

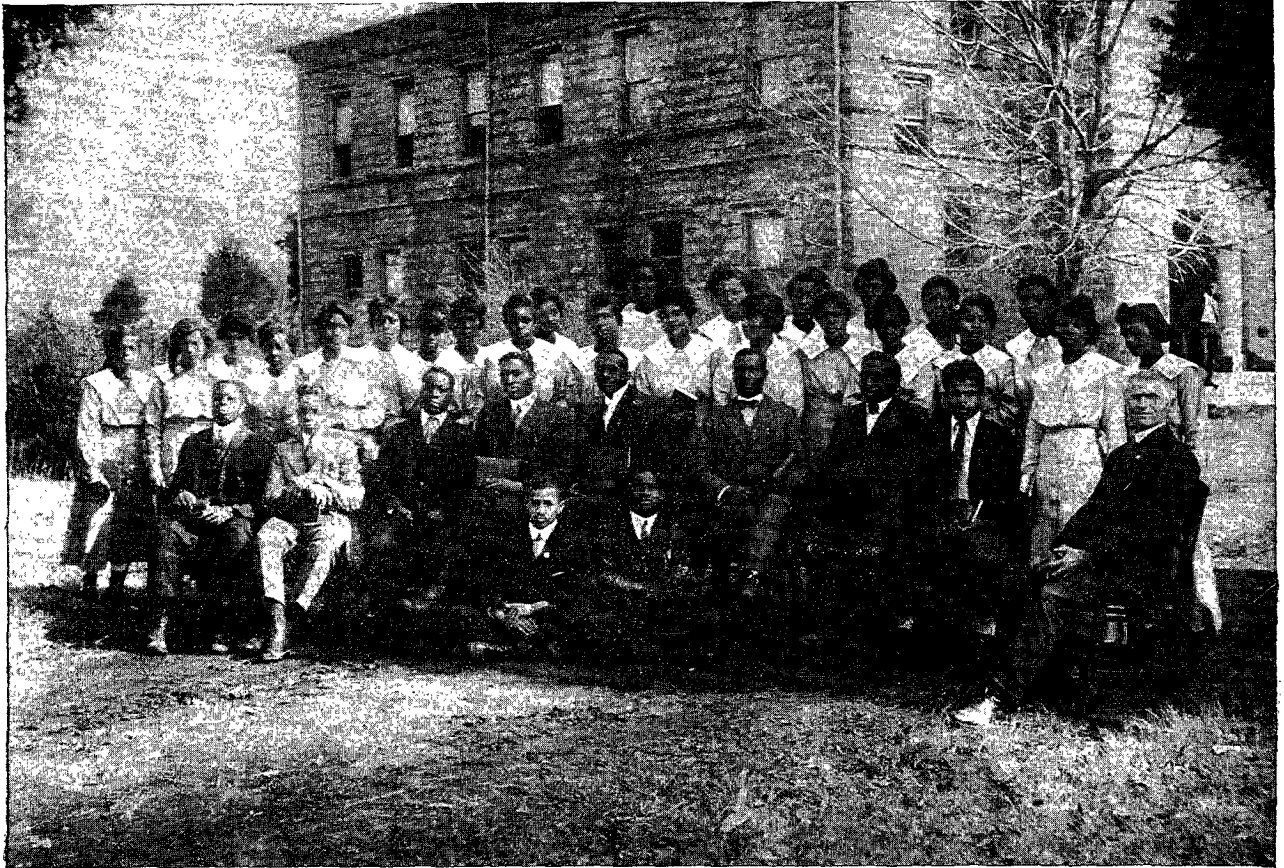
# GOSPEL HERALD



Volume XII

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BANNER BIBLE CLASS (NINTH GRADE) OF OAKWOOD JUNIOR COLLEGE WITH TEACHER.  
THIRTY-SIX MEMBERS.

THIS Class is pursuing the study of New Testament History. This study includes the life of Christ, beginning with the work of John the Baptist; and the life of the Apostles so far as the Bible gives them with the ministry of the Apostle Paul. The class just now is studying the first Missionary Tour of Paul. They will trace each of his tours through Asia Minor and Europe, and finally follow him to the city of Rome. The article about John the Baptist in the last issue was written by a member of this Class.

