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Life And Works of John the Baptist

JOHN's life is the most instructive one I have ever studied. He was not educated in the rabbinical school because that would have unfitted him for his work. He found his home in a lonely region in the midst of barren hills, spending his time in the wilderness where he could be alone with his thoughts and God. In his time people were just as they are today, so full of self. In the large cities it would have been impossible for him to do the work God intended him to do under such surroundings.

From childhood his mission had been kept before him, and he was true to his God. To him the desert was a welcome escape from society and the widespread unbelief so prevalent. John was dedicated to God from his birth. When he associated with men he always tried to help them. If we only had our mission at heart as John had his, we would see far better results.

By fasting and praying he tried to keep his mission before him and

prepare himself for his Lord. Greed for riches, and the love of luxury and display had become widespread. Feasting and drinking were causing physical diseases and degeneracy, benumbing the sense of perception, and lessening the sensibility to sin.

JOHN WAS TO BE A REFORMER

As a prophet John was to turn the hearts of the fathers to the children. In preparing the way for Christ's first advent, he was a representative of those who are to prepare the way for the Lord's second advent. (Mal. 4:6). We should be as earnest in our mission as John was in his. We have the same opportunities and privileges to be so.

In "Desire of Ages" page 106, we find there that John declares to the teachers of Israel that their pride, selfishness, and cruelty, showed them to be a generation of vipers, a deadly curse to the people, rather than the children of just and obedient Abraham. He rebuked, reproved, and stirred men up to repentance, condemned their sins,

and Christ came to pour the healing balm into the soul.

All of the prophets before John prophesied of Christ's coming, but none lived to see that event. This was the advantage he had over the other prophets. We are preaching the second coming of Christ; altho we may not live to see his appearing, we can do our part till this life ends. Thus John's work is parallel to ours. We Seventh-day Adventists are supposed to prepare the hearts of the people for the second coming of Christ; and if we could only realize, as John did, the responsibility that rests on every one of us, we would soon be in the kingdom.

In John's dress he did not try to imitate the prevailing styles of his times, but wore a dress similar to that of the ancient prophets; a garment of camels' hair confined by a leather girdle. Some Seventh-day Adventist will be kept out of the kingdom on account of this very thing,—dress. We should be very careful how we appear before the world, because God will hold us responsible for the influence we

exert on others.

The John preached the coming of Christ, the people would not listen to his teaching; even like the people of Noah's time. John the Baptist was the first in heralding Christ's kingdom, and also the first to suffer for His sake. Amid discord and strife a voice was heard from the wilderness; a voice startling and stern, yet full of hope. "Repent ye: for the kingdom of heaven is at hand." With a new strange power it moved the people. He baptized them in the waters of Jordan as a symbol of cleansing from sin. Princes, rabbis, soldiers, publicans, and sinners came to hear of Christ. At first the people were alarmed when they heard of the coming kingdom. Even the Scribes and Pharisees came to be baptized. But, then, as now, many came to be baptized without the necessary repentance to save from sin.

John baptized with water unto repentance: Christ came to baptize with the Holy Ghost and with fire. The prophet Isaiah had declared that the Lord would cleanse his people from their iniquities, "by the spirit of judgment, and by the spirit of burning." The word of the Lord to Israel was, "I will turn my hand upon thee, and will surely purge away thy dross." Heb. 12:29 says, "For our God is a consuming fire." We find in the "Desire of Ages" that many gave heed to John's instruction. Many sacrificed all in order to obey. Multitudes followed this new teacher from place to place, and not a few cherished the hope that he might be the Messiah. But as John saw the people turning to him, he sought every opportunity of directing their faith to Him who was to come.

JOHN POINTS OUT CHRIST

But the greatest thing John did was to baptize Jesus. He and Jesus were cousins. The life of Jesus had been spent at Nazareth, in Galilee; that of John in the wilderness of Judea. They did not know each other. Providence had ordered this. John heard of the youth of Jesus and his sinless life and believed him to be the Messiah, but was not positive. Jesus spent much of his life in Nazareth and did not give any special evidence of his mission. This made John doubt, as we would, whether Christ

was the Messiah. Knowing that the scripture would be fulfilled in its own time, he waited: and his faith in the Scriptures gave him courage. God revealed unto John that Christ would seek baptism at his hands, and that a sign of his divine character should then be given. Thus he would be enabled to present him to the people. *D. A. p. 110.*

When Jesus came to John to be baptised His very presence showed that he was more than an ordinary man. John recognized him as the one pointed out in prophecy. As Jesus asked baptism John said, "I need to be baptized of thee and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." Matt. 3:14, 15. And John, yielding, led Jesus into the river and baptized him.

