a day of salvation. To remove temptation does not save. If it did, how cheaply could God save us all today without waiting for any later opportunity; all that would be necessary would be to fasten Satan up. But the removal of temptation does not affect the character. If God took sinful men to dwell in heaven, where there is no tempter, it would not save them. As long as their hearts were unchanged they would still even in heaven desire to do evil: "Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26. 10.

The only place where any man can hope to find salvation is where he is. The Millennial Dawnist delusion is a snare, to entrap those who entertain the idea that if they were only somewhere else than where they are, they would be able to live better lives. Such people sometimes get the change they long for, but only to discover that it does not accomplish what they had expected. No matter what their outward circumstances may be, as long as the heart is an evil heart of unbelief, the outer environments are changed in vain. It is just as possible for us to find salvation in a sinful world, as it would be to find it where we had none but angels for our companions. The battle must be fought, the work must be done, in our own sin-loving hearts.

When, then, shall we make up our minds that the time has come for our salvation? How long shall we defer taking hold of God's grace? What says the word? "Now is the accepted time; now is the day of salvation."

Do not listen to those who tell you that by-and-by is the day of salvation. Listen rather to him who knows, and who tells you as emphatically as words can speak: "Now is the day of salvation." Just where you are is the place to put God to the test, and prove the reality of his promises. The difficult place in which your lot happens to be cast is the place where you must fight your battles and by divine help get the victory.

When the time comes that Satan is bound, it will be too late to seek salvation, for at that time the ransomed have found a place in the Father's home. Their number is completed with the first resurrection which takes place at Christ's appearing. If you would be among the just you must have place in that resurrection of the just: "Blessed and holy is he that hath a part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

And suppose you are not in the first resurrection at the beginning of the thousand years, what chance will you have of listening to any preaching of the gospel during the thousand years? Listen again: "The rest of the dead lived not until the thousand years should be finished." Verse 5, R. V. The thousand years is a time of judgment, not of gospel preaching. Verse 4. It is the time when all the saints join with Christ and the holy angels in judging those who, for any reason, neglected or refused the offer of salvation made to them while they were spending their probationary life on this earth. If any are now inclined, on account of "Millennial Dawn" persuasion, to defer serious attention to the gospel until they get another and better chance, they will do well to reconsider their position. If they neglect the opportunity they have in this life they will never get another. If they die impenitent, the next time they awake they will be a thousand years too late to find salvation. They will wake at the end of the millennium, the time when Satan is loosed again, and then only to receive the execution of the sentence that has been passed upon them by the saints who acted on the divine warning that "today is the accepted time."—*The Present Truth*.

"Trust in the Lord and do good."

### Baltimore, Maryland

THE work among the colored people in the city of Baltimore is on the upward march, yet we are beseeching the Lord for more wisdom to be better able to win souls to his cause. Sunday night March 29, the young people of the church gave a very fine temperance program.

We have quite a promising society of young people and their hearts are in the work.

We are planning for a strong tent effort in the city this summer and send out an invitation for magazine workers to connect with it.

The conference will supply rooms free for all who will come to this city and the 90,000 colored people in the city and the many families on the outskirts of the city makes this field a very promising one. At the present there is not one colored canvasser doing regular work in this conference, tho our church does sell magazines to help in the support of the church work. This is a wide field and one in which the worker has every inducement. Food in the summer months is the very best and fairly cheap, in fact all winter food can be secured without difficulty and we cordially invite all who would like to work in an easy field.

Some one may say, if the field is easy why is it without self supporting workers? Simply because we cannot get them. This is the very first time in the history of the colored work that an invitation like this has been sent out and our hope is for some one to accept it and come to this city. In our conference we have 275,000 colored people.

The harvest is ripe. Those planning to take up the work here should write to Elder R. T. Baer 1611 Ellamont St. Baltimore, Md., or to the writer at 1901 Druid Hill Ave., Baltimore, Md.

GUSTAVUS P. RODGERS.

### Yawn!

YAWN, with outstretched arms, throwing all possible energy into it. Yawning is an instinctive exercise which we have attempted to repress because it is "not nice." Repeat the exercise six or eight times. The best time to do it is when alone, just before retiring. There is then a feeling which makes yawning more natural, and there is not the embarrassment of being seen doing something naturally.—*Life and Health*.