## The Work of the Soldiers of Christ

**T**HOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

The lessons contained in the words of Paul to Timothy are of the greatest importance to us to-day. He charges him to "be strong"—in his own wisdom?—No, but "in the grace that is in Christ Jesus." He who would be a follower of Christ is not to rely upon his own capability, or to feel confident in himself. Neither is he to be dwarfed in his religious efforts, to shun responsibilities, and remain inefficient in the cause of God. He is to draw strength from a sure and safe source that never fails those who

should have divine power. The exhortation to us is, "Be strong in the grace that is in Christ Jesus." If the Christian feels his weakness, his inability, by putting his trust in God, he will find the grace of Christ sufficient for every emergency.

The soldier of Christ must meet many forms of temptation, and resist and overcome them. The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace received will enlarge the

capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent. The soul of the believer will go out in intense longing to know and understand more of the truth and righteousness of Christ. All who advance in the divine life will have increased ability to search for truth as for hid treasure, and will appropriate the truth for their own souls. The true Christian will understand what it means to pass through severe conflicts and trying circumstances; but he will steadily increase in the grace of Christ to meet successfully the enemy of his soul, who works through human agency to cause the ruin of the servants of Christ. By passing through severe ordeals of trial, the follower of Christ will better understand the ways of God and the plan of redemption, and will not be ignorant of the devices of the enemy. The darkness will press upon his soul at times; but the true light will shine, the bright beams of the Sun of righteousness will dispel the gloom; and although Satan seeks in every way to discourage him by presenting obstacles before him, through the grace of Christ he will be enabled to be a faithful witness of the things which he has heard from the inspired messenger of God. He does not despise or neglect the message received, but commits his knowledge to faithful men, who in their turn are to teach others also. In communicating the light to others, the Christian proves the truth of the word that "the path of the just is as the shining light, which shineth more and more unto the perfect day."

He who receives and diffuses light puts out his talents to exchangers for the benefit of his fellow men, in order that they may see and understand the things by which he has been blessed. By thus communicating truth to others the worker for Christ obtains a clearer view of the abundant provisions made for all, of the sufficiency of the grace of Christ for every time of conflict, sorrow, and trial. Through the mysterious plan of redemption, grace has been provided, so that the imperfect work of the human agent may be accepted in the name of Jesus our Advocate.

Man has little power, and can accomplish but a small work at his very best. When the ability of humanity is considered in its true light, when the soul is under the shadow of the cross of Calvary, he who would be a worker for God will consecrate himself, spirit, soul, and body without reservation, to the cause of Christ, knowing that, at his best and fullest, his own power is small. But to him who has entirely surrendered his life to God, the assurance is given that the Holy Spirit will be his helper. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive." "The Comforter . . . . whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

God is omnipotent, and at every point where we need divine help and seek for it in sincerity, it will be given. God has pledged his word that his grace will be sufficient for you in your greatest necessity, in your sorest distress. Christ will be to you a present help if you appropriate his grace. The Lord expects his servants to excel others in life and character. He has placed every facility at the command of those who serve him. The Christian is looked upon by the whole universe as one who strives for the mastery, running the race set before him, that he may obtain the prize, even an immortal crown; but if he who professes to follow Christ does not make it manifest that his motives are above those of the world in this great contest where there is everything to win and everything to lose, he will never be a victor. He is to make use of every entrusted power, that he may overcome the world, the flesh, and the devil through the power of the Holy Spirit, by grace abundantly provided that he shall not be discouraged, but be complete in Christ, accepted in the Beloved. Those who would be victors should contemplate and count the cost of salvation. Strong human

passions must be subdued; the independent must be brought into captivity to Christ. The Christian is to realize that he is not his own. He will have temptations to resist, and battles to fight against his own inclinations; for the Lord will accept no half-way service. Hypocrisy is an abomination to him. The follower of Christ must walk by faith, as seeing him who is invisible. Christ will be his dearest treasure, his ail and in all.

This experience is essential to those who profess the name of Christ, for its influence pervades the conduct, and sanctifies the influence of the Christian's life in its effect upon others. The business connections and intercourse of Christians with the men of the world will be sanctified by the grace of Christ; and wherever they are, a moral atmosphere will be created, that will have power for good; for it will breathe the spirit of the Master.

