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Volume X

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Number 12

Why?

WHAT cause for thanksgiving? The Saviour
of men

Is coming, soon coming from heaven again.
The mansions of glory he went to prepare
Shall soon be in waiting to welcome us there.

What cause for thanksgiving? Our country's
at peace

And soon every war and commotion shall cease;
All sin and temptation from earth shall be
hurled,

And Jesus' mild rule shall encircle the world.

T. H. J.

God's Part, Man's Part

It is of great importance that the Christian should understand the part that he himself is called upon to play in working out his salvation. There are some things that the Christian cannot do for himself, and that God must do for him; on the other hand there are some things which he must do for himself, and which God can not, and will not do for him.

The part of the human being is to choose the good instead of the evil, and exert his own will power to its full capacity in that direction. God sets before us life and death, good and evil, blessing and cursing, and it is for us to choose life that we may live. Unless we do perseveringly choose the good we shall never realize it.

After we have chosen the way of righteousness and put forth our utmost effort to attain it, we come far short. We may learn this both from our own bitter experience of failure and from the statements made in the Word of God. It is here that God must do for us what we cannot do for ourselves. He will, provided we are willing to entertain them, inspire our hearts with strong desires that will strengthen our determination to do right; His powerful will is ready to combine with our weak will; and His strength is freely given to aid

our weakness and bring about those results that are impossible to our own unaided efforts. Thus the work of salvation will be wrought out in our characters, God working in us both to will and to do of his own good pleasure, while we, distrusting ourselves, resolutely work out our salvation with fear and trembling.

Some Christian writers lay great stress on man's utter inability to accomplish anything whatever, and suggest that he should therefore refrain from attempting to do the least thing of himself. This point of view is well set forth in the words:—

"Oh, to be nothing; nothing,
Only to lie at His feet,
A broken and empty vessel,
For the master's use made meet."

Now it is true that the sinner has nothing in himself to trust to, and, left to himself, must utterly fail of doing righteousness; yet while he recognizes his own weakness and unworthiness, at the same time every power of his being must be pressed into the effort to overcome sin. He must not expect to be borne along into Christian experience without his own cooperation. That which his hands find to do in the good work, he must do with his might, feeble as that might may be. God will never make a Christian of him independent of his own resolute and persevering choice.

"Whosoever will" is free to partake of the gospel, but the man must exercise his will in order to become an heir. He first shows this will in his response to the gospel invitation, and he continues to reveal it by steadfastly cooperating with God in the divine efforts for his salvation. For instance, prayer is absolutely necessary to the development of a Christian character, but the forgiven sinner will be discouraged from the practice of prayer, unless he determines not to be cheated out of the blessing, but to make an earnest business of draw-

ing near to the throne of grace in prayer. Again, Bible study is necessary, but unless the Christian cooperate with God by carefully reading what He has revealed, he will not build on the solid foundation and grow up into Christ. There are many other ways in which man may cooperate with God, and all of these will require the exercise of the will and persevering continuance in a resolution to run with patience the race that is set before him.

There is a great need that we test the utterances, even of those who are looked upon as the most spiritual, by the sound doctrine of the Word of God. Some religious teachers will dwell altogether on the necessity for self-surrender, for self-emptying, on the powerlessness of man's will, and altho there may be nothing worse in such teaching than a misplaced emphasis, the influence on some who hear this instruction may be bad, leading them to overlook the part that is given them to play.

The ideal of the Jesuit and of the Buddhist is not the ideal of the Bible Christian. These would teach us to surrender our own will and our own individuality. The spiritualist medium is bidden to make himself an empty vessel, that another being may enter in and take possession. Such experiences destroy all one's will-power. Christ aims to strengthen the will. He does not ask us to abandon all effort and look to him to do everything for us; he asks us to cooperate with him, to search, to strive, to will, to bear the yoke, to take up the cross and follow. He will lead us, not into a life of inactive contemplation, but into an intense activity with its proper proportion of rest. He sends his servants out into all the world with a message to every creature and a mighty task to be fulfilled. The gospel, rightly understood, develops force and positiveness of character.—*Present Truth.*

A Word to Young Men

You think, then, that you love the young woman, with whom you conversed so long and agreeably last evening! Perhaps you feel sure that you could accept her presence and association as a life-long companionship! Yes, perhaps you do just now, but why? Have you reasoned the matter out, or have you simply allowed your sensibilities to be controlled by the fascinations of a feminine voice and form?

In the beginning, when God decided to make a companion for Adam, it was done with the object of making an "help meet for him;" in other words, one fitted or adapted to the needs of companionship, and one that would be a help and an inspiration to man in all life's true projects. When this adaptability is secured, under the divine sanction and purpose the "twain become one flesh." Sin, of course, has marred God's plan until the possibility of securing true adaptability in this life—companionship—is very remote indeed. But this only emphasizes the necessity of exercising greater care and caution in making the choice for such companionship.