JOHN'S LAST DAYS

John's life had been spent in doing the will of Christ who sent him. His time had come to suffer for him. Think of him shut in by the walls of a dungeon cell. Herod, who had listened to the teachings of John, had cast him into prison for Herodias his brother's wife. John told him of his sins and for this reason was he persecuted.

While he was in prison he had many temptations. Satan brought many things to his mind to depress and dishearten him. The people wondered if Christ was the Messiah, why he did not deliver John. Not only the people, but John also became perplexed and troubled. After he had been in prison for weeks his disciples began to doubt and cherish unbelief toward Jesus. After he had worked so faithfully with the disciples, think of them doubting concerning the promised One. Would we be able to stand all these trials? Before Christ comes the second time we will be tested.

Herod believed John was a prophet of God and intended to set him free. He gave a birthday festival and invited many. Among the guests was Salome, Herodias' daughter. As she danced before the king he was so pleased with her that he promised her anything she should ask, even to the

half of his kingdom. She being a young maid ran to her mother to ask her what she must ask for. Her mother, seizing the opportunity of slaying John, told her to ask for the head of John, the Baptist. When she told Herod what she wanted he was astonished and confounded. The king was horror-stricken at the thought of taking the life of John; yet his word was pledged, and he feared to break it because of the people. The head of John was brought to Herodias who received it with fiendish satisfaction. *Desire of Ages, p. 222.* Although he is now dead his influence is not silent; they are extended to every generation till the close of time.

The same God that was with John will be with us if we trust him. Every one of us should make up our minds to live or die for Christ. If we do this in the end we can be sure of eternal life.

LOUISE FRAZIER.

Report read in the New Testament History Class at Oakwood.

Jacksonville, Florida

I AM pleased to report that the work in Jacksonville is progressing very nicely. As results of our evangelistic campaign last summer, sixty-four new members have united with the church. This gives us a total membership of ninety. Our members are very faithful tithe payers. Tithes for the month of December amounted to \$175; for the month of January, \$199. Sabbath school offerings are also quite liberal. Our present church building is too small for our members and visitors, and the location is really not suitable. We have recently purchased a lot on a popular corner and paid \$1000 for it. The work on the new building is now going forward. The building will be a modern brick veneer structure.

Interested hearers continue to attend each service. The entire church membership is at work, and prospects bid fair to see a flourishing church in the city of Jacksonville. Several new converts to the faith will go forward in baptism before the close of the present month.

G. E. PETERS.

"There is power in love"

"Come"

HEAR the world-wide invitation,
 "Whosoever thirsts may come
 And be filled with free salva-
 tion,—
 Saved from sin, and given a
 home."
 Why do some reject the blessing,
 Turning from their truest
 Friend?
 Pride keeps them from sins con-
 fessing,
 And destroys them in the end.

"All ye weary, heavy-laden,
 Come, and I will give you
 rest;
 Old and young, both man and
 maiden,
 Lay your hands upon my
 breast."
 Can we still refuse the plead-
 ing
 Of the holy, heav'nly Guest?
 While he's for us interceding,
 Cease rebelling, and be blest.

Happy every one who listens
 To the voice so sweet and
 clear;
 Such shall wear a crown that
 glistens,
 At his coming, which is near.
 Watching, waiting, shall he find
 us
 Who still live when he appears,
 Working, while his love doth
 bind us
 Closer to him, midst our tears?

Let us open while he's standing
 At the door with gentle knock:
 Let's obey while he's command-
 ing;
 Thus we'll build upon the rock.
 While he says, "Come, follow
 after,
 In the path which I have
 trod."
 If we go 'mid scorn's laughter,
 "Come, ye blest," we'll hear
 from God.—*Selected.*

listening will be bene-
 fitted by what I read.