He who has the mind of Christ knows that his only safe course is to keep close to Jesus, following the light of life. He will not accept work, or engage himself in business, that will hinder him from reaching the perfection of Christian character. Probation has been given to the human family,—not that they may receive worldly honor, not that they may lay up for themselves treasures upon earth, but that they may be complete in him who has given his own life for this end. They are to shine as lights in the world; they are to bring eternal realities before the indifferent, the careless, and the disloyal. The golden beams of the light of truth are to be reflected in their words and actions, for in this way they are to represent Christ to the world. They are to be earnest, thorough missionaries.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." Earnest work for the Master will bring trials; but will the true disciple be moved from his purpose? Will he faint at any tribulation? Will he snatch himself away from Christ, refusing to wear his yoke because outward troubles come upon him? Will he become disheartened? When Satan stirs up his human agents to oppose and

discourage him, will he withdraw himself from the assembly of the saints, when he has the assurance that at the house of prayer he will meet with Him whom he loves? Will he go back to the world, and by his actions declare to men that the business of the world is of higher character and more worthy of his strength of body and mind than the service of God? Will he give to the worship of God a poor, sickly, tired-out service, and expect God to receive it at his hand? Hear the words that the inspired apostle has received from heaven for our instruction. He says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Those who would be soldiers for Christ should closely estimate what will be the influence of accepting positions of trust in advancing worldly enterprises. They should consult the Lord Jesus, and at every step ask him, Will this work serve to advance, to save, my spiritual interest, or will it hinder me from attaining perfection of character? If large gain is presented as an inducement to entangle you and imperil your soul, you have but one answer to give: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Satan presented this inducement to the world's Redeemer, knowing that if he accepted it, the world would never be ransomed. Under different guises, Satan presents his temptation, knowing that those who are beguiled by it, will never stand among those who are redeemed by the blood of the Lamb. We would suppose that those who yield to one temptation and are disappointed in their expectations, would see that they have chosen a work which would continually draw them into evil, and bind them away from Christ. But instead of seeing delusion, many go on in their blindness, and Satan has his bait all ready, and entangles them more deeply in the world, binding them up with an interest that will lead them away from the service of the Master. They cannot see afar off, but are blinded by the glamour of the flattering prospect that the world presents before them. They

do not follow the light of the world, but another leader, and they walk in darkness, and they know not at what they stumble.

(Concluded next month).

### Providential Openings

WHAT is the significance of these words?—"The act of providing, or preparing for future use." As we are "years behind," we shall see many places and openings waiting for workmen in every line. As these places are provided and prepared for us, we must be quick to seize them. We must be "minute men."

Let us obey whether we have everything in sight or not. Venture, and go forward; and the way will be clearer to our view. It is said of Noah, "He moved in fear of things not seen as yet." Why? Because he moved out on faith, "which is the substance of things hoped for."

If "The abundance of the sea shall be converted unto thee, (and) the forces (wealth, margin), of the Gentiles shall come unto thee," (Isa. 60:5), there must be an investment made, some action on our part. "By works faith is made perfect." When we thus work and believe we shall then get the "abundant access to the Gentiles"—"Gold and incense, and they shall show forth the praises of the Lord." We have seen this partially fulfilled, but there is a work to be done at home and abroad.

"The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in no wise to be neglected. Let not the fields lying in the shadow our doors,—such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field." "Testimonies," Vol. VIII, p. 31.

Again I quote, "Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such opportunities to present the truth to millions who have never heard it. Much remains to be done within the shadow of our doors,—in the cities of California, New York and many other states.

Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the one who has appointed to every man his work." *Id.* p. 35.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given some thing for the foreign fields do not think your duty done. There is a work to be done in the foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language (A foreign field). These need the light that God has given to his church. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism or accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and plans in the place of God's words and God's plans." *Id.* P. 36.

"The vineyard includes the whole world, and every part of it is to be worked. There are places which are a moral wilderness, and these are to become the garden of the Lord. These waste places of the earth are to be cultivated that they may bud and blossom as the rose." "New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city and in the remotest parts of the earth."