Very many features of life come into this question: education, temperament, parentage, physical organism, mental capacity, habits and modes of life—in fact, this question of adaptability touches every feature of life. How foolish, then, to let it be decided by a mere acquaintance, or the limited knowledge gained in some moonlight ramble.

In the life of a young woman's mother you may find a fairly true picture of what her own life will be. Maternal characteristics have a somewhat persistent way of revealing themselves in the daughter's life, so you may anticipate the copy will be fairly correct.

True education, parentage, and the other features mentioned are seldom considered by young men in their choice of a companion. A pleasing face is often enough to lead to a decision in this very important matter. Yet singularly enough, a pleasing face is the least important of all the qualifications for a home companion. A very plain face will become beautiful when the character is beautiful. Paint and curling tongs may add an artificial beauty that can deceive the admiring eyes, so appearance is not a reliable index to character.

Does that young woman, whose companionship you seek, understand the science of domestic economy and home-making? Has her life been a cheerful benediction to her home friends and by her own fireside? If so, you can reasonably expect that its benediction may rest on your own home. Young men sometimes spend years in preparing a home, and then spoil it by getting the wrong person to come and live in that home.

What about that untidy dress, that spendthrift hat, those stilt-heeled shoes, that compressed waist, and those cold hands? You have not thought of these things, but they mean poverty, disease, or suffering for your family. She may be able to speak French, and play the piano in an angelic manner, but all this will not atone for the violation of the life principles, or give health where fashion has brot disease!

Much of our inner life may be measured by our conversation. What does that young woman like to talk about? Does she depend for her life inspiration on the say-so of gossip? Is it the theatre or the horse-race that affords her pleasure? Does the latest fashion or the picture-show occupy her attention? And in what tone of voice does she converse? We all dread the sharp voice of the critic, the rude language of the unrefined, the silly expressions of the flirt, as well as the commonplace monosyllables of the little mind and the unlearned! Solomon pictures the woman in whose tongue is "the law of kindness." Seek for that treasure. Then again, what about her religious life? Does she spend her spare hours with the Bible or with the novel? God pity the home that has a godless mother! Society should pity the home that has a novel-reading mother. Beware, then, that in your haste you do not take a fatal step in seeking for a companion. "A good wife is from the Lord." Accept only the divine gift. Leave the daughters of idleness and the children of fashion to their enemies. Better, far better, walk alone thru life than join in a companionship that brings only unrest?—*R. Hare, in Australian Record.*

"If you want to be of real value to your employer, you must not fail to make his interests your own."

Cleburne Texas.

I CAME here Oct. 3, to open school for the second term. After visiting quite a number of the parents, I was able to get the names of twenty five students who will come by the last of November.

I opened school Oct. 19, enrolling six who are attending regularly. Last term we enrolled thirty and hope to have more this term. The prospects are favorable for a good school to be raised up here as there is only one city school. It takes time and means to develop it. We are striving hard to make this a self-supporting school.

We are in need of school equipments such as charts for primary grades, black boards, maps, etc. We also need fuel to keep us thru the winter.

Please remember that we are now starting, and need help. Those desiring to donate any thing, please send it to the writer, or Elder M. G. Nunes, 614 E. Collin St., Corsicana, Tex.

CARRIE L. SHAW.

Obituary

Cox

BENJAMIN FRANKLIN COX was born in Lancaster Co., Virginia, May 2, 1885, and fell asleep in Jesus, Oct. 28, 1914, aged 29 years, 5 months. He united with the third Baltimore Church in April, 1913, and the following July became so sick that he had to go to the hospital. After nearly a year's treatment, he was discharged, but had to return in a few months. He there rapidly weakened until he died. Brother Cox was loyal to the message and did noble work at the hospital in his efforts to win souls to the cause. Some three or four have accepted many points of truth as the result of his life and the faith in the message which he lived out from day to day. Two of his brothers have taken their stand for the Lord. He was always encouraging them to obey the Lord. We have every reason to believe that our brother will come forth at the first trump. At the last moment he called to his bedside the doctors and nurse and bade them goodbye without a fear. The funeral services were held at the church. Words of encouragement and comfort for the relatives were spoken by the writer from 1 Cor. 15: 22.

GUSTAVUS P. RODGERS.

Poor Old Plug

"THIS hole is not, suitable for me, nor has it ever been," said the plug. "To be sure, I stay in it, but it doesn't fit me. And, indeed, I never have found a place that did quite suit me. I'm of a very unique and unusual shape. There are not many plugs just like me. In fact, so far as I know, there is no other that has my shape.

