

GOSPEL MERALD



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As You Make It

To the preacher, life's a sermon,
To the joker it's a jest ;
To the miser life is money,
To the loafer, life is rest.

To the lawyer, life's a trial,
To the poet it's a song ;
To the doctor, life's a patient,
Who needs treatment right along.

To the soldier life's a battle,
To the teacher, it's a school ;
Life's a good thing for the grafter,
It's a failure to the fool.

—E. S. Kiser in *The Craftsman*

To the man upon the engine,
Life's a long and heavy grade ;
It's a gamble to the gambler,
To the merchant, life is trade.

Life is but a long vacation
To the man who loves his work ;
To the student, life's a lesson,
But a burden to the shirk.

Life is what we try to make it—
By what we say or what we do.
We should bear a joyful message ;
Friend of mine, what's life to you?

Revised by F. W. H.

The Apostle Paul and Manual Labor.

PAUL had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and statesman. He was a member of the Sanhedrin, and had been very zealous for the suppression of Christianity. He had acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison."

But he was stopped in his career of persecution. As he was on his way to Damascus to arrest any Christians he might find, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him unto Damascus."

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles.

After the ascension of Christ, the apostles went everywhere preaching the word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could not but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it.

The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would

stir strife. This caused the Christians to be banished from Rome. Among those banished were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila.

The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were perishing for lack of knowledge. Paul would work at tent-making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves.

Why did Paul, an apostle of the highest rank, thus connect mechanical labor with the preaching of the gospel? Was not the laborer worthy of his hire? Why did he spend in making tents the time that to all appearance might have been put to better account? Why waste time and strength in tent-making? But Paul did not regard the time he spent in making tents as lost. As he worked with Aquila, he kept in touch with the Great Teacher. He gave to his fellow laborer needed instruction in spiritual things, and he also educated the believers in unity. While he worked at his trade, he gave an example of diligence and thoroughness. He was diligent in his business, "fervent in spirit, serving the Lord." He and Aquila and Priscilla had more than one prayer and praise meeting with those associated with them in tent-making. This was a testimony to the value of the truth they were presenting.

Paul was an educator. He preached the gospel with his voice, and in his intelligent labor he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skilfully with his hands, he spoke to his fellow workers of the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to his glory. He taught them that supreme honor is to be given to God.

After leaving Philippi, Paul went to Thessalonica, on the sea coast. The history of his work there is recorded in the first and second chapters of Second Thessalonians. He labored in the gospel, working with his hands. "We were gentle among you," he writes. "even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you."

The Greeks on the seacoast were sharp traders. They had long educated themselves to shrewd practice in deal, and had come to believe that gain was

godliness, and that an ability to make money, whether by fair means or foul, was reason why they should be honored. Paul was acquainted with their practises, and he would not give them an opportunity for saying that he and his fellow laborers preached in order to be supported by the gospel. Although it was perfectly right for him to be supported in this way, for the laborer is worthy of his hire, he would not give any an excuse to depreciate the work of the gospel by imputing selfish motives to those who preached the word. He would not give any an opportunity to hurt the influence of God's servants.

*Mrs. E. G. White,
In The Southern Watchman of July 19, 1904.*

Such a Comfort

"ALL THE Richter girls are clever, except Kitty," said Mrs. Simpson as she stood beside Ella Raeburn, pinching here, snipping there, and, with her mouth full of pins, fitting Ella's wedding gown. It was a wonder she could talk under the circumstances; but nothing short of the lockjaw could have quite stopped the flow of Mrs. Simpson's conversation.

"Yes, my dear," she went on, "they are all real smart, except Kitty. Mame, she's a master hand at pickles and preserves; Louisy's just splendid on the piano; and Clara took every prize there was when she was at school. But that little brown-eyed Kitty isn't good for a thing in the world—except to help other folks."

Ella gave Mrs. Simpson's arm a sharp nudge. Her back was to the door, and she did not see, as startled Ella did, a little figure in a blue-checked gingham dress, with a white apron and a broad-brimmed hat, standing on the lilac shaded porch, a basket of roses in her hands.