"It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by his providence, he is preparing the way for his work to be accomplished. He provides opportunities, opens up lines of influence and channels of working. If his people are watching the indications of his providence, and stand ready to cooperate with him, they will see a great work accomplished. Their efforts rightly directed, will produce a hundred fold greater results than can be accomplished with the same means and facilities in another channel in

which God is not so manifestly working." *"Testimonies" Vol. VI, p. 24.*

These testimonies are encouraging, but they also reveal the fact that we are not as far advanced with the work of the message as we should be. Oh, if those who have means would invest it now, how many souls could be saved! Brethren and sisters, will you help us to get the work more firmly established among my race?

W. H. SEBASTIAN.

### The Tennessee River Mission

THE year which has just closed has been one of the most successful in the history of our work in the Tennessee River Mission. While it is true we prayed for great things, yet the results which attended our efforts far exceeded our most sanguine expectation.

During the past year, three tent efforts were conducted in this mission: one in Memphis, one in Jackson, and a short one in Nashville. As a result of these efforts, one hundred souls were added to our churches and a new church with seventeen members organized. The new place of worship which has recently been purchased for the believers in Memphis has greatly strengthened our work in that city, and the indications are that in the near future we shall have in Memphis one of our strongest churches south of Mason and Dixon's Line. The church in Nashville is growing rapidly, and with its ninety-two members it expects to accomplish great things this year. Although the church in Jackson is but a few months old, yet its presence is felt among the others, and souls are being added to its membership.

With an increase of membership comes an increase of tithes and offerings. The tithe for 1917 was more than it has ever been. The Nashville and Memphis churches are more than self-supporting.

The interest taken in the work in foreign fields by our churches is very encouraging indeed. This has not always been the case. There was a time when it was difficult to get our people interested in the work in the regions beyond, but recently there has been a change for the better. We have had a broader

vision and a better understanding of the great work entrusted to us. During the past year the Tennessee River Mission more than raised its quota to the twenty-cents-a-week fund. The most of this money was raised through the Sabbath School donations and in the Harvest Ingathering campaign.

While much was accomplished during the past year, yet there is a great work before us, and until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers, the work of God can never be finished. Realizing the truthfulness of this statement we are endeavoring to organize our people that each member can be actively engaged in some line of missionary work.

The prospects for 1918 are bright. We expect to have a school connected with the Memphis church this fall. This is very necessary, as there are many children connected with that church that ought to be in our schools. Plans are being made to hold a strong tent effort in some parts of the field to be determined later.

Our Annual camp meeting is expected to be held in Nashville, August 15-25. As this will be the first one in many years, we are looking forward to a large attendance and a good meeting.

J. GERSHOM DASENT.

### Church-School in Wilson, N. C.

I AM pleased to report that the church school in Wilson is progressing very nicely. When the work started here I little thought that the school would grow as it has. The Lord has greatly blessed it.

As the result of much prayer and the cooperation of the members and friends with the writer, the enrolment has advanced from 17 to 76.

The school has five grades. Most of the children are very eager to learn, and enjoy learning the lessons from the Bible which our text-books contain. I desire the prayers of all for the work, and also for the conversion of the many non-Adventist children who are attending our school.

LUCILE A. LONG.

### Only A Boy

MORE than half a century ago a faithful minister coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broadheaded cane. "I feel it all," he said; "I feel it, but God knows that I have tried to do my duty, and I can trust him for results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that generally is the most precious fruit of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one?—"Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy.

He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister. "Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"  
"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public, their was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth; had brought under the influence of the gospel the most savage of African chiefs; had enriched with valuable knowledge the Royal Geographical Society; had given the translated Bible to strange tribes; and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the tress in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that one boy was to the world.

"Only a boy?"

"Do thy work, it shall succeed  
In thine or in another's day;  
And if denied the victor's meed,  
Thou shalt not miss the toiler's pay."

—Selected.

### Omaha, Nebraska

ALTHOUGH it has been some time since I have reported directly through the columns of the GOSPEL HEARLD, these months have not been spent in idle waiting, but in labor for the advancement of the cause here.

We came to Omaha in 1916. Since that time, fifteen souls have

been added to the church. Our present baptismal class numbers fifteen.

Our tithes for 1917 was nearly twice that of 1916, and our offerings increased six hundred per cent.