To omit, or fail to get
 a thorough knowledge of
 reading, is to leave off
 one half of one's educa-
 tion; without it we can
 do nothing. If one is to
 represent the truth of
 God he must be able to
 hold the attention of the
 audience. Learn to read
 properly and you are
 sure to become a good
 speaker; for in reading,
 the position we take and
 the tone used are sure to
 be portrayed when we
 are speaking.

"Let all make the
 most of the talent of
 speech. God calls for a
 higher, more perfect
 ministry. He is dis-
 honored by the imperfect
 utterance of those who
 by painstaking effort
 could become accept-
 able mouthpieces for
 him. The truth is often
 marred by the channel
 thru which it passes.

"When you speak, let
 every word be full and

Reading

IN all our work more attention
 should be given to the culture of
 the voice. We may have know-
 ledge, but unless we know how to
 use the voice correctly, our work
 will be a failure. The ability to
 speak plainly and clearly, in full
 round tones, is invaluable in any
 line of work.

We take for an example the can-
 vasser. If he is able to speak
 plainly, and pronounce his words
 correctly, he may be able, by the
 music of his voice and the empha-
 sis placed on the words, so to present
 the scene before the mind of the
 listener that he can hardly refuse
 to buy his book. Then, too, there
 are those who read and speak so
 low, or have their voice pitched so
 high that their speech becomes
 painful to the listener.

Those who read in public should
 see that articulation, inflexion and
 emphasis be kept in mind so that
 the hearers may be benefited. Even
 our prayers are sometimes of less
 value, because we fail to speak our

words plainly, and loud enough to
 be heard by those who are trying
 to listen and get the real good there
 is in them.

Poor reading is due, largely, to
 lack of training on the part of
 teachers under whom we have, un-
 fortunately, studied; and secondly,
 to the individual himself, who is
 careless, thoughtless, and uncon-
 cerned in regard to this very im-
 portant phase of education.

I am reminded of a paper that
 was read in one of our local
 churches during the week of prayer.
 The reader, a very intelligent look-
 ing young man, took the floor with
 a very important air and proceeded
 to read after he had given the title
 and author. He had read hardly
 more than three or four paragraphs,
 when all over the audience could be
 heard whispers of dissatisfaction
 because of his hesitancy, poor arti-
 culation and inflexion. I resolved
 from that moment to be a proficient
 reader, so that when called upon to
 read, I may do so with such force
 and accurateness that all who are

well rounded, every sentence clear
 and distinct to the very last word.
 Many as they approach the end of
 a sentence lower the tone of the
 voice, speaking so indistinctly that
 the force of the thought is des-
 troyed. Words that are worth
 speaking at all are worth speaking
 in a clear, distinct voice, with
 emphasis and expression. But never
 search for words that will give the
 impression that you are learned.
 The greater your simplicity, the
 better will your words be under-
 stood." *Testimonies for the Church,*
Vol. 6, p. 382.

Thus we see that it is from the
 result of incorrect reading that
 precious souls are often lost. They
 are possibly having their last chance
 when you are addressing or reading
 to an audience in which they chance
 to be: how striking that should be
 to every one who is preparing to
 enter the work of God. It is not
 so much what we say, but *the way*
we say it, that strikes home to the
 heart.

(Continued on page 8)

The Possibilities Of a Hampton Girl

While the following interesting sketch appeared in the "Southern Workman" more than a decade ago, yet its practical lesson illustrating what can be accomplished by an ambitious girl of the colored race can well be taken as a worthy example for young people who today are struggling against odds to acquire an education that they too may rise from the place of "small things" into something higher and better.

I WAS born on the Eastern Shore Peninsula not far from Eastville, the county seat. Here, on the edge of a wood in a one-room cabin, I spent all my earlier days. "Our house," as we called it then, was not a comfortable one. It was about eighteen feet long and fifteen feet wide. It had a clay chimney and two small windows, one in the side and the other in the end. For light we often had to open the door, and as the fireplace did not draw very well we were made uncomfortable by the smoke.