Had Kitty heard the criticism of the free-spoken dressmaker?—Perhaps, and perhaps not. If her rosy cheeks were a trifle redder than usual, it might have been the walk in the sun that made them so. If her eyes were bright and wide open, that was nothing new: Kitty Richter always looked you straight in the face, and she had beautiful eyes.

Mrs. Simpson wished she had not spoken so loudly, and Ella felt embarrassed; but Kitty came in with a very cheerful "Good morning."

"We have so many roses that I felt as if we ought to share them with our friends," she said, simply. "So I brought some over for grandma. May I go up to her room?"

"Of course," said Ella. "Grandma is rather neglected, these days. She'll be glad of a visitor."

In the stir of preparation for the first wedding in the family grandma was indeed a little neglected. She was feeling lonely as she sat by herself in her chair by the window, her knitting on a stand, her old, worn hands folded on her lap. Nobody had come near her since morning, and she was too feeble to go about the house, as she had been used to doing in her active days. It is hard for an aged person to realize that

others can do without her,—that in the world where she was once of importance, she has no longer any particular work to do.

"I don't feel as if I could stand it much longer," the poor, tired old lady was saying to herself, when, after a light little tap at the door, Kitty Richter came in with her roses. She brought a perfect sheaf of sunshine. The roses flooded the room with fragrance.

"Let me have them in my hands, child," exclaimed the flower-loving woman, touching the beautiful petals tenderly.

"Beck Lee, your grandma, Kitty, who's been dead these twenty years, planted the white rose-bush by your sitting-room window, and I was there the day she did it. My! how time flies! That's right, dearie, put them in the old china bowl, and I'll have them where I can see them and smell them all day. Roses are company when they bring old times to mind."

Kitty was stepping lightly about, dusting, arranging, removing the disorderly look which had worried grandma's soul. She brought the old lady a clean cap and kerchief; brushed the thick gray hair, and fastened it in a comfortable knot; and finally, after telling all the good news of the village, said "Good-by," with a promise of looking in to-morrow.

"That's a dear child," said Grandma Raeburn, as she began to knit, quite cheered by this whiff from the outside world. "May God bless her! She's not too busy to look after an old body like me."

Kitty Richter went her way homeward with a little ache in her heart. So that was what people thought of her. She wasn't particularly a credit to her family. Well, what of it? She fought with the discontented, hurt feeling, which for the moment she could not help, and chided herself for having it.

Was she sorry that the others were more gifted than herself? "Kitty Richter, you ought to be ashamed," she said. "Are you envying Clara and Lou, your own sisters? That can not please the Master."

In her energy, she had spoken the last words aloud, and they were overheard by Rupert Bacon, a boy passing her on his way to the post office. Some friends of his had been urging him to join them on an excursion the next day; but his father was short of hands in the field, and needed him. Still, being an unselfish father, Mr. Bacon had consented that Rupert should go. Rupert's conscience was not quite easy, however, and Kitty's little sentence was enough to decide him to stay at home and do his duty.

Unconscious of the good she had done, the little maiden tripped along and entered her own home, to find the notable Mary—"Mame," as Mrs. Simpson called her—laid up with one of her worst sick-headaches.

"Mary can never take things moderately," complained Mrs. Richter. "She crowds two days' work into one, and then has a spell of illness. Your Uncle Lem's at the barn with father, Kitty, and I must see to getting tea. Louise won't sit with Mary. She's provoked because she's got to give up practising on account of this headache. Seems as if everything is contrary some days."

"Never mind, mother. It will be all right by and by," said Kitty, soothingly. "I'll take care of Mary, and you can have an easy tea. There's half of that jelly cake in the pantry; and Aunt Susy sent over fresh cottage-cheese this morning. I put it in the buttery, and never thought to tell you till now."

"What a comfort you are, dear!" said the mother, sitting down to rest for a moment.

Mrs. Richter was proud of her three elder girls,—proud of Mary's housewifery, of Louise's music, of Clara's education,—but her little Kitty had never aroused in her that special feeling. With others, she had taken Kitty's quiet lovingness for granted, and been a little sorry that she could not boast of her bread, her music, or her French,—as if a talent for ministry were not one of the very best talents, after all! Our little Kitty, meanwhile, followed the rule of doing what would please the Master. She had a new book in her room, and she had left off at a very interesting place; but she said nothing about it as she darkened Mary's room, kept hot-water bandages on her aching head, and watched beside the sufferer until she fell asleep.