Our ranks have neither been invaded by death nor apostasy.

For these reasons we feel the great debt we owe to our Heavenly Father for his tender watchcare and keeping power.

R. L. BRADFORD, JR.  
2617 Seward St., Omaha, Neb.

### Bible Chautauqua And Temperance Campaign

THE Bible Chautauqua Lecture Series will be conducted in Texas the coming season. A fine cloth pavilion has been provided. An excellent location has been secured, on a public thoroughfare, reached by two street car lines. Newspaper space has been granted, and other important concessions have been offered. The management has secured most excellent musical talent from the city, and abroad. A training class will be conducted, daily, under supervision of experienced and tried workers. The following are some of the items which will be taken up in our class work, during the campaign:

How to enter large cities with the message; New turns in evangelistic canvassing; How to attract an audience, and hold it to the close of an effort; How to reach the public with our small literature; How to secure singers, and how to use such talent in an effort. Special instruction will be given the class along the line of, How to secure the public's aid to advance the truth; How to secure finance to run big city efforts; How to do effective Bible work, and to bring people to decision in Bible readings. During the season big mass meetings will be held, dealing with the following topics: Tuberculosis, Typhoid Fever, House-Fly and Its Mission, A Meatless Diet, 365 Days in a Year, Exposition of the Devil's wardrobe, and other important topics of a general nature.

Those who wish to take such a course, will do well to consider this matter. The instruction will be given free to those who wish to enter the work. Arrangements

can be made for lodging by corresponding with Elder Sydney Scott, 3518 Thomas Ave., Dallas, Texas. The campaign will begin June 2nd., and will continue throughout the month of September.

SYDNEY SCOTT.

### To A Backslidden Brother

THOU! who wast treading soft  
Along the narrow way!  
Why strayest from thy path  
Before the break of day?

If thou could'st have conceived,  
What was in store for thee!  
Thou would'st the cords have  
weaved  
Of thine integrity.

Why could'st not thou have  
stayed  
Within the walls of grace,  
And to thy Saviour prayed  
To keep thee just a space?

O! why hast thou allowed  
Thyself so far to stray  
From 'neath the hallowed cloud  
That led thee on thy way?

Was it desire for mirth  
Or wealth and vanity  
That turned thee from the path  
Of Him of Galilee?

Thy Saviour who has paid,  
So great a price for thee!  
Would by thee gladly stay  
If thou would'st faithful be.

But now thou hast begone,  
No more His face to see;  
Yet! if thou wouldst return!  
He'll smile once more on thee.

Come now! He gently says,  
Cast all thy sins away!  
Come 'neath the golden rays:  
And go no more astray.

Return and thou shall live  
Eternal ages through  
The bliss thy God shall give  
Unto His "Chosen Few."

J. E. JERVIS.

### Industries at Oakwood

AT a recent meeting of the Oakwood Junior College Board, the following aggressive steps were taken to place industrial education on a more efficient basis:  
That the college lay definite

plans for gardening, to include its organization into a department separate from the farm, with exclusive use of two mules and necessary machinery, to produce such crops as are usually grown in gardens; the heavy crops, such as sweet potatoes, cow peas, and so forth, to be grown by the farm instead; and that W. L. Bird (head of the Bible department) have charge of the garden.

That J. I. Beardsley (president of the college) have charge of the dairy, including stock improvements.

That J. W. Wade have charge of the college poultry, and the orphanage plot of fifteen or more acres of land, to be under the supervision of the college farmer, and that the orphanage have the exclusive use and care of two cows and one mule.

That small fruit be set out, and that Mr. F. L. Peterson take the supervision of this work.

That the college management look into the advisability of installing a knitting factory.

Following the board meeting, President Beardsley and J. M. Swofford, superintendent of the farm, visited some educational institutions in the State of Alabama, including Tuskegee Institute, to get practical ideas to aid them in carrying forward this progressive work at Oakwood.