### Talks to My Students

#### Rabbi

Do not be called Rabbi, said Jesus. No doubt the disciples were astonished at the teaching, for they had been accustomed to thinking highly of the title and were looking forward to the time when somebody would so call them. Their penchant for discussing the question of greatness shows that it was a live issue with them.

It is high time that we all learn the science of ignoring the appetites and vanities of earthly ambition. To be called Rabbi, or Reverend, or Doctor, or Professor, or some other high sounding word may be a gratification to the mind of one hungering for the admiration of men, but after one has carefully noticed the absolute emptiness of much that passes in the world for honor, the mere sound will not mean very much.

A young man wearing a long tail coat and a sanctimonious air is introduced as Reverend So and So. The younger and more verdant the youth, the longer are the coat tails, and the more certain is he that the title and coat fit him and enhance his value.

Boys, some of you are going out to preach. Don't, I counsel you, get hungry for some one to call you "reverend." If some person who doesn't know any better should happen so to do, don't pretend to notice it, and *don't* notice it. Be modest. Don't go and array yourself in a Prince Albert coat with the tail made extra long to special order. If you are a good preacher, people will find it out; and if you are not, the long tails and the high sounding titles will make you no better, but will advertize you as a youth who has not got past the age of pomp and appearance.

The spirit of display and worldly honor, the posing for the praise of men, the self-assertiveness that longs for admiration and attention, is wholly foreign to the mind that was in Christ Jesus.

There was danger that Baruch the son of Neriah would "seek great things for himself," tho he was the stenographer to the prophet, and wrote down the solemn truths dictated by the man of God. Jer. 45.

The danger is none the less for the modern Baruchs whose work is to deliver a solemn message to gainsaying people, whether they will hear or forbear.

Weed out of your life all bombast and pretense. Leave the big words alone as

well as the big titles. Many a boy has preached well until he launched forth into the polysyllables. When David refused to use Saul's armor, he showed his wisdom. Let the little Davids who go forth these days, profit by the example of the Bethlehem shepherd boy.

#### Never Again

We sing the song, "We shall never pass this way again," and then sometimes go right on and act as tho we expected to have our present opportunities over and over many times. A few days ago I noticed some boys teasing one of their fellow students whom they evidently did not consider so smart as themselves. Just what grade of smartness is exhibited in causing distress to some one who may be considered inferior, I will not attempt to say. Or if I should try to characterize it, I think my estimate would not be flattering to the ones who were so engaged.

Evidently the lads had not remembered that we shall not pass this way again. Never can they efface from my memory that hateful, bitter, cowardly thing; and it is quite likely that the recollection is equally indelible on the mind of the boy who was being annoyed.

True, they may repent and ask pardon of the one aggrieved. I hope they may do so. But the memory will ever remain.

They may fully overcome the disposition to do such a cowardly and unmanly thing, and come to regard it with abhorrence, so that they would instinctively recoil from such a thing. May this be so.

We should much better be scattering roses than thorns. The memory that others carry of us is largely that which finds expression in our little daily acts, done unconsciously, rather than exceptional deeds of heroism or valor that may come occasionally.

Let us then cultivate the kindly deed, the generous attitude, the magnanimous disposition. Let us build such a life as will cause those with whom we meet to remember some kindness rather than some little act of boorishness, some expression of selfishness, some careless disregard for the feelings of our fellows.

Most of all let us avoid that most hateful of all ill bred things,—imposing on some one weaker or less talented than ourselves. That is the most despicable of all hateful things. Every right minded person despises such a course.

If you have thoughtlessly done this

thing, your better nature will admit that it is cowardly and unfit the name of gentleman. Repudiate it and set your face against it.

Rather let us heed the admonition of Paul. He said by inspiration, "We therefore that are strong ought to bear the infirmities of the weak." Rom. 15:1. It is no mark of superior intellect for me to find pleasure in making others uncomfortable, especially if the other one is weaker, and less able to meet the battles of life than myself. T. H. J.

#### Flies

THE fly is a danger which comes home to every family. And each family can do much to minimize the danger. But the great work must be done by the families in a community working together.

Flies breed in horse manure, decaying vegetables, dead animals, and all kinds of filth.

Not less than ninety-five per cent of the pests are bred in the stable.

The fly has a thirst only equalled by his hunger; place a dish of poisoned water in the stable, and a greater part of the flies hatched there will be killed.