"Sleep is the best medicine for poor Mary," said Kitty, stealing quietly away.

She was on her way to her room when, "Tea is ready, daughter," said father's voice; and the brown, sun-tanned man, with the grizzly hair and beard, waited to pat her golden head.

"Lem," he said to his brother, "this is our baby. The rest, somehow, have grown too big for father's petting, but Kitty stays by me still."

"Her Aunt Emily was saying the other day that Kitty Richter was such a comfort to mother," said grave Uncle Lem, who was a man of few words.

Kitty sat in her little room that night, after reading her New Testament and saying her prayers, and looked out over the farmstead. The full moon silvered the brook, and made a track of light in the lane. The lilac fragrance drifted up from the dewy plumes beneath her window. Now and then a bird, dreaming of day-dawn, stirred in the nest that was hidden some where, and uttered a sleepy note. It came very sweetly into Kitty's heart that God was keeping his great world in safety—flowers, birds, people. Herself, small as she was, had a share in the loving care of the great God. There wasn't so very much for her to do that she knew of; but she resolved every day to do the little she could with all her might. Ella Raeburn, on the eve of her marriage, a few days afterward, was talking with her old grandmother.

"I tell you, Ella," said the latter, "if it hadn't 'a' been for Kitty Richter, these days latterly, I would have felt like giving up. She's been a comfort."

—Margaret E. Sangster,
in *Congregationalist*.

We are brought into existence because we are needed; and it is a sad thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation.—*Testimonies*.

1920 Camp Meetings

THE Oklahoma meeting was the first of the series of camp-meetings for 1920. It was held at Oklahoma City, Oklahoma. Elder U. S. Willes, who attended, reports a good meeting. The Arkansas camp-meeting was held at Pine Bluff, in connection with the tent effort of Elder J. W. Allison, the evangelist for that conference, August 19-29. There were present about seventy-five of our people from various parts of the state. Elders Allison and Murphy had charge of the meeting, and were assisted by other local helpers. Aside from the president, Elder J. I. Taylor, and his staff, who rendered good service, Elder U. S. Willis and the writer were present most of the time.

The next one was held at Waco, Texas. There Elder E. M. Gates, who had been conducting a tent effort in that city, arranged to hold the meeting on the tent ground, August 23-29. In spite of the rainy weather and some other delays we had a real good meeting.

After leaving this place I returned to Detroit, Mich., and then visited the church in Pittsburg, Pa., September 4. Elder F. C. Phipps has been in charge there for a few months and is doing a good work in that city and church. Next I visited Elder Strachan's excellent tent meeting in Baltimore, Md., on its closing night, September 5, where I saw a goodly number of Sabbath keepers who had been won by the effort. He was closing his meeting to make ready for the camp-meeting.

After a brief stay at the Washington office I went to the Florida meeting. A large delegation of believers and friends were present. Elder C. B. Stephenson, the president, and his staff, were present attending to the business of the conference and rendering their reports. The camp was in charge of Elder H. W. Gemon, Brethren Thomas, and Stephenson and other conference workers, who did what they could to make it profitable and pleasant for all. Those who were there from abroad were the Union workers, and Elder W. E. Strother from the Georgia conference.

The next meeting convened at Fayetteville, North Carolina, September 16-23. Aside from the local and union representatives who could be present, Elder W. A. Spicer, Secretary of the General Conference, was present part of three days, and did excellent service in setting forth this message and movement in its conquest of the world for Christ, and its final, glorious triumph.

The Alabama meeting was held in the outskirts of Birmingham, September 16-26. Elder T. S. Tate, Brethren Allison and Wilson, and the other workers in the conference had arranged for a good meeting. The president, Elder J. F. Wright, and his staff were present rendering reports and transacting the business of the conference. Those of the Union Conference who could attend rendered good help. Those of the Negro Department from other conferences present were Elders J. G. Dasent, R. Johnson, and J. H. Lawrence. From Alabama I went to Greenville, Miss., to attend the workers'

meeting which was in session, September 23-26. There I found the ministers and workers gathered for a few days for prayer and study. Elder W. R. Elliott, the president, and some of his staff were there to give instruction and counsel. Aside from Elders Cole and Staines, union representatives who were present, Elder H. K. Christman of the Home Missionary Department of the General Conference, rendered excellent help to our people.