*From Christian Educator.*

### Summer School At Oakwood

At their last annual session the Oakwood Board appointed Brethren Lynn Wood, C. A. Tucker, J. I. Beardsley, and Sister Anna Knight a committee to plan a summer school to be held at Oakwood, five miles northwest of Huntsville, this coming summer. The dates for this session are the same as those for the summer school to be held at Ooltewah,—June 4 to July 16. As yet, we are not able to publish all the plans, as all are not yet made, but we hope to publish them in full later in the season, perhaps in May. We have a number of teachers in prospect to act as instructors at this time, and it is planned to give work in methods of teaching Bible, Primary Methods, Manumental Work, Music, Elemen-

tary Reviews, and a Round Table to be conducted each day.

The union conference presidents have been asked to assist in making it possible for the teachers to attend. Some have already made such arrangements. Do not forget the date, June 4 to July 16. This is your opportunity to get a better preparation for your next year's work.

If you are interested, kindly send in your request for an announcement, and we will mail same to you as soon as ready. Address all communications to,

J. I. BEARDSLEY,  
Box 414, Huntsville, Ala.

## For the Young Folks

### Doing For Mother

"I CAN'T find my glasses, George. Do you see them anywhere?"

"Seems to me you're losing something most all the time," said George rather fretfully.

"So it does. Perhaps they are under the pillows, or prehaps they have fallen on the floor."

With a very bad grace, George shook up the pillows, and looked on the floor. "No, I don't see them," he said.

"O, here they are, under my shawl. Now, dear, hand me your jacket to mend. And see, my work-basket is a little beyond my reach."

"The boys are waiting for me to go berrying with them," growled George.

"Well, I am sorry to keep you, but I'm afraid you'll have to run up to the machine drawer for a bit like this jacket."

The scowl on George's face deepened as he went up stairs, not with a run, but with slow, unwilling feet. "Is there anything else you want?" he asked, in an injured tone, as he brought her the piece. She did not answer at once; and as he looked at her face, he saw that her lips trembled, and tears were in her eyes.

"No, dear," she presently said, taking his face between both her hands, and giving him a very tender kiss. "I hope you will have a very nice time. It is a beautiful day to be out, isn't it?"

A sudden thought struck sharply to the boy's heart. It had never before occurred to him how hard it must be that his mother never could go out; that for three years she had been lying in that one room. "O mother," he said, "I wish you could go out. I'd be glad to stay in, if you could."

"You dear boy," she said, kissing him again. "Hurry away now. I can't go, but it makes it a great deal easier to stay, when I know you wish I could go."

"Does it really?" he said wistfully. "Yes, really."

"Hurrah, George," called the boys, and he went out.

But he did not join in the frolic with his usual headlong eagerness. His head was so full of thoughts of a kind very unusual to him, that there seemed something lacking in the brightness of the sunshine and the softness of the summer wind. When the boys reached the berrying ground, they separated more or less, in search of the red, ripe fruit; and George several times found himself alone, and able to go on with his thinking.

"I don't believe I've been a very good boy to mother," he said to himself. "I know I haven't. I'm always in a hurry to get out, and I grumble when she wants me to read to her, and make a fuss when she can't find her things. If I had to stay in bed all the time, I guess I'd lose things worse than she does. I mean to help her everyday. I'll go every morning and find all her things for her, and put 'em on a chair by her, so they won't get lost again. Goody, though! I know what I'll do that's better than that." He gave such a jump as nearly to upset his pail of berries. His new thought took such hold of him that he had to sit down and give his full attention to it for a while, and then the boys were astonished at hearing him propose to go home. As none of them were inclined to leave the berries so early, he went by himself. "I'm going to do all I can for mother, truly I am," he said to himself, "but I'm not going to begin all at once, for fear she should guess what's up."

He carried her a saucer of his berries, and the next day and for

several days afterward waited on her kindly and carefully in the morning, and then kept a good deal away from her through the day, fearing that she might read in his face that he had a wonderful secret.

"What is George about, that I see so little of him?" his mother asked of Susan, the woman who took care of the house. "Is he away from home so much?"

"O no," said Susan, he's about here most of the time, and is as busy as a bee, but there's no telling what he's up to. It must be some new caper, for he shuts himself up in the tool-house, and won't let nobody go in. Mischief hatchin', like enough."

Susan was a good, faithful woman, but not at all given to putting things pleasantly or cheerfully.

George worked away for several days, at the end of which he came to his mother's room, looking as if he had a great weight on his mind.