There were nine of us children—six girls and three boys. My father cleared up the land and cultivated it with a faithful old steer. The three older children were often called upon to work for the man upon whose land we lived. With the help of the smaller ones there was enough raised to help support the family, but nothing laid by toward buying a home or even buying a good horse. In a few years the older children went to the city to work for ten dollars a month. The styles of the city seemed to demand all of the sum and there was nothing to send home to help better the conditions. We had a chance to go to school in the winter when there was nothing to be done on the farm. The schools were always crowded in winter and sometimes for two or three days we had no lessons.

Public school studies then consisted of reading, writing, spelling, and some counting. I had never owned a grammar when I came to Hampton, and had never worked fractions. But even though the training was not as good as it might have been, we might have been more advanced had we not labored under such disadvantages, because it is a disadvantage to live on a man's land and have to go whenever he chooses to call. Such was the ease with us.

At this point my mind goes back to one cold, snowy morning when the son of our landlord drove up to our door in a sleigh and told my mother that she was needed at his house to make soap. This had to be done out-of-doors. Mamma told him that it was too cold. He told her that his father rented his house for the purpose of having some one to work for them. These words touched my heart and I decided to try to do something to change our condition.

For a long time I had been hearing of Hampton, a place where boys and girls could work out an education. At the age of seventeen I entered the work class. I spent one year in the night school and four terms in the day school. Many were the anxious hours that I spent wondering where I would get the money to pay my school bills. There was nothing to be sent from home and the little I could make in the summer would not last all the term. By the aid of extra work given me by the lady principal I was able to pay during each term. The Middlers were then being sent out to teach a year before graduating. I was given the position as teacher of the night school at Shellanks. Here I received my first training in dairying and poultry raising. I graduated in the spring of '98 and began teaching the following fall.

My first appointment was in a place known then as Fillis Swamp. When the clerk of the Board told me of the place the name suggested very little to me as I was much discouraged, but as the family was still living in this one-room cabin, I was glad to find work to do in order to raise the standard of our home. The school house in which I taught was very small and had only two small windows. When it rained we had to close these, which made it very uncomfortable. The prospects were not bright but I thought of the words of the brave General Armstrong, "A work that requires no sacrifice does not amount to much in the sight of God." Every true Hampton girl feels that Hampton expects her to do her duty and I felt that I must do something. The first money that I made was put away for land. I continued to put away a little in

this way until we could pay for a good lot on which we have a seven-room house.

As a teacher I have found that our work is to be in every home. We must first set the example by working, by building homes and keeping them neat and clean. When I was a small girl people used to think that to be a teacher meant fine dressing and easy living. This was a great mistake. Our people should be taught that plain, neat dressing and comfortable homes will do more towards the elevation of the race than hours and hours of discussion over the race problem. As soon as my people learn to work instead of talk there will be no need nor time for so much discussion. Near Birdsnest, where I am teaching, we have organized a Northampton Land Development Company. This company is composed of the best men and women of the community. We have bought from one of the white men a large tract of land and divided it into small lots; these we sell to people who do not own homes and would probably be unable to buy a large one. We have called it a new settlement and named it Treherneville in honor of the first man who built in the town. There are now about twenty-six homes in the settlement, and no house has less than four rooms in it. We have a church, society hall, store and the schoolhouse. A Hampton teacher will find that she has plenty to do to help build up a community of this kind. The past nine years of my life have been spent in this way, and when I see the great improvement that my people are making along the lines of home making and suitable dressing, I am encouraged, and each year take up my work with more courage than the year before. I have not been able to have my sewing and cooking on such a large scale as I would like, owing to the disadvantages of a rural school, but I have found something to help me in everything I undertook. "Use what you have," is as good a lesson as was ever taught. I have done this over and over again, and have found that if we have a mind to work, we can make our advantages. I believe that every Hampton boy and girl should go back to his or her country home and lift the

people there to a higher standard. No one knows what the people need better than the boy or girl who has lived among them. If there is to be any consolation in work it comes thru work done where it is most needed. There are wide fields in which the boys and girls of Hampton must labor if they would help to build up the race to which they belong.

I am thankful to God for my training at Hampton and for an opportunity to help my race. I do not condemn a higher education but I praise that kind that fits a girl for service among her people.

Nora Bell Satchel,
in "Southern Workman," Oct., 1907.