From Greenville I returned East, stopping a night to visit and preach at our church at Greenwood, Miss., and then on to Atlanta, Ga., to spend the closing days of the Georgia meeting, which was in session September 23 to October 3. Here Elder G. E. Peters, with his co-workers, had been holding a very successful summer campaign, on the campus of the Atlanta University, lasting about fifteen weeks, which resulted in bringing to the cause more than eighty-five strong, faithful believers and the strengthening of the church. More than \$1500.00 was raised during the meeting. The camp-meeting was attended by delegates and visitors from the several churches throughout the state. Aside from Elder B. W. Spire, the president, and his staff, the Union was well represented, and Elder Gemon of Florida was present a few days. All rendered good help, making the meeting a success.

In passing through Washington, D. C., several times last summer I had the opportunity of visiting the tent meeting conducted by Elder G. P. Rodgers in that city. The tent was well located and attended by hundreds who were interested. This meeting resulted in a large number obeying the truth and uniting with the church. I did not reach the Cumberland and Chesapeake meetings, but reports indicate that each of these meetings proved to be a great blessing to our people.

At all of the meetings our people gave themselves anew to the finishing of the message in all the world.

W. H. GREEN.

Charleston, W. Va.

A LITTLE over a year ago, we took up work in Charleston, W. Va., where a company of eleven believers had been organized. I felt a little timid in responding to the call, as I had no experience in field work. After carefully praying and thinking the matter over I decided to respond to the call. On my way to Charleston, I stopped at Parkersburg to attend the camp-meeting from which I gained considerable help. At the close of the meetings I was told that I was expected to conduct a series of tent meetings in the city of Charleston which is the capital of the state. This startled me at first; but after a little counsel and persuasion I started out in the strength of Jehovah, and as no help could be secured I had to step out alone. The Lord blessed and gave me souls for my labors. The interested ones were followed up and studies were given to them, and today we have doubled our membership, and many more are interested, some of whom will take their stand very soon. It was

told them it was a good book, and advised them to follow its teaching. I explained the Sabbath to them, and told them that I had been keeping it for more than twenty years. Before leaving I arranged for a Bible study with them.

Sunday I took a brother with me and visited the Christian Church. Two years ago I had been there and taught Sunday school and preached several times. The Sunday School was in session. The pastor came back, invited us to his class, and turned the teaching over to me, saying "I want you to preach for me at 11 o'clock." I spoke one hour with freedom. They were attentive listeners.

After the sermon the pastor said to his people, "We preachers have been setting you right in Heaven, but Brother Sebastian has told you how to get there. Isn't that right?" They replied, "yes."

Sunday before this I visited two other churches in Portsmouth. I asked permission to present my papers. It was granted. The superintendent said, "We shall listen to the pastor and see what he says about taking the paper." The pastor arose and said, "I do not think it safe for all to read his magazine. It might be all right for some, but not for all. As I look over the pages I see that it is published by the Seventh-day Adventists. They have brought the Jewish doctrines over into the New Dispensation. To keep the brother from embarrassment, you may take from him if you so desire." The school was dismissed. He and the superintendent put theirs on the table. The pastor went into his study; the superintendent went to shake hands with his scholars, I took up my magazines and walked toward the superintendent and said, "Do I understand that you have already purchased a copy? He replied: "I think so; but I will take one." This seemed to be against his will.

I went out after shaking hands with two at the door. Three took the magazine from me. I got on my wheel and started for another church at West Norfolk.

After the school was over I went forward and made myself acquainted with the pastor. I left five or six papers. I started one and one half miles farther to Churchland, but punctured my wheel and had to walk back about four miles to Portsmouth. On the way, I left four magazines in homes. I believe in visiting the "Synagogues." W. H. SEBASTIAN.