Remember that wherever absolute cleanliness prevails there will be no flies. Look after the garbage cans. See that they are cleaned, sprinkled with lye or kerosene oil, and closely covered.

To clear rooms of flies, carbolic acid may be used as follows: Heat a shovel and drop thereon twenty drops of carbolic acid. The vapor kills the flies.

A cheap and perfectly reliable fly poison, one which is not dangerous to human life, is bichromate of potash in solution. Dissolve one dram of the potash, which can be bought at any drug store, in two ounces of water, and add a little sugar. Put some of this solution in shallow dishes, and distribute them about the house.

Sticky fly-paper, traps, and liquid poisons are among the things to use in killing flies, but the latest, cheapest, and best is a solution of formalin or formaldehyd in water. A spoonful of this liquid put into a quarter of a pint of water and exposed in the room will be enough to kill all flies.

To quickly clear the room where there are many flies, burn pyrethrum powder in the room. This stupifies the flies, when they may be swept up and burned.

—Selected.

### The Editor's Dream

The editor sat in his old office chair  
Laboriously working away.  
Piled all about were the manuscripts there,—  
Manuscripts which he had tried to prepare  
For the use of the printer next day.

"I wish," said the editor, heaving a sigh,  
As he rested his "blue pencil" hand,  
"That all who report for the paper would try  
To write all their articles plainly so I  
And all others could quite understand."

"I wish all our writers," the editor said,  
"Would exercise moderate care  
To write all their reports so that they can be  
read,"—  
But just here the editor nodded his head,  
And sat fast asleep in his chair.

He dreamed that his paper was pleasing to  
all,  
And rapidly grew in esteem.  
With quickness it grew to the great from  
the small,  
(In actual life it is not so at all,  
But thus it was now in his dream.)

And, better than all, was the fact that the  
men  
Who wrote for his paper all tried  
To use little words; and again and again  
They used simple phrases where once there  
had been  
Much learning by big words implied.

They none of them tried to write flowery  
and grand,  
But wrote down the things to be said  
In words that the children could well un-  
derstand,  
Or so that the commonest man in the land  
Would understand all he had read.

Their paper was good, and they used pen and  
ink,  
They quit when they'd no more to say.  
Ere writing their papers they took time to  
think,  
Their paragraphs followed like link after  
link,  
And all were as clear as the day.

The editor happily, cheerfully spoke,—  
"Too good to be true, it would seem,"—  
Just then a small belt on the printing press  
broke,  
Whereat, with a nod and a start, he awoke,  
And lo, it was only a dream.

T. H. J.

### The First Task

It had seemed a very hard day to Hope.  
Mother had been hurrying to finish  
Corinne's new party dress; Corinne her-  
self never could talk or think of any-  
thing except parties. Aline was busy  
over some designs she was making, and  
when Aline had her head in her paint

box the heavens might fall, and she  
would not know it. As for the children,  
it had not been one of their good days;  
Bob and Babs were usually good chums,  
but to avoid monotony they took an occa-  
sional day for quarelling, and there had  
been no monotony that day!

Up in her own room, Hope thot it  
all over for the thousandth time. It  
seemed terrible to spend all one's life in  
commonplace ways, sewing, and going  
to parties, and designing decorations,  
and trying to keep children quiet, when  
out there beyond the hedge and the quiet,  
shaded street was a whole world of *real*  
things—suffering, and tragedy, and ter-  
rible want.

"I cant stand it," Hope cried, fiercely,  
"I *can't!* Nobody cares, but I can't  
stand it!"

Among the fir-trees down the street a  
brown roof nestled cosily; it seemed to  
Hope to call her. She picked up her hat  
and coat from the bed, and put them on  
hurriedly. She would go to Doctor  
Stanton; he would understand. Had he  
not often told her, since she came back  
from college, how much she helped him  
down at the parish house?

Fifteen minutes later, in the quiet  
study, the girl poured it all out—her long-  
ings, the indifference of the home-people  
to the call that summoned her—the fact  
that they did not need her, and that the  
world did.

"Are you quite sure of that, child?"  
the rector asked, gravely.

"Sure of what?" Hope asked, start-  
led.

"That the home people don't need  
you?"

"Oh, I know it!" the girl cried pas-  
sionately. "We seem almost to live in  
different worlds—we have for years."

The rector leaned forward, and laid  
his hand kindly upon the girl's.