A Hindu Suggestion

A converted Hindu, says the *Indian Witness*, expressed his views on faith and sin in a paper read before an association of young men as follows: "While writing this paper, I was thinking what sin and faith are, and a thought flashed across my mind and threw a flood of light on the subject. Sin, I thought, is a combination of Satan and I, while faith is a combination of Father and I. I must tell you how the thought came to my mind. In English there are two ways of abbreviating words; one is by putting the first and last letters together as Rs. for rupees; and the other by putting a few letters from the beginning of the word, as marq. for marquis. According to this rule Sn. is an abbreviation of Satan, and when 'I' is joined with it, it becomes sin. And again on the other hand, Fath. is an abbreviation of Father, and when 'I' is joined with it, it becomes faith. In both cases 'I' is exactly in the middle, showing 'I' seized by satan is sin, and 'I' yielded to the Father is faith."

—Selected.

The Greater Danger

THE stern realities of war are upon us. Our young men are being called to serve the nation in the capacity of soldiers. We speak cautiously, choosing our words circumspectly, being careful to express nothing to divulge the grim dread that like a fearsome specter looms in our consciousness. We talk of the return of our boys, and

our voices ring out with a well feigned cheerfulness, but underneath is the minor key that persistently sounds forth its disquieting tones, disguise it as we may, or seek to drown it as we will.

And that which is true of us is true of the fathers, mothers, brothers wives, sisters, over a great portion of this poor, war-sodden world. The hearts of earth's inhabitants fail for fear.

But grim and awful as is the unnamed dread clutching the heart, disquieting as is the tense anxiety felt by one that longs to hear from the absent one, yet trembles to open the letter, there is still a greater danger. It is greater than being exposed in the trenches to the raking fire of the enemy's artillery or suffocation from the fumes of noxious gases.

Enemies who charge the trenches or storm with shrapnel and shell, may be check-mated by various means. U-boats may be sometimes discovered and sunk or disabled.

But at such a time as this, when intensity is taking hold of every earthly element, Satan is planning his last great campaign. With great wrath he waxes bold, especially against those who, loyal to the government of God, are volunteers in the army of Jehovah.

We may gasp with fear and may properly pray our God to spare the lives of our boys, but let us with diligence pray the Father of mercies to spare them from the blandishments and enticements of sin.

Removed as they are from ordinary restraints, subjected to the hardening and debasing influences necessarily incident to war, they are certain to go down into the whirlpool of transgression, unless the hand of our God shall intervene to save them.

They are subjected to the weaknesses of their own natures, intensified many fold by the peculiar situation in which they are placed. It is thru no fault of their own that in the very exuberance of youthful vitality lies hidden a subtle danger. They need encouragement, but not sentiment. They need to be made to realize that God places on the young men now a heavier responsibility than has ever fallen on any previous generation.

Let us then pray God to keep

them clean, keep their consciences tender, their purposes upright. Let us pray for those in authority, their officers and leaders. This is not a time to criticize, but to co-operate in every righteous way with those whose feet are set in slippery places. And let us further pray that when the God of peace shall give peace, our dear boys who come marching home shall be able to come as upright, as noble, as clean as when they left us.

—Plainview Enterprise.

OBITUARIES

LEE: Rosin Edwin Lee died of pneumonia on the morning of Dec. 28, 1917. Little Edwin was born Dec. 29, 1913 at Coshocton, Oregon, and had he lived another day would have been four years of age. Father, mother, and two brothers are left to mourn and are anxiously awaiting the return of our Lord when all expect to have their loved ones restored to them.

J. H. BEHRENS.

True Manhood

It is not always the coat that tells,
Nor the collar your friend may wear;

It is not only the shine of his shoe,
Nor the finished touch of his hair.

It is not all in a silken hat,
Nor the fitting neat of his gloves;

It is not merely his cultured air,
Nor the circle in which he moves.

It is not his temper, his pride, nor smile,
Nor yet his worshipful mien;

It is not even the name he bears
In a world that is shallow and mean.

Ah, no, after all, 'tis the man himself
As he stands with his God alone;
'Tis the heart that beats beneath the coat,

The life that points to the throne;
The eye that cheers with its kindly glance;

'Tis the arm round a brother cast,
The hand that points to a hope beyond;

'Tis a love that endures to the last.