The Signs of the Times

IT IS over a year since the most stupendous, disastrous, and destructive cataclysm, in the annals of humanity apparently ceased, leaving the world to suffer, and contend with its aftermath. This terrible experience is to us one of the most emphatic signs of the end. And it tells us we should hasten forth with the message before the conditions become more complicated. Of a truth God has intervened between the nations who were engaged in a death struggle, and given a little time of peace in which to bear to the world the glorious message of the near return of Jesus. The great struggle itself has been the means of awakening

thousands to an inquiry of the meaning of the strange experiences through which the world is passing. The most casual of thinkers realize that a crisis has overtaken the human family, and no one knows, but the children of light, what the outcome will be. Rulers, statesmen, and even the most brilliant experts in international affairs are at their wit's end, endeavoring to forecast the misty future, and cope with the perplexing situation. Well did the prophet Jeremiah write, "My bowels, my bowels! I am pained at my very heart, my heart maketh a noise within me and I cannot hold my peace, because thou hast heard O my soul the trumpet, the alarm of war: destruction is cried, for the whole land is spoiled, suddenly are my tents spoiled in a moment." Yet, while "darkness covers the earth, and gross darkness the people," let us as faithful watchmen give the trumpet a certain sound, declaring that He is at the door whose right it is to reign "from the river unto the ends of the earth," and let us shine forth as lights in this dark world of sin, until earth's long shadows break in an everlasting day.

R. L. SOARIES.

School Opening

Promptly at eight P.M., September 22, this year's school work began at Oakwood. The school family met in the Chapel where all joined in singing songs of praise and thanksgiving, and listened to short addresses from the different teachers. Eighty-one were enrolled the first week, and now that number has grown to over 150 in all grades, including the thirteenth. Already every seat in the chapel is assigned to our students, and since our new furnace is being installed, several seats are to be put in the space formerly occupied by the stove.

Our program is the most satisfactory we have ever had. The academic classes have four periods of sixty minutes each during the forenoon, besides one drill period of thirty minutes, and a chapel period of thirty minutes. This cares for all our academic classes, the classes meeting in all the rooms in the assembly building, including the chapel room, and one entire department holds its session in the Sanitarium parlor. The industrial classes meet in the afternoon.

Grades five to eight of the training school hold from 1:00 to 5:00 each afternoon, with a twenty minute intermission for physical culture. The first four grades are in session all day, and a special department is also conducted each morning from 7:00 to 9:30 for adults below the fifth grade.

Thus each student has a part of the day in school and a part in which to perform his work in connection with the ordinary duties of the institution.

Our greatest perplexity is how are we to care for the students who are yet to come? A number of our old students, many of them colporteurs, have not yet arrived, but our rooms are filled as much as we like to fill them for comfort. Some of our young men have offered to crowd together

hard pulling and often I would become discouraged but the Lord stood by me and strengthened me, and today I am very thankful for the experience.

Not only have we made progress numerically, but also financially. June last year, our tithes amounted to \$93.00, while in June this year we received \$167.00. We had also a corresponding increase in offerings. A year ago our Sabbath school averaged \$2.50 a month, today we average \$6.00 a month. The last Sabbath in June we averaged \$3.00 a member and passed our quota of fifty cents a member for the whole quarter.

The Lord is wonderfully blessing the work in this wicked city of Charleston, and we are hoping soon to build a church that the thousands of colored people here may hear the last message to a dying world.

M. S. BANFIELD.

Raleigh, N. C.

ASSISTED by Brother R. L. Soaries and wife, Mrs. S. J. Martin, Miss A. E. Martin and Miss Margeretta Willis, we began a tent effort in Raleigh, N. C. on the fourth of June. The attendance increased nightly until the tent was over filled. On Sunday nights we were unable to accommodate the audience with seats, yet a large number of people were willing to stand and listen to the words of eternal life.

At this writing the Lord has blessed us with an organized church of fifty-five members, and several others keeping the Sabbath. Our Sabbath school numbers more than one hundred. The regular offerings from June 4 to September 18 amounted to a little more than \$800.00, and in addition to this we have \$415.00 for a church building fund and more than \$200.00 tithes and offerings, which means more than \$1400.00 in four months. The running expenses amounted to little more than \$500.00, which shows the regular offering to be \$300.00 above the expense. We have plans fully developed to bring in \$700.00 more on the church building fund by November 30. The people have certainly stood for truth in the midst of opposition on every hand. Despite the working of the evil one, God is gathering out His own, and fitting them for His Kingdom.