"My owner first used me to stop a vinegar keg. But I couldn't get my own consent to fit in a place where ordinary common plugs had been. I held up on one corner and the result was that the contents nearly all leaked out. The owner of the keg pulled me from the bung hole and threw me into a corner.

"Later I was picked up and a cloth wrapped around me and I was driven into a molasses barrel. But my peculiarities asserted themselves here, and I was excused from the place.

"Since then my career has been changeable. A little boy thrust me into a jug mouth, but that jug mouth doesn't exist that I would stay in very long. Every time the jug was turned upside down, the contents escaped, so the boy hunted for a corn cob and threw me down.

"Many times since then have I been picked up and tried, only to be discarded. All this is no doubt because of my unusual shape. I wish I could find a place where I could fit. To be sure several have offered to trim me down and give me a different shape, but I never can consent to be whittled just like common ordinary plugs. Why, I should lose my distinction of being different from all others! As it is, I am a very aristocrat among plugs. I am in a class by myself. No, no! the shaping knife shall not mar my uniqueness. I will still go thru the world, unused and useless if need be, for I cannot part with my badge of aristocracy.

"I'm a very sensitive plug. When I am told about my peculiar shape, and it is suggested that some trimming be done, why it hurts my feelings. Some have spoken of my shape as if it were a fault. Such lack true taste, and aristocratic appreciation. I cannot consent to be trimmed to fit a hole, I must find a hole that will fit me."

Just at this point the owner appeared. He picked up the plug and remarked "may be this will do." But on closer

examination said, "no, this is useless. There is a knot on one side which hinders it from being shaped." So saying, he threw the plug into the fire.

Of course the owner had not heard the words that I had listened to. All he saw was a badly shaped block of wood that could not bear trimming. Poor old plug! all dreams of greatness and uniqueness were ended in smoke and ashes. Did you ever know any plugs?

T. H. J.

Use of the Daily Paper

OPPORTUNITIES to use this medium are today abundant. Lately I offered the editor of our local paper, the Corsicana Daily Sun, an article. While not dealing directly with our doctrinal points of faith, it gave the readers an understanding of the condition of the last days, and what the Bible says about it. This editor courteously gave space in his daily for the article. It has aroused quite an interest in our work even among the white people.

We should make free use of this God-given medium in bringing the truth before the men and women of our race who read the daily paper.

M. G. NUNES.

Florida Camp Meeting

THE annual mission camp meeting was held in Orlando, September 8-18.

The location was very good, being near the center of the population and convenient to the depot. I understand the lot was rented by the city and given to us free.

The attendance was good from the outside, the large tent frequently overflowing. Quite a number began the observance of all God's commandments for the first time. I understand more of our people were in attendance at this meeting than ever gathered at a previous meeting.

The offering to missions was over three hundred dollars.

Laborers from abroad were Elder Sydney Scott of Nashville Tenn., Sister Smith of Brunswick, Ga., besides the help rendered by the Division and Union Conferences: Elders Evans, Montgomery, and others. The local workers were all present. The program was ably arranged and successfully carried out.

As the last Sabbath was drawing to a close Brother John S. Green who has

done faithful work as a licenciate for several years was set apart to the gospel ministry. Elder W. H. Heckman offered prayer, Elder I. H. Evans gave the charge, Elder O. Montgomery, the address of welcome into the ministry.

The Lord by his Spirit came very near, as was evidenced by the tearful eye and hearty greetings. May the Lord bless this young man and make him a strong soldier of the cross.

The work in the mission the past year showed some progress and we anticipate greater things in the future for God.

C. B. STEPHENSON.

Round Table Chat

IT is certainly a mean man who will persist in talking about unpleasant things, so I am not going to say a word concerning how you forgot again this month to send in that renewal, together with the new subscriptions that you have been promising yourself that you were going to get for the GOSPEL HERALD. I hope you will not keep on cheating yourself out of the good satisfaction it will be to you. Of course 25 cents is not much, but if you would multiply it by 3000 it means \$750.00, the amount we should receive yearly from our 3000 subscribers.

I am just conceited enough to believe that the little paper is worth the 25 cents, and that you think so too. Well then let's get busy and boom the work. I wish it might be necessary for our boys to work over-time getting the list set and ready for our next month's paper.

This is number 12, the last issue of the present volume. How swiftly time flies!

Before another paper from this office can reach you, it will be 1915. How many things have happened during the present year! Were you ready for them? The greatest war of all the ages has been going on. Did you know it was going to happen? You might have known. The Bible tells us all about it. What the year before us has in store, we may only know by recourse to the same infallible word. We should have a care that we do not unconsciously drink of the spirit of worldly security. Our business here now is to get ready for the better kingdom so soon to come. What the new year shall be to us must largely be determined by ourselves. This is the day of opportunity. Are you ready to embrace it?