"Hope," he said, don't you see? You  
say they do not need you at home—that  
there is no real sympathy between your  
heart and theirs; yet you want to go and  
help people with whom you will have in-  
finitely less in common. You have not  
made your home-people want you, yet  
you think you have something to give  
others. Don't you see that until you  
have won the confidence of those whom  
God gave you first of all, you have no  
right to ask for a new field? We may  
make mistakes in our vocations, but we  
cannot possibly make mistakes in our  
families, because God has taken that out

of our hands." For a long time Hope  
sat silent. Then she rose. A new  
light was in her eye.

"I am going to try again," she said.  
—Anon.

### Austin, Tex.

WE are glad to report that the work is  
onward in the South Texas confer-  
ence.

Since our last report two have taken  
their stand in San Antonio. There are  
also five Sabbath keepers who have not  
yet yielded to other things in order to  
walk in all truth.

One in Austin desires baptism which  
I hope to be able to give in a few days.  
Houston has taken on new life.

We are encouraged in the Lord's work.

R. L. BRADFORD.

### The Jesus Man

IT was a cold, dreary evening in the  
city of London. The heavy fogs so  
common to that locality seemed denser  
than usual. Few people were on the  
streets compared with the great multi-  
tude that surged to and fro on other  
evenings, for this was Sunday night in  
this great metropolis.

Tim Losson, a newsboy twelve years  
of age, was trudging along that section  
of the city that constituted his "beat"  
on the days when he sold his papers.  
Notwithstanding all the dreariness with-  
out, Tim seemed very happy and light  
hearted as he loitered leisurely along.  
Suddenly he came upon a little mission  
chapel. The outer door stood wide open,  
and from within came the sound of sing-  
ing. Tim, passionately fond of music,  
so lured on by the soft, sweet strains,  
crept timidly into the vestibule. The  
door was ajar, and the pleasant warmth  
stealing gratefully over his benumbed  
senses appealed to him so powerfully  
that, overcoming all his native bashful-  
ness, he slipped quietly into the seat  
nearest the door, unobserved by any in  
the partially filled room, except the  
keen-eyed preacher, who noted his seri-  
ous face, and the wide-eyed wonder.  
The prayers appeared to stagger him,  
but he eagerly drank in all that was  
said about the "Jesus Man," as he  
spoke of him always after. The min-  
ister noted the absorbing interest of the  
lad, and resolved to detain the little fel-  
low after the service and learn more con-  
cerning him.

But Tim was too quick for him. As the people rose for the last hymn, he slipped out as silently as he had entered the little mission chapel; but it was not the same Tim. He did not whistle now, and his little brow was puckered up in deep lines of that as he silently took his homeward way.

The next day was bitterly cold. Tim shivered on his daily rounds in spite of his thick overcoat, somewhat worn but good and warm, which some kind patron had bestowed upon him; and his teeth almost chattered when he attempted to cry his papers. Turning a corner sharply, he came upon Jimmy Ross, who had no overcoat, and who was crying bitterly with the cold.

Jimmy Ross was another newsboy, much smaller and much younger than Tim, and somewhat new to the business of selling papers. But he was a brave little fellow, and traveled for long hours, uncomplainingly trying to help out the finances in the poor miserable place he called home. Today was quite too much for him, however. His fingers and his lips were blue with cold, and he could hardly steady his voice to answer Tim's breezy question, "Hi, there, Jimmy. Wot's the matter wid yer?" With the swift instinct of the street child, Tim instantly grasped the situation, and without a moment's hesitation pulled off his outside coat and wrapped it around the freezing Jimmy, at the same time bidding him run home, and saying that he would sell for him what papers he had left.

Tuesday was not quite so cold as the preceding day, but it was sufficiently so to be uncomfortable, and Tim when he went to Jimmy's house to get his overcoat, bade the little fellow stay indoors till the weather was milder, at the same time offering to sell his papers for him another day. Jimmy was only too glad to stay by the meagre warmth of his miserable abode, and Tim sallied forth to the double task he had undertaken for the day. "I think the Jesus Man would want me to do it," he said to himself as he went about his work, "for the little fellow suffered somethin' orful with the cold. He couldn't stand it nohow."