—Selected

A Visit to the Tuskegee Normal and Industrial Institute

IN response to an invitation from Major Moton, the Principal of the institution, Brother Swofford our farm manager, and myself attended the recent agricultural conference held at Tuskegee. The announced object of this conference was to discuss what the Negro could do to help out in this time of stress and war. But we were as anxious to visit this remarkable institution, as we were to attend the conference.

Night had fallen when we reached the little railroad station of Cheshaw, where one leaves the main road and goes to Tuskegee. There is a railroad out to the Institute, but as we were accosted by a boy who wished to carry us directly to the buildings for a few cents more than fare by rail, we accepted, and were soon alighting before a large and brilliantly lighted building. A young man in uniform met us and conducted us to Major Ramsey's office, where we were directed to White Hall for our rooms. Here we carefully noted the building and its furnishings, finding them all very plain, and such as we are accustomed to seeing in boarding schools. This building proved to be one of the girls' dormitories, of which there are three. One hundred seventy-seven girls were rooming in this one. Next morning, learning that we would be served breakfast at eight o'clock, we decided to visit the barns. Of these we found several old ones, later being shown where new and magnificent stock barns are being erected. We saw the Jersey dairy, and watched the boys "gearing up" the horses and mules for the day's work. We were much impressed by the quantities of velvet beans stored for winter feeding. Not many of these are used in our part of Alabama, and we were glad to learn of their usefulness.

We visited the tomb of the Pioneer of better days for the American Negro, Booker T. Washington, on a little eminence near the Chapel. To stand by the last earthly resting place of this once poor colored boy and look around over the premises of the greatest institution of its kind, was in itself an inspiration. Here are 2300 acres of land and a

score of well built and even, beautiful buildings accumulated as the result of this one man's having gotten a vision of the possibilities before his race if they were only accorded the privileges of education. But the concrete results are in the thousands of colored men and women, a few of whom we have met, who have been benefited by a stay at Tuskegee and are loud in its praises.

The forenoon of the first day of the Conference was devoted to showing the visitors around the grounds and into the various buildings. We accepted the services of a student and followed him through the various shops where we saw the students making wagons, doing all the iron and wood work, making the uniforms, which all must wear, the shoe making department, electrical and plumbing departments, painting, mechanical drawing, and many more,—twenty-three in all. In Dorothy Hall, where our meals were served, we found practice kitchens, and dining and sitting rooms where the girls are taught how properly to do the duties designated by these terms. There are also dressmaking and millinery rooms, besides other crafts, such as rug and carpet making. The students spend three days each week in school work, and three days, alternating with those in school, in the shops practicing their various trades.

Next we went to the Agricultural building where we found students ready to give us the good points of cows and horses, show us how to test milk, make butter and cheese, and discuss fertilizers with us, as well as practical cropping of the land. Wanting to see the students march to dinner, we had to hasten back and leave a part of our farm inspection till the next day. Arriving at the campus we found the visitors lining up along the main street, with the glint of band instruments just showing in the distance. Presently the procession hove into sight. Over 500 girls were ahead in their uniforms of blue skirts and white waists with small black bowties. They passed four abreast in perfect time to the music of the band of forty-five pieces that followed them. Then came 600 boys in their navy blue uniforms, white

gloves and nifty caps. They swung around us and marched up the steps into the well appointed dining hall where they found their places by twelves at the long rows of tables. We managed to get into the center of the room, thanks to our gentlemanly guide, by the time all were in. Here we found Captain Walcott, the drill master, and two young men awaiting the signal for the returning of thanks. The dining room matrons and other employees were standing at the sides of the isles to see that all was in order. When the gong struck, all was silent and the two young men mentioned above, stepped into the raised pulpit near us, and with bowed heads led in the singing of thanks, in which all joined heartily. Then all were seated and the repast begun. Meals are served on the American plan, a waitress being assigned to every two tables. The signs, "Eat all you take on your plate," and "Do not waste," etc., placed by Booker Washington about this room, are still in evidence, and quite in keeping with the present economical policy of the institution.