T. H. J.

Florida Camp Meeting

THE annual camp meeting was held in Orlando, Oct. 8-18. Previous to the opening, arrangements were made for a very interesting meeting. The work was divided up into departments. Several committees were appointed. When the opening came every one knew the work assigned to him. Everything was carried on in a systematic way.

We were very thankful for the hospitality shown to us by the outsiders. After we had decided on the location of our camp the leading colored citizens of Orlando secured a better spot and paid the rent for us. The city furnished our electric lights free of charge. We also had the use of piano, flowers, and furniture without cost. The decorations were beautifully arranged by Sister M. E. Strachan.

This year our advertisements were somewhat different from before. Besides having our regular folder we also had a magazine, showing the object and program of our camp meeting. It also contained a number of articles. Elder Strachan was solely responsible for its appearance.

Our attendance was very good. A large number of delegates were present. Every colored church in the state was represented. There were 29 of the Ocala members in attendance. Outsiders from Lakeland, Sanford, Miami, Ocala, and Kissemeecame with the delegates to our camp meeting. Some of the believers from Georgia were present.

We had two large tents. One of them was used for the children. While mothers and fathers were being spiritually refreshed in one tent, the children were being instructed in the other. We had two choirs, senior and junior. The junior sang at the eleven o'clock hour. Senior sang at the night services. Each contained twenty voices. There were six musicians appointed to play at certain hours of the day. One of our Methodist friends rendered us valuable service with his cornet. The work of the choirs was complimented very highly by the public.

In our business sessions, great stress was placed on the importance of every believer's subscribing for the GOSPEL HERALD and the REVIEW and HERALD.

The last Sabbath of the camp was a great spiritual refreshing. At 5 a. m. eight were baptised. At eleven o'clock the Lord, thru Elder Stevenson, sent a

message home to the hearts of the hearers. As the result the whole congregation came forward for reconsecration. Unconverted were present and came forward. Some of them gave themselves to the Lord before the meetings closed. In the afternoon we had the ordinance of humility. On this day the writer was ordained to the work of the gospel ministry.

The last Sunday was also a great feast. We had our last testimony meeting from 4:30 to 6:30 a. m. and hearts were touched at this time. At 4.30 in the afternoon a special temperance program was rendered before an audience of about four hundred people. As a result a large number signed the temperance pledge. At the close of the Sunday night sermon, thanks were tendered to the citizens of Orlando for their spirit of hospitality.

The camp meeting Sabbath school donation for 1913 was \$20.00, for 1914 \$33.11. There was \$260.00 pledged to the foreign work. The colored speakers were Elders S. Scott, M. C. Strachan, C. G. Manus, Sister Elizabeth Smith, and the writer.

J. S. GREEN.

Baltimore, Maryland

WITH an appropriate service the Third Baltimore Church was dedicated to the Lord, Sabbath, Oct. 17. This building has been in the hands of the members for over a year but they had postponed the dedicatory service until the outlook was brighter for their success. Elder R. T. Baer preached the sermon and Elder J. M. Campbell offered the dedicatory prayer. The church was beautifully decorated with pot and cut flowers, the members and friends bringing them by the basket-full.

This church much appreciates the blessings of the Lord. A few years ago they were without any house of worship, except as they rented halls, and with the small membership could see no hope of securing one. Many were the dark hours that we went thru as we struggled on to get hold of the present building. Thru constant prayer and hard work we at last secured the deed, and the members are thankful for the brighter outlook before them. Sabbath Oct. 24, seven more were baptized, making forty-nine, so far, from the summer's tent work. Sixty have already united with the church.

We have a Bible school of nearly forty scholars, with a good earnest band of men organized to reach the men in this city and to help those already in the church. The women also have their organization. We hope to keep every member hard at work for the master. I shall divide my time with the church at Cheswold and Wilmington, and assist the scattered companies of Sabbath keepers. I hope to make this the banner year for our work.

GUSTAVUS P. RODGERS.

Wilmington N. C.

MISSIONARY report for quarter ending September 30, 1914.

No. of members	57
No. of members reporting	48
Letters written	55
Letters received	50
Missionary visits	137
Bible readings or cottage meetings	60
Subscriptions taken for periodicals	66
Papers sold	28
Papers mailed, lent, or given away	206
Books sold	70
Books lent or given away	35
Tracts sold	8
Tracts lent or given away	208
Hours of Christian help work	175
Articles of clothing given away	21
No. of meals provided	73
Bouquets given	7
Scripture cards given	7
Treatments given	2
Offerings for foreign missions	\$1.10
Offerings for home missions	\$6.91
Offerings for local work	\$3.44
Med. missionary visits	87

ROSENA LONG.

Secretary.