Tim could not stand it either. The severe cold which he had contracted from the exposure of the day before gained upon him every hour. He began to feel weak and sick. His voice, which had sounded huskily and unnat-

ural from the start, became so hoarse from crying his papers that he could not make an audible sound. A fever burned in his veins, and finally, overcome with exhaustion, he staggered and fell in a heap just as a policeman, who knew him well, came along and discovered his pitiful condition. Hailing an ambulance, the kind-hearted officer lifted Tim into it, and sat beside him till they reached the hospital, where Tim was given over into the care of skilful hands, and all needful remedies were speedily applied.

But it was of no avail. Day by day the boy grew steadily worse. There were hours of delirium when he muttered unintelligibly about the Jesus Man, and shrugging his little shoulders, now grown painfully thin, he would cry out about the bitter cold, and how he pitied the poor little ones who had no overcoats. Finally, there came a day when the fierce fever abated. The eyes that looked forth from the wan, pinched face were bright again with light of reason, but Tim's strength was not equal to the strain put upon it, and he was failing rapidly. One of his attendants who had learned of his having taken off his coat, said, "What made you do it, Tim? Why did you go without your coat for the sake of the other boy?" And Tim, with a smile more painful than tears, made answer, "I thot it would please the Jesus Man, and the poor little chap was crying wid the cold." When asked who the Jesus Man was he told of his going to the chapel the Sunday before and hearing all about him, then added, "I wish I could see the preacher again."

Tim had won all hearts by his sweet, patient, uncomplaining manner, and tears of genuine grief were shed over him as it became apparent that he would soon be beyond earthly caring. So it came to pass as the city missionary for that section of the city where Tim attended the chapel was coming down his pulpit the Sunday following Tim's illness, he found a messenger, the doctor who had attended Tim, awaiting him, who informed him that a boy dying of pneumonia at the Cross Street hospital had begged to see him. And as the two hurried along to the hospital, the young doctor gave details of the case to the minister.

When the minister reached Tim's bedside, he was sure he never would have known him but for the expressive face

with the big lustrous eyes which burned like fire in the pale countenance. But Tim instantly recognized the preacher. His face lighted up with a wan smile, and in a voice weak but eager, he exclaimed, "O minister, I saw the Jesus Man in my sleep last night wot you told me about, and wot do you think, mister! He had my overcoat on wot I put on little Jimmy; and he pointed to the coat, and smiled so beautifully on me, and said, 'Come wid me, Tim.' And just then I woke up." The minister's tears were falling fast, and the physician's eyes had a suspicious moisture in them. Tenderly taking Tim's hand in his own, the preacher said in a voice broken with emotion, "Can I do anything for you, my lad?"

"Yes, mister, tell the boys it's all straight—wot you said—about the Jesus Man. He was so good—to die for us all—and he smiled—so sweet." And as the little voice, growing fainter and fainter, trailed off in the silence of death, it seemed as if a beautiful smile already curving about the pale lips might be a reflection of the smile he saw in his sleep upon the Saviour's face.—*Anon.*

#### Sand Hill, Tex.

THE message seems to be quite strange to some of the people around here, tho some are trying to understand about God's law and Moses' law. They don't know that they are separated. Neither did I until I was led into the light of it, but true it is.

Some of the colored people here are trying to put us down and others are praising the truth.

I thank God that the Bible is so plain. Some are going to see their mistake. I thank God for showing me the truth.

Some see it now, but stand out just to fuss. Why don't they come and help to work for the gaining of life? It is sad to see people fighting against God.

Elder M. G. Nunes shows me what has been hidden from me by some other ministers, or if they knew, they never told me about it. They claim to know, too, but now already I can teach some of them, who have claimed to be my teacher.

Now myself, wife, and three children do take such good interest in the Sabbath school. There are here in this place, besides my family, Brother Davis and family, Brother Wootsen, and Sister Lampkins. C. P. MENESEE.

**Biography of the Sabbath**

*At creation:* "God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:3.

*At Sinai:* "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9.

*With Christ:* "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." Matt. 5:17.

*After the resurrection:* "I [Paul about 58 A D.] certify you, brethren, that the gospel which was preached of me is not after man. . . . but by the revelation of Jesus Christ." Gal. 1:11, 12. "Do we then make void the law thru faith? God forbid: yea, we establish the law." Rom. 3:31.

*At the destruction of Jerusalem; (70 A. D.):* "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

*With the last church on earth:* "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

*At the gates of the New Jerusalem:* "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Rev. 22:14.