B. W. ABNEY.

Mississippi Mission.

BELIEVING that many of our readers are anxious to know what is being done in the Mississippi Mission, I am giving a brief report. Last fall I was asked to make this mission my field of labor. I did not arrive in the field until the month of February. I have found plenty of work and have been working ever since. I have been connected with a number of efforts that have been held, and souls have been won to Christ.

Returning from the institute held in Nashville, Tenn., Elder R. Johnson and I conducted an effort in Brookhaven for about two weeks. The effort strengthened the church and a number of souls

were added. After this effort I went to Vicksburg where I labored until time for our summer's campaign. While there five souls were added to the church. The latter part of June I went to Greenville to plan for the summer's campaign which was to be conducted by Brother Johnson and myself. While the tent was being pitched word came that Elder Johnson was called to labor in another field. We were somewhat surprised and disappointed. However, Brother M. M. Young of the Tennessee River Mission was sent to labor here. He conducted the effort at Greenville which resulted in some souls being won to Christ.

We are in a very needy field and our laboring force is small. In the mission there are only one ordained minister and two licentiates, and no Bible worker. However, we are working hard and hope soon to enlarge our force.

FRED S. KEIFTS.

Experiences in Harvest Ingathering

THE two words, "Harvest Ingathering," have great depths of meaning attached to them. This can be realized only when these magazines are taken heartily by the members of all our churches to the many homes where they will find access to the hearts of those who have bought our literature. This is really an "Ingathering." Great interest should be taken, for this is the most important of the "Harvest."

At one home I found the lady eager to listen to the Sabbath truth. She promised to visit our church and bring her friend too. Going to another home I saw two ladies sitting on the front porch. After a few words I found that both were ill, too ill to go five blocks to receive treatment. One of them said, "I ought to be in bed." After they had told me of their pains and severe colds, I told them of a simple remedy, "Hot foot bath with cold applied to the forehead and back of the neck; drink two glasses of hot lemonade and go to bed." As I left I looked back and saw that both had gone into the house. Next day I called to see them. They had followed the directions, and said, "We feel so much better." After questioning them concerning their colds, I told them to apply fomentations to the chest, with cold to the head. Next day which was the Sabbath I called by as I was going to church. They said, "O, we are so much improved! We thank you so much." I passed a copy of the weekly *Signs* to them and left. Saturday night I called to see them again and found both cheerful. We sat down on the front porch and talked for fully half an hour. One was complaining of sore throat, and coughing at times. I advised her to go in and put a cold compress to her throat, gargle with hot solution of salt and water and go to bed.

The Sabbath question came up, and I found that both believed in the seventh day. I asked them how they knew that the seventh day is the Sabbath. They said, "We have a book in the house that tells about it." "What kind of a book is it?" I asked. They said, "The Christian Sabbath." I

to make room for others that will come, but even this provision has its limits. When our young people have made their arrangements to attend school, working hard to get the means, we do feel that it is almost too much to tell them there is no room. We have never yet turned any one away for this reason, but it certainly appears that this year we must either provide additional room at once, or post notices of "No rooms to let."

Our young people have an excellent spirit and are taking hold of their work well. So far there has been far less irregularities on the part of the students than at any similar time in three years, which speaks well of the interest all are taking in their work. Pray for us, reader, that our year may be a success in every way. J. I. BEARDSLEY.

The Mechanical Department

BEGINNING shortly after the closing of school on June the first, a small force consisting of about six boys, under the mechanical leader, Brother W. H. Lewis, began repairing buildings. We started at Sunny Side, then finished Shady Nook, adding to its appearance somewhat. We repaired, screened and did odd jobs along the road towards the campus, to add to the comfort of the teacher's cottages. The screening of the girls' dormitory came next, then the circle around the campus. By doing this we, no doubt, have kept away many diseases.