A New Line of Work at Oakwood

FOR several months I have anxiously looked forward to the time when I would be located here at Oakwood. It gives me pleasure to be here. In closing up the tent work in Michigan and connecting with this school, it was with the sole purpose that we might be of greater service to the message that we are all so anxious to see finished.

Here in the South we shall be much closer to the cotton mills and in a better position to handle orders quickly. To many of our old customers the freight rates will be reduced, and to those in the North it will make but little difference

to make the goods up before shipping or to have had them shipped North to be made up.

Here we shall have an opportunity to place our machinery to better advantage, adding one or two machines, using more help, and be able to handle your orders more quickly than we could have done in our Northern location. The Oakwood Manual Training School desires your orders, and we can promise you a good article.

It sometimes happens that a tent effort is sadly hindered by a storm's tearing the tents. It is the aim of this school to train especially the young men who are to go out in the field work, so that they will be able to meet these conditions intelligently. I wish to thank all those who have patronized my factory in the past, and now that the work is connected with this school I wish to solicit your business for the new department. Your orders will receive prompt and careful attention if addressed to the Tent Department, Oakwood Manual Training School, Huntsville, Ala.

D. H. LEWIS.

An Allegory

(Continued)

"His Majesty has been informed that you and others are about to purchase the Truth sold in a dispensary on the street called Strait at such a tremendous cost, that it will mean your ruin for life. To surrender all you have means more than you think; it not only means a loss of rent and personal estates but your moral, and social downfall. As a general rule truth purchasers are persons in the humbler walks of life, 1 Cor. 1: 26-28, with whom you will be expected to associate, and I am certain, Professor Proudheart, your betrothed will not consent to unite in marriage with a lady of such low rank. You will find that after a while you will lose your employment, your friends, your prestige.

"True you have already given your word to the dispenser, but inasmuch as you were forced to do so, and you were not aware of the inevitable results, His Majesty advises that you let the man know that his price is exorbitant, and unless he will take something less, you will not be able to take the goods. If you are in need of something to bring you freedom you can get it at the firm of Monseignor Shantgo, or in some of those firms which came out from him.

"His Majesty expects you to take his advice or your immediate excommunication may be expected."

(Signed)

GIANT DECEIVER.

Private secretary to His Majesty the Devil.

"Now Lady Ownway," said the Archbishop "your friends are surprised to hear this about you, and your name is on the lips of the public. I am exceedingly sorry for you. You are standing on the brink of ruin; however, be quick in carrying out the advice of His Majesty and thus save yourself. Goodbye."

His Satanic Majesty knew full well that the truth could not be sold for any less than the price already stated, and that if the suggested plan were pursued it would be rejected.

At the time when she was about to return to the dispensary, just before the arrival of His Grace, Miss Ownway was wondering if it would be wisdom to part with all her possessions, if truth could not be obtained without this sacrifice, if there were not other dispensaries from which she could secure something as good. "The way that truth will lead one," said she, "I am not acquainted with, and if I have to part with my land and gold, and cut loose from my old acquaintances, society, and the rest of it, I shall continue my own way. There are many with me on Meanwell Street. The Lord knows we mean well, and altho I am not enjoying freedom, the Lord knows all things."

So the young lady returned to the dispenser and told him she could not afford to buy the truth at the price asked. The young man reasoned with her for some time (See Isa. 1: 18-20, 55: 6-12) but it was of no avail. She politely walked away amid the pleadings of the man who was deeply interested in her soul's salvation. She continued her own way which ended in the pit called Destruction.

One day while Miss Godway was down town, she happened to hear some one talking about this new Truth, so she hastened up Strait Path.

(To be continued)

J. G. DASENT.

Bessemer, Ala.

OUR work here is onward. The little company is of good courage. Two were added to our company. Each one of these is going through a test at the present writing, but I am glad to say they are holding on. The mines are

closing down and two of the brethren are threatened concerning their jobs. Yet God who knows all things can and will keep these two if they trust him. Our attendance on Sabbaths is getting better, and though it takes time to work for souls yet we hope very soon to be in shape to organize a church here to be an ensign to this world for God. At the throne of grace remember the Bessemer company.

R. ROBERTS.

Jefferson, Tex.

FOR the past four weeks I have been laboring at Jefferson, Texas. Prior to our colored meeting, our white brethren conducted quite an extensive tent meeting for the white people. Many of the colored people visited this meeting. When we began our effort for the colored, those who attended the other meeting did not come to ours. We distributed dodgers, telling of the meeting to be held at the Masonic Hall, which was the only place I could get to hold the effort, and by this means a small attendance was secured. Later the attendance increased.

Ten have signed the covenant to keep the commandments of God. Of course we know that polishing will reveal the honest in heart. We hope that still others will take hold and be saved before it is too late.