*In the new earth:* "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.—*C. E. Holmes in Signs of the Times.*

**Nashville, Tenn.**

It has been arranged to conduct a tent effort in Nashville, during the coming summer. The tent has been ordered, and will arrive in time to begin the meeting about the first of June, in the southern part of the city. The following efforts have been put forth here in the past for the colored people;—In 1903 by Elder F. G. Warnick; in 1906 by Elder M. C. Strachan; in 1908 by Elder N. B. King; in 1910 by D. E. Blake, M. D. These efforts have not proven fruitless.

The population of Nashville is a little less than 125,000 of which 40 per cent are colored people. Branch publishing houses of the Methodist Episcopal church, south,

the Baptists, and the Seventh-day Adventists, are located here. Besides these, there are two negro publishing plants located in this city,—the Negro Baptist Publishing Board, and the African Methodists Episcopal plants.

The colored Y. M. C. A. has just raised by subscription \$33,000 to erect a large building in this city. There are large educational institutions here, besides a well regulated public school for colored youths. Meharry Medical College, operated by the Methodist Episcopal church is located almost in the heart of the city.

Race antagonism is less felt here than in any other city of the same size in the Southland. Colored people pay tax on nearly \$2,000,000 worth of real estate inside the city limits.

It has been suggested that a Bible institute for colored workers be conducted to give help to those desiring instruction in city and rural evangelistic work. This class will be conducted daily. Several conference officials will take part in giving instruction in the following lines;—How to begin tent work; how to advertise meetings, and do it economically; how to build up a congregation, and hold it till fruit is developed; best methods of meeting the city clergy; how to give practical Bible readings; how to make the pulpit reach the masses; how to bind off an effort; how to organize companies, and later into church organization; how to finance city efforts; how to conduct revival meetings, during a series of lectures; how to care for the tent, and make it attractive. Lessons will be given in mission work, and how to reach persons on large plantations in the cotton belt of the South. Excellent music will be provided. For further particulars correspond with the undersigned.

SYDNEY SCOTT.

316 Foster street, Nashville, Tenn.

**Huntsville, Ala.**

We truly thank the Lord for our existence among his people. It is now four months since we have been organized as a church. We have been noting the guiding hand of God ever since. Our perplexities have been many, yet as we lay them at the feet of Jesus he gives them to us solved. When Elder Peters left us we had \$51.00 on our church building fund. We have been working to raise this to one thousand

dollars. It is a hard struggle, yet the Lord is helping us. We now have \$131.00 and many pledges to come in at the end of this month. Our foundation and pool are almost finished. We are hoping to dedicate this building by the first of June. Those that have been so kind as to promise us a little help, may kindly send it to Brother Calvin Powers, 626 Franklin St., Huntsville, Ala.

R. ROBERTS.

**Memorial Resolutions**

At the memorial service held at Oakwood school, Sabbath, March 14, the following resolutions were adopted by the student body.

"Whereas our Father has seen fit in His wisdom to lay to rest our beloved sister and fellow student, Cornelia V. Blake, We the students of Oakwood do hereby express our sorrow at her decease, but bow to the will of Him who 'giveth His beloved sleep.' We extend to the bereaved husband and sorrowing friends our sincere sympathy.

Resolved, that a copy of these resolutions be forwarded to them."

**Wilmington, N. C.**

REPORT of Young People's Missionary Volunteer society for quarter ending March 31, 1914:—

Letters written	76
" received	31
Missionary visits	150
Bible readings	107
Subscriptions for periodicals	140
Papers sold	219
" mailed or lent	94
Books sold	87
" lent	73
Tracts sold	6
" lent	206
Hours Christian help work	85
No. meals provided	72
Scripture cards given	4
Treatments given	3
Signers to temperance pledge	10
Offering for foreign mission	\$33.71
" " home mission	\$20.81
Tithes paid	31.90
Number of young people added to the church	9
Persons asked to service	126
No. medical missionary visits	96

ROSENA LONG, *Secretary.*  
SUSIE McCLENNON, *Leader.*

## The Gospel Herald

PUBLISHED MONTHLY BY THE  
North American Negro Department  
Huntsville, Ala.

*The Oakwood Manual Training School  
Printers, Huntsville, Ala.*

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*Entered as second class matter at the post office  
at Huntsville, Ala.*

**Price per year, 25 cents  
To foreign countries, 40 cents**

*To insure insertion in the current issue  
articles intended for publication should  
reach our office not later than the twentieth  
of the month preceeding date of issue.*



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

### Alabama, Mississippi, and Kentucky

ACCORDING to recommendation of the Southern Union Conference, the writer toured the states of Alabama, Mississippi and Kentucky in the interests of our work.