"Mother," he said at length, in a tone which showed her that he had paid no attention to what she had been saying, "wouldn't you be willing to let me have these little pictures in my room?" He pointed to two which hung close beside her, above her bed.

"Why, Georgie, do you really want my pictures! I am very fond of them, you know, and like to have them here."

"I'd like to have them for a while, any way," he said.

"Then you shall have them, of course dear." But the words were said a little regretfully, and she looked hurt and sorry as George, without saying anything more, carried away the pictures, for there were not many pretty things in her room.

She was awakened next morning by a slight noise and, opening her eyes, caught sight of George, bobbing below the foot of her bed as if anxious to escape her notice.

"Is that you George," she asked.

"Yes, mother" he said, coming to kiss her, looking as if very much puzzled what to do. "I say, mother, you've waked up too early. Won't you please to shut your eyes again, and make believe you're asleep yet?"

She did as he asked, and for a few moments could hear him

making some quiet movements. Then he cried,—

"Wake up, mother!"

She opened her eyes to see him standing at the foot of the bed watching her face with a pleased, expectant look. Something on the wall close beside her, drew her attention and she turned her head that way. "Oh!" she exclaimed, in great surprise and pleasure, at sight of a bracket-shelf which hung within easy reach of her hand.

"I made it every bit myself," said George, his face beaming still more brightly. "All except those little bits of fancy things glued on, and I worked for half a day in Billy Dyer's carpenter shop to pay for 'em. I gilded 'em myself, and bought the staining stuff and stained the rest of it. It looks almost as nice as a bought one, doesn't it, mother?"

"Ten times nicer to me, dear—"

"And see, mother, here's the place for your work-basket, and here are your glasses and your books. Plenty of room for everything you want. You won't have to keep hunting for your things any more. O, I forgot to tell you about the cord and tassel. Susan helped me twist it out of red worsted last night. She promised she would'nt tell you, for anything, and I've promised to make her one, to keep her things handy, and she's as pleased as she can be, and says I'm a tiptop boy."

"I think Susan is right," said mother.

But George rushed from the room before waiting to hear more, returning in a moment with hammer and nails.

Did you really think I meant to take away your pictures, mother?" he said, laughing in great glee. "You see, I could'n't find out how to get my bracket hung without driving in nails and letting the whole secret out. So I made believe I wanted the pictures. Now I am going to hang 'em over here."

"You are the dearest comfort and blessing in the world," said his mother, when at length he came and bent over her. "I shall never look at your bracket without a happy thought of your kindness to me. And I shall never take a

thing from it without being glad because of your dear hands putting it here for me."

The crowning part of George's surprise came in his going out and gathering some flowers to put into a tiny vase to be placed on the bracket. "I'll bring fresh ones to her every morning," he declared to himself. "I never felt so glad about anything in my life. I'm going to keep on doing things for mother—see if I don't."—*Selected.*

## OBITUARIES

CLARKE: Elsie Merrill Clarke was born in Monroe County, Tenn., March 3, 1897. About three years ago she accepted the truth through the instrumentality of Elder W. E. Strother. She was an ardent and faithful worker in the Young People's Missionary Volunteer Society, being the means of several accepting the principles of the truth. She died with a firm hope of meeting the Lord in the morning of the resurrection, and welcoming him as her Saviour. She leaves a husband, mother, father, and five aunts. Funeral services were conducted by Elder W. E. Strother and the writer.

H. N. GEMON.

SMITH: Marie Smith, daughter of James and Mattie Smith was born in Florence, Ala. Died in Chattanooga, Tenn., Feb. 6, 1918, of Spinal Meningitis, aged thirteen years and five months. Marie accepted the truth in the year 1915 along with her mother, and was baptized by the writer in the month of September of the same year. It can truly be said that the life of this young girl was one of deep consecration. She died in the blessed hope of seeing Jesus for herself.

H. N. GEMON.

## JOTTINGS

Our frontispiece in this issue is a photograph of Oakwood's Banner Bible Class. It numbers thirty-six and its members are persuing the study of New Testament History. In this class are some of our student canvassers whose pictures

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appeared in the February issue of GOSPEL HERALD. Though somewhat delayed in their work on account of coming in late from the field, every one of them will make his grade for the year. Here are students from all the Southern field with others from Indiana, New Jersey, and the West Indian Islands. It would do you good to hear some of the class discussions or to read some of the reports read by these students. One such report appeared in last month's HERALD. It was a report on the life of John the Baptist. We feel that parents and guardians would rejoice to see and hear the good work being done by our students. We will try to introduce to you some others of our promising classes in future issues.