Four miles from Jefferson I have held a few meetings on Sabbaths and Sundays, and two families are now beginning to observe the Sabbath.

We are planning to work in and around Jefferson the greater part of the winter. —M. G. Nunes in *Southwestern Union Record*.

IN a recently received private letter, Elder J. G. Dascent of Mobile, Ala., says, "I am busily engaged in a tent meeting at Mobile. Attendance good. Despite bad weather attendance averages 100. Good interest manifested by the hearers. One night after meeting, a man walked to the rostrum, and examined my Bible to see if it were same as his.

Having satisfied himself that it was, he remarked that I was ahead of him. He said that they had not heard these things from the Bible before."

This article should have appeared in last month's HERALD. It was omitted by accident.—Ed.

Talks to My Students

Choice

WHEN Elijah put forth his great question to all Israel, "How long halt ye between two opinions? If Jehovah be god, serve him; but if Baal be god, then serve him," he was only echoing that older challenge of Joshua, "choose ye this day whom ye will serve." And Joshua was saying in other words what had been said to man in the very beginning, "In the day that thou eatest thereof thou shalt surely die." Here man was given freedom of choice, privilege to choose obedience and life, or disobedience and death.

That particular part of the provision which seemed so hard for man then to understand is the same that yet is difficult to grasp,—that is, that with the choice of the evil is included the consequences. Man may not choose the privilege and shirk the responsibility that goes with it. We may not sow the wind without reaping the whirlwind. The penalty is chosen in choosing the crime.

A failure to see this leads to many misapprehensions and disappointments. A boy chooses to have his own way and refuses restraint, but feels much abused when he is dismissed from his school and asked to go forth into the world taking the place where are all men who go their own way.

Is it wicked to have one's own way? May be not. But we can not have a boy's rights and a man's privileges at the same time. A boy at home or in school foregoes his rights as a man in order to enjoy the rights of a boy. He places himself under the direction of his teachers, that he may reap the advantages thus afforded.

But what will you say of him who wishes to have both the rights of the man and privileges of the boy?

Sometimes students feel much abused because they are asked to disconnect from the school. They seem to forget that they are at liberty to choose obedience with its privileges or disobedience with its consequences. They heap reproach on the heads of their teachers who have simply let them have what they have chosen.

When Abraham at the direction of the Lord sent Ishmael away from his home, he only did that which was necessary in order to respect the divine right of choice. Ishmael had chosen a course which meant

separation from his boyhood home and relief from the home restraints. But he could not choose immunity from the restraints without also choosing all the concomitant conditions.

When Ruth said to Naomi, "Thy people shall be my people, and thy God, my God," she chose, as did Moses, to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. Her choice was honored, as is every true and proper choice, with a blessed fruition.

Learn then carefully, what is the true dignity of the power of choice, and when God sets before you, obedience and life, or death and disobedience, O, choose life!

Right or Wrong

Several have been asking if it is wrong to wear a wide ribbon about the head. Some one has also raised the question of other kinds of head dress, and sundry articles of personal use or adornment. To all these I have replied that I hold no authority to pronounce an ultimatum in such matters. After some time for that, however, I think proper to make a few suggestions.

(1) If a person is suffering from the cold and a ring on the finger will keep the individual warm, by all means wear the ring; it would be quite right.

(2) If the head is in danger of bursting and a wide ribbon would avert such a calamity, it would be quite proper to wear the ribbon.

(3) If you are suffering from rheumatism and a gold bracelet will relieve the pain, I should not hesitate to prescribe a bracelet.

(4) If the head is cold, and you can keep it warm by wearing a sufficient number of "rats" in your hair, certainly wear them, for, tho these articles of dress look very bad and never improve any one's looks, yet appearance must not weigh against bodily comfort.

(5) If your cheeks are sore, and a liberal application of powder to the face eases the pain, be sure to put it on. It would be quite right in such a case, even tho it does make you look hideous.

(6) If your ears are aching and the pain can be relieved by hanging some gold, or silver, or brass, or lead to them, go ahead and hang it on, even tho it does cause your face to look like a pawn-shop window.

In any or all of these cases, I should feel quite clear in going ahead.

But if it is a question of ornament, then the Bible says "Whose adorning let it not be that outward adorning of plaiting of the hair or putting on of apparel or the wearing of gold or silver or costly array; but let it be the ornament of a meek and quiet spirit."

When I see a boy come in with a big brass ring on his finger, I am tempted to think, "There's a boy who has more brass on his hand than he has brains in his head."

When a girl appears bedecked with gold or costly array or any kind of finery, I say in my mind, "Poor child, how plainly she has advertized herself." She practically says by such a course, "I am not pretty enough, so I must needs enhance my natural charms by the addition of these artificial ones."