Our guide then took us through the kitchen, where we saw the large steam cookers, the battery of large ranges, and the oven. That day a fine lot of sweet potato bread was coming out of the oven. At one of the decks we met an old cook, who prepared in a washpot the first meal that was served at the Tuskegee Institute. He told us that the school did its cooking in washpots for three years before it could afford anything better. Our own meals were well prepared and attractively served in the practice rooms mentioned above. I think that we shall never forget the hot corn muffins that formed a part of every meal.

Most of our remaining time was spent at the sessions of the Conference, which were ably presided over by Major Moton. A long list of both white and colored speakers gave short and inspiring speeches at each session. The slogan of the occasion was "Raise more of something to eat," and with this all heartily concurred. Diversified farming and stockraising were urged as necessities for the financial success of the colored farmer, and there

were a large number to delegates there to testify to its advantages in their own cases.

Frugality and economy were not only advocated, but practiced by those in attendance. One of the speakers, a County Superintendent of public schools from Tennessee, wore on the occasion a dress made over after two years of wear, and her coat had seen four years of service, and she said if she remained in the educational work, both would have to do her four years more, unless the war closed and times changed in Tennessee. These earnest and practical addresses, as well as associating with other men from schools like our own, was very inspiring. We will remember these men for their practical suggestions and free rehearsals of experiences that contained lessons for us. But above all the overshadowing feature of the visit is the Tuskegee Institute, with its great growth under very adverse circumstances, its Tuskegee spirit, apparently shared alike by its 1100 students and 200 employees, and the great army of young men and women that have gone out from its halls prepared for a better appreciation of life and its blessings, and to meet its demands personally, nationally, and spiritually.

J. I. BEARDSLEY.

Business Meetings

"IN all our business meetings as well as our social and religious meetings, we want Jesus by our sides as a guide and counselor. There will be no tendency to lightness where the presence of the Savior is recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel.

"Could our eyes be opened, we would behold the angels of heaven in our assemblies. . . . Could we not realize this, there would be a desire to hold to our own opinions on important points, which so often retard the progress of the meeting and the work. If there were more real praying done, if there were more solemn consideration given to weighty matters, the tone of our

business meetings would be changed, elevated. All would feel that the assembly had met to lay plans for the advancement of the work, and the object of the work is only to save souls.

"There is nothing in this world that is of so much value as the human soul, and in planning for the work, nothing should be done hastily or in an indifferent manner. Each one of those assembled should feel that he must give careful thought and prayer to the matters discussed. The responsibility of dealing with human minds is not small. The soul of man has been purchased by the infinite price of the blood of the Son of God; then should anyone lose sight of the sacredness of every movement that is made for the salvation of souls?

"All that we do and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standards must be high; our minds must be elevated. There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves inaugurated. Here is an opportunity for persons to develop inordinate self-confidence. They have never learned in the school of Christ the precious and all important lesson of becoming meek and lowly of heart. There is nothing harder for those who possess a strong will than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable and easy to be entreated.

"In our business meetings it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged, for it perplexes and confuses minds, and shrouds in mystery the things that are plain and simple. How does Jesus, our counselor, whom we have invited to be present at these meetings, look upon these things? If there is that love among brethren which will lead them to esteem others better than themselves, there will be a giving up of their own ways

and wishes to others. It is our duty to study, daily and hourly, how we may answer the prayer of Christ that his disciples may be one as he and his father are one. Precious lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill his desire.

"In our business connection with the work of God, and in handling sacred things, we cannot be too careful to guard against a spirit of irreverence. Never for an instant should the word of God be used deceitfully to carry a point which we are anxious to see succeed. Honor, integrity and truth must be preserved at any cost to self. Our every thought, word, and action should be subject to the will of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. The prayer has been offered that Christ should preside in the assembly and impart his wisdom, his grace, and his righteousness. Is it consistent to take a course that would be grievous and contrary to his work? Let us bear in mind that Jesus is in our midst. Then an elevating, controlling influence from the Spirit of God will preclude the assembly. There must be manifested that wisdom that is from above, that is first pure, then peaceable, full of mercy and good fruits, and which cannot err. In all the decisions there will be that charity which 'seeketh not her own', which is 'not easily provoked', 'thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in the truth,' that 'beareth all things, hopeth all things, endureth all things.' Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate and righteous discussions.