The Alabama mission is further advanced than any of the other missions of the Southern Union Conference. It may be accounted for on the grounds that our Oakwood training school has been located here since 1895.

Alabama is an agricultural, and mining state. Some of the largest iron furnaces, and steel plants in the South are located in Alabama.

There is a negro population of 900,000 in this state. One of the largest industrial school for negroes in the world is located here.

We have 200 colored believers, organized into six churches and several companies, with a few isolated believers scattered thruout the state. The new form of organization which has been launched will encourage and help our work.

The annual camp meeting for the col-

ored people of the Alabama Mission will be in Montgomery, July 31 to August 9. Elder Miller, Supt. of the Alabama mission, has announced that excellent ministerial assistance will be provided this year at the camp meeting. The Secretary of the North American Negro department will be present.

Mississippi Mission has a colored population of 1,250,000, of which 700,000 are outside of the cities, some employed in mills, cane fields, and on large plantations in the cotton belt of the state. There are some large schools for negroes, but generally speaking, educational advantages are not so good. It is in this state that Elder J. E. White in the 90's began mission schools for colored people.

I visited all the churches and companies, and visited some of the isolated ones in this mission. Found all of excellent courage, regardless of obstacles. The boll weevil is affecting farming interests in the southern part of the state; but in the face of this difficulty, our work goes on as if there were no pests in the land.

The conference officials are doing all that can be done, under the circumstances, to advance the work. Elder C. S. Wiest is the superintendent of the Mississippi mission. They are trying hard to increase the colored membership. The annual camp meeting of this mission will be held in Jackson, beginning July 23, and closing August 2.

Excellent ministerial help will be provided. It is expected that the secretary of the North American Negro Department, Elder C. B. Stephenson, will be present part of the time.

SYDNEY SCOTT.

### Keene, Tex.

WIFE and I left Little Rock March 19, and spent ten days with the company at Ft. Smith. It was indeed a pleasure for us to again meet with this little company. During our stay we held several services, celebrated the ordinances, and received one member into the church. This is one of the most faithful companies in the state in the matter of tithes and offerings.

We are now at Keene, in attendance at the Southwestern Union conference. We have certainly been enjoying a feast of good things. A colporters' convention was held, followed by a ministerial institute, taking up the first part of the

conference. We are now in the midst of the business part of the session and everything is passing very harmoniously. We had expected the secretary of the N. A. Negro Department to be present, but for some reason he did not come. However, the colored laborers got together and outlined some things which we felt would tend to put our work in this union on a better footing. These we brot before the conference thru the committee on plans and resolutions.

Practically every minister and Bible worker in the Southwestern Union Conference has been in attendance at the ministerial institute. The institute began with a discourse by Elder Chas. Thompson, president of the Northern Union Conference. Elder Thompson has given some stirring studies each day, and the workers have been greatly benefitted by his instruction. J. W. DANCER.

### Note and Comment

APRIL 16, the school gave a program that was interesting and instructive. Music was furnished by the school band, and was enjoyed by all. Among the numbers of interest were, Sanitarium Treatments, by the nurses. It consisted of a demonstration of the various rubs, packs, massages, etc. The Solar System, by the Astronomy class. In this number a student stood for each one of the planets, sun, and moon. The Working Bee, by small children. Each child engaged in some trade or craft, such as shoe repairing, harness making, bread making, sweeping, bed making, ironing, etc. Brother C. P. Kellogg of Elgin, Ill., was a pleasaut caller at Oakwood a few days in April. He was much interested in the work here, and spoke highly of our school and its work.

Our boys have been setting several thousand choice roses. These will be ready for the trade next year.

Our poultry department has received a number of complimentary settings of thoro bred eggs from different breeders who are interested in our work.

Our carpenter boys have just finished a dozen brooder houses for this department. They are 4x4x8, double walls, lined with building paper, and furnished with Cyphers' portable brooder.

BLUE ANDALUSIANS, EXHIBITION quality, with trap nest records.

Eggs from healthy vigorous stock, 15 \$2.00; 30 \$3.50. Prepaid. Satisfaction guaranteed. S. R. Wainwright, Route 1, Port Byron, Ill.