T. H. J.

The Work in Arkansas

THE dear Lord is still blessing in Pine Bluff, and souls are being won. Some time during the first of the year, I received a letter from the Union Conference president, stating that our people had set out already to win one soul to the truth for every one member in this Union. I wrote back to him that we would go after each his man.

In our service on Sabbath three signed the covenant to keep all of God's commandments.

Our mission school is doing nicely. Twelve little ones are coming at present. Several more say they will be in as soon as the cotton picking is all done. The magazine sellers are doing good work with the SIGNS OF THE TIMES and other papers.

We are all still definitely planning on building a church and school house here, and some help has come in already for this purpose. A sister from Cots, Kansas, sent us \$5.00, and one from Devall Bluff, Arkansas, sent \$2.00. We thank these dear sisters, and hope that others may join in and help us what they can. We are holding our worship in a very poor place now, and the roof is in very bad shape. We can not hold service in it when it is raining very hard. We pay rent for it because we can not do better. We have to use it for our school house also. Wood is very high and it takes plenty of it to keep fire during school hours in this old open building.

E. M. GATES.

Young People's Column

Disagreement

In the land of old King Legend
In the times of "It-is-said,"
There arose a mighty conflict
'Twixt the needle and the thread.

What the cause was of the trouble
I could never well make out,
Nor discover by my searching
What the fuss was all about.

One thing, tho, was fairly certain,
Those who had been friends so long
Now were quarreling, each one claiming
That the other one was wrong.

"You're of no account without me,"
Were the words the needle said,
"I don't want you here about me,"
Angrily replied the thread.

"It would seem that you imagine
That I've nothing else to do
But to follow blindly after
And be led around by you.

"But I have at last decided
That from this on I'll be free,
You may get support from others,
But henceforth not once from me.

"That you have an eye for business
And are polished, all can see,
But my free association
With you is no more to be."

Sharply spoke the angry needle,
For he had a temper keen,
"From this moment now and onward,
With you I will not be seen.

"Go ahead and see what happens,
Leave my way and take your own,
See how well you do without me,
Carry on your work alone."

Passing by the poet hearkened,
Paused, and picking up the thread,
And needle, held them in his fingers,
Smiled, and to the people said,—

"How like quarreling human beings
To whom better things belong!
Each one criminales the other,
Each one counts the other wrong.

"Separated, both are useless;
When united, both are good,
No occasion for their quarreling
If they only understood."

T. H. J.

Charleston, S. C.

IN accordance with the resolutions passed by the Division Conference committee at Loma Linda, that every member of every church should become an active worker in the Lord's vineyard, and so continue until the work is finished, we have divided the Charleston church into clubs and are lending the Family Bible Teacher consecutively. We hope, when we shall have completed the twenty eight lessons, to see some results. By the time this article is published, we will have begun ceiling our church building which has recently been erected.

A number of people came to Charleston recently and visited every home in the city urging the people to attend church on Sundays, and those who were not members of any church, they told to go and unite with the church of their choice. They said that Charleston is the most Christianized city they had visited. I said if Charleston is the best, what of the worst?

B. W. ABNEY.

Perennial Freshness of The Bible

THE Bible differs radically from all other books in its perpetual freshness. This characteristic will be recognized only by those who know the Book in that intimate way which comes from living with it, as with a member of one's family. I mention it first because it was one of the first *unique* properties of the Bible which impressed me after I began to read it as a believer in Christ.

It is a very remarkable fact that the Bible never becomes exhausted, never acquires sameness, never diminishes in its power of responsiveness to the quickened soul who comes to it. The most familiar passages yield as much (if not more) refreshment at the thousandth perusal, as at the first. It is indeed as a fountain of living water. The fountain is the same, but the water is always fresh, and always refreshing.

We can compare this to nothing but what we find in a living companion, whom we love and to whom we go for help and fellowship. The person is always the same, and yet without sameness. New conditions evoke new responses; and so it is with the Bible. As a living Book it adapts itself to the new phases of our experience and the new conditions in which we find ourselves.

From the most familiar passage there comes again and again a *new message*; just as our most familiar friend or companion will have something new to say, as changed conditions and new situations require it from time to time.

This is true of no other book. What man's book has to say we can get the first time; and the exceptions arise merely from lack of clearness on the writer's part, or lack of apprehension on the part of the reader. Man can touch only the surface of things, and he cares only about surface appearances. So in all his writings, whatever substance they contain lies on the surface, and can be gathered by a capable reader at once.

If the Word of God may be compared in this particular to a living person, the books of men may be compared to pictures of statutes of living persons. However beautifully or artistically executed, a single view may readily exhaust the latter, and a second and third look will be mere repetitions. The difference is that which exists between the living and the dead. The Word of God is *living*.