"I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace.' "

Taken from *Gospel Workers* (old edition) pp. 229-232.

W. H. SEBASTIAN.

"What is yours to bestow is not yours to reserve."

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(Continued from page 3)

"My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly." Job. 33:3. And again,

"So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading". Nehemiah 8:8.

Here we have given us unmistakable evidence of the real value of good reading. What good will come from our efforts if the people don't understand? If we go out without having obtained this training, we will misrepresent the truth, will see very little fruit of our labor and besides God will be displeased. Think of the time lost, money spent and your very life wasted. Let us learn to read well.

THOMAS M. ROWE.

Real Estate For Sale

Two houses and lots and one vacant lot in Guthrie, Oklahoma. One house is a five room building with a barn on same lot. The other is a three room cottage. Reason for selling is that owner is attending school at Oakwood Junior College. Would like to sell at once. For particulars, address FRANK BANKS, Oakwood Junior College, Huntsville, Ala.

JOTTINGS

The science classes are deeply interested in their work this year. The department has added many new features and much needed material for demonstrations and experiments.

The Bible Workers' and Ministerial bands of the school are very encouraging features of our work. They meet alternately on Sabbath afternoons at 2:30. The outlook is encouraging for some good workers from these bands in the future. Elder Scott spoke to the Ministerial band recently.

Brother Shidler made us a call recently. He came by to arrange the date for the coming canvassers' institute.

After one-half year's test we are convinced that we have made no mistake in planning for a two-session program. Our school is thus nearly equally divided for students and teachers, and the various departments are provided with help for their operations at all times in the day. The congestion in our class rooms, chapel and halls is thus largely avoided, and our school discipline has been reduced to a minimum.

Oakwood was favoured recently by a visit from Prof. George C. Starcher of the Horticultural department of the State Agricultural College at Auburn, Ala., Mr. C. L. Isbell, his assistant, and Prof. Eugene Seigler of Washington, D. C., who is a government inspector on diseases of fruit trees.

These gentlemen lectured to our students and teachers in the chapel, and then, attended by many from different classes with their teachers, visited our orchards, farm and gave practical instruction in spraying, pruning and general care of fruits, large and small. This feature of their visit was of special value to our various departments. They encouraged a vigorous treatment of our present stock, and urged an early addition to this department of our industries. Our soil they declared to be well adapted to many varieties of small fruits together with certain kinds of larger ones.

This frank statement on their part and an urgent suggestion that we do more in this direction, coupled with the statement made some years ago that Oakwood should produce a bountiful supply of fruit, encouraged our teachers to believe that a more constant and greater interest should be taken in this department of our industries. The seriousness of the times demands that we put forth greater efforts to

supply our needs than we have done in the past.

Among our late visitors was Mr. Sibley, assistant to the State superintendent of schools. He has all the Colored schools in the state under his jurisdiction. He spent several hours with us, looking over the farm, gardens, and buildings, and expressed himself as very much pleased with the institution. Mr. Sibley has shown a deep interest in our work in the past and is doing all he can to aid us in making our work a real effective one in this part of the state. Our teachers have in the past attended the meetings of the association in the Tennessee Valley and we are glad to do all we can to aid in the educational work of the state.

"Well Done"

How can I, Lord, to thee express
My heart's unbounded thankfulness
That thou upon my blinded sight
Didst cause to shine thy wondrous
light,
Turning to day my soul's midnight?

What can I render unto thee
For all thy benefits to me?
'Tis not enough to watch and pray,
And sing thy praises day by day.
I cannot hope to hear thee say—

"Well done," unless some deeds of
love
Recorded stand for me above.
Whom have I clothed? whom have
I fed?
Have I the imprisoned visited,
Or watched beside the sufferer's
bed?

What acts of heaven-born charity
Hast thou accredited to me?
Do I my race with patience run?
Are any battles fought and won,
Or any crosses for thee borne?

If at last it shall appear
The talent thou didst lend me here
Has been put out to usury,
And the clear light vouchsafed to
me
I have reflected faithfully,

I'll know with joy unspeakable
My offerings were acceptable;
And when thou givest me the crown
By thy rich grace and mercy won,
Thou'lt say, "My child, well done,
well done."—Selected.