Prof. W. E. Howell of the Educational department recently spent several days at Oakwood studying our situation and planning with us for the future. The afternoons were largely spent with the faculty and the evenings with the students. His timely instruction was most helpful to all. Surely every teacher and student has a broader vision and a greater desire to make the school all that God has designed it to be. Prof. Howell was very anxious to see the manual side of our training thoroughly studied and efficiently carried out so that every student who goes out from the school will not only be able to give instruction in Biblical and educational features, but will also be thoroughly equipped to give helpful suggestions to bread winners; and also be so thoroughly trained in some occupation that he would be able by it to earn his livelihood. Con-

siderable time was spent in planning the future work of the school, endeavoring to ascertain just where it should be strengthened in order to make it fully as efficient as our other fourteen grade schools. A few changes will appear in our calendar bringing our work into line with all our other schools and colleges. We feel that Prof. Howell's visit will mean a great deal for the future of our work, and will tell in all its divisions and departments.

We take pleasure in reporting that Prof. C. J. Boyd is improving in health.

Brother B. T. Boyd, Prof. Boyd's father, is at Oakwood and has charge of the Horticultural work. Our trees and shrubbery are receiving careful attention and proper pruning, and a large number of strawberry plants have been set.

Spring work on the farm and in the gardens is progressing nicely. Quite a nice acreage of early produce is already planted, and the garden stuff is growing nicely.

Elder T. B. Buckner spent a few hours with us last month on his way to General Conference. Elder Buckner is always a welcome visitor.

Elder G. P. Rodgers, formerly of Baltimore, but now pastor of the Ephesus S. D. A. church of Washington, D. C. made us a pleasant call, as he passed our way to General Conference. His inspiring remarks were appreciated by all the students.

We were glad indeed to have Elder W. A. Spicer of the General Conference visit us March 12. Elder Spicer spoke to the students and teachers assembled in an evening meeting and also in a special service the morning following. On both occasions he read as a text Col. 1:5,6. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you as it is in all the world, and bringeth forth fruit as it does also in you. . . ." He then proceeded to relate incident after incident from his own rich and interesting experiences and those of the missionaries with whom he has been so closely associated in the past years, showing how the text above cited is being

fulfilled, and how the Gospel *does* bring forth the same kind of fruit,—the fruit of brotherhood and love for our fellow man—wherever our missionaries go, whether it be in the war stricken countries of Europe, or the haunts of the Red Kaffir, or the Zulu in Africa. Our hearts were touched as we heard of the sacrifices those people in the ends of the earth are making, and of the love that they show for the message.

We are sure that our grasp on the meaning of the message has been tightened and our outlook broadened by the message Elder Spicer brought to us. While the Elder was here, Professor Peterson led the students in singing some of the old jubilee songs, and Elder Spicer expressed himself as pleased to hear them, stating that he had heard about Oakwood singing before he came, and that he was gratified to say he had heard it for himself. He left Wednesday morning en route for California via the Southern Route. He expected to visit the Southwestern Junior College at Keene, Texas, on his way.

The evening of March seventeen, Elder R. J. Bryant, President of the Northern New England Conference, spoke to the Oakwood family. He told us that we should feel very thankful for our fine weather; for said he, "Just before starting down here I was obliged to spend two hours shoveling a path from my front door to the street, before I or my family could get out." (His home is in Concord, N. H.) The students sang several jubilee songs and extended Elder Bryant an invitation "to come again." He, in turn expressed a deep interest in our school and our students, and assured us of his willingness to help in getting funds raised for Oakwood when the proper time should come.

OAKWOOD SORGHUM:—We have a little of last season's sorghum, that took a ribbon at our County Fair, that we will dispose of at eighty-five cents per ten-pound pail, f. o. b., Huntsville, while it lasts. OAKWOOD JUNIOR COLLEGE, Huntsville, Ala.

Send Oakwood your printing.