But while the Bible is in this important respect a living person, who is our familiar, sympathetic, and responsive companion, it differs from such a human companion in that the counsel, comfort, and support it furnishes are far above and beyond what any human being can supply; and the only explanation of this is that the source of all its power is not human, but divine.—*Philip Mauro*.

The Bugbear of Old Age.

GROWING old is a theme so repulsive to the human race that ordinarily we avoid thinking about it. In the glowing years of youth thoughts of advancing age are so distasteful that it is unusual for the young to make provisions for the winter of life by husbanding their spring and summer resources. Nevertheless it is true that the time to prepare for a happy and efficient old age is all the time. And preparing for old age is preparing for an efficient life.

For this reason the symposium on "Growing Old Gracefully" should be of interest to young and old alike. Other features,—Menus for a week in December, Digestive Disturbance in Babies, etc., make the December number of LIFE AND HEALTH of special interest. Order from tract society. Five to forty copies, 5 cts; fifty or more copies, 4 cents.

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Note and Comment

Oakwood has been recently favored with visits from several members of the school board. While we were glad to see each one, we were specially pleased to have Elder G. F. Watson visit us. Tho he has been a member of our board for some time, this was the first time that he has been with us.

The other members present were, Elder C. B. Stephenson, S. E. Wight, O. Montgomery, and Brother W. H. Williams.

As the days go by, our numbers at the school increase, and it will soon be a question of where we can next crowd up. Our canvasser boys and girls are getting in by twos and threes. Their's has been a strenuous summer's work. But it has been worth the effort, even tho not so many deliveries were made as anticipated. The low price of cotton while proving a temporary drawback, is not going to permanently cripple the colporter work.

The thanksgiving program was interesting, amusing, and pure. All seemed to enjoy the exercises, and it is believed that many got new ideas as to profitable literary work. It was the aim to let each number be an object lesson in wholesome and innocent entertainment.

Oakwood poultry yards are already perfecting their 1915 matings and will be prepared to furnish strictly first class eggs for hatching from the following varieties,—

White Wyandottes,
Brown Leghorns,
Mottled Anconas,
White Rocks,
Barred Rocks,
Black Orpingtons,
Buff Orpingtons,
Black Minorcas,
R. I. Reds.

A few first class birds for sale. Inquiries solicited.

Our friends who are interested in the medical feature of our work will be glad to know that our nurses' classes this year are being taught by Miss Etta Reeder. Miss Reeder comes to us from the Washington sanitarium, and is highly recommended as a missionary worker by the Medical department of the General Conference. Miss Reeder enters upon her work with considerable enthusiasm, and we believe that the girls taking the studies in our nurses training course will be highly benefitted by her labors with us. Students in the field who expect to continue these studies should come in at once and get their work of the year started before the classes have advanced too far.

Already Oakwood's tent department has begun business. Some work is on hand, and Brother Lewis has received word from several that tents are to be ordered before the close of the year. The correspondence up to date indicates a very busy year for the new department, even thru what is known to tent men as their dull season.

Renewals are coming in at a very satisfactory rate, and those whose name has been De Linquent for a year or more are now changed to Pay Dup. Here is a sample of many letters received. "I hope you will pardon me for my neglect to send in my renewal. I thank you for continuing my paper, tho I was behind. I love to read its pages. It is sound, and full of spiritual food. I have intended for a long time to renew, but I am so busy all the time attending to my small fruit in summer that it is easy to put off for just a day, and the days soon count weeks. Now I am enclosing a dollar bill to renew and pay ahead as far as it will go."

My Oakwood Visit

THIS is my first attempt to say any thing thru the columns of this good gospel bearing messenger. I had the privilege of spending a few days with

the people of Oakwood on my return from the council held in Washington, D. C. Oct. 23 to Nov. 4. Elder C. B. Stephenson and the writer arrived at the home of Prof. C. J. Boyd about four o'clock the morning of Nov. 6. After a good little nap we looked over the campus.

We found some boys working at the saw mill, and some getting a load of apples ready to go to town, while others were in the printing office getting matter ready for the next issue of the GOSPEL HERALD. We were told that some of the boys were out in the cotton field picking cotton.

One place that we visited while there did me much good, and that was the Orphanage family. The home was as neat as a pin, and all the children, twelve in number, were the same. I am sure that the God of Heaven is pleased with this, for he has a great care for the homeless, the fatherless, and the motherless.

Sabbath, Nov. 7 was a good day for me as we met and had the pleasure of speaking to a goodly company of bright young people in this school who are training for service as soldiers of the greatest King who ever led an army.

We were much pleased to meet old friends whom we had not met for many years, and we with them thank the dear Lord for this good school where our colored boys and girls can be taught to work for him who has done so much for us all. I am sure that our little stay at Oakwood school will not soon be forgotten.

G. F. WATSON.



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