While this work was going on another squad was roofing Old Mansion, which is being generally repaired, and will be finished in a few days. This building when finished, will not only be improved itself, but will add to the appearance of the campus also. All this time another company was working on the little building east of the Dining Hall, well known by our students as West Hall. We are making a new building of it, and when finished it will be an eight room building used for the purpose of accommodating our teachers and their families.

We are glad to report that our new sawmill has arrived and has been unloaded. It will be put up for business as soon as possible. Material is needed for the boys' dormitory and various other buildings for teachers and students. We greatly need these buildings, and we hope by God's help to have laborers and means enough to put up these buildings in the near future. Let us pray and work to this end. H. D. DOBBINS.

The Oakwood Sabbath School

NOT the least of the phases of missionary activity carried on at Oakwood is the Sabbath school. This important branch of the work is under the care of Professor E. C. Jacobsen, as general superintendent. From the students, for each quarter, is appointed an assistant superintendent, thus affording them a practical training in leadership, and introducing into the Sabbath school a freshness of thought and variety of ideas.

A teachers' training class, conducted by the superintendent, is a means of constant improvement in methods of teaching as well as in heart consecration to the great work committed to Sabbath school teachers. While valuable training in the art of teaching is given, the ultimate aim of all missionary effort—the salvation of souls is emphasized. The Sabbath school as a soul-winning agency is the standard eve kept before the teachers.

There are maintained senior, intermediate, and primary departments, and each member of the Oakwood family finds a place in one or another of these divisions; thus is realized our denominational aim, "Every church member a member of the Sabbath school." The attendance averages about ninety-five per cent of the membership.

A lively interest in foreign missions is maintained and is manifested by liberal donations to mission offerings, as is illustrated in the following instance: For the quarter ending September 27 the goal for offerings was set at \$250.00. Owing to a greatly reduced membership during the vacation months but \$112.00 of this amount had been raised previous to September 27; but a spirit of loyalty and self-denial swelled the Thirteenth Sabbath offering to the amount of \$139.86, making a total of \$251.76 for the quarter.

We are grateful for what has been and is being accomplished, and hope to see in the future still greater results of the efforts put forth in the Oakwood Sabbath school. C. R. WOOD.

OAKWOOD NEWS

The Oakwood Bulletin for the third quarter, 1920, was devoted to informing our brethren and friends in the field of the needs of Oakwood and of the Southern field in general, and appealing to them for much-needed help. We trust that the earnest appeal it contained has found its way to their hearts, and stirred them to action in sustaining the work in this most needy part of the Master's vineyard. Over five thousand copies of the bulletin were sent out.

The present indications are that the campaign for raising ten thousand dollars by a special number of the Gospel Herald has not met the expectations of the promoters. None feel that the effort was in vain. All are satisfied that much good has been accomplished by the effort. The school and the denominational effort have had a wider notice among the colored people, beside the fact that several thousand dollars has been turned into the channel for educational purposes. It is too early yet to tell what has been accomplished as we have had no final report from the General Conference.

Our new heating plant is being duly installed. The furnace will be placed in the basement of the chapel and the heat conveyed to the various rooms and floors by radiators. The prevailing cool days and threatening weather make us feel that we are none too early in placing this much needed article.

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EDITOR

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Our store has been moved into the room facing the office in the Old Mansion. We now have a neat and inviting place to keep and display such goods as are needed at the school. For several years the school has maintained a store for its own needs, but no effort has ever been made to supply any others than our own families. The room formerly occupied by the store is to be used for our broom shop. This industry has been made a part of the garden. In this way work can be supplied the garden hands when the weather is forbidding outside.

The tank from the tower at Oaklawn is being erected near the spring on the mountain side. This will greatly increase the efficiency of our water system and save some pumping on the campus.

Our farm work is well rounded up for the season. The farmer reports nearly four hundred gallons of sorghum of the very best quality made from home grown Oakwood cane. None of this is offered for sale as we shall need the whole amount during the year.

The corn is nearly harvested and will soon be in readiness for the barn. A good crop is reported for both farms. As the spring was late we feared that the crop might be a very short one, and we are gratified to know that the prospects are so good.

Oakwood cotton is reported to be very excellent this year. Although it is too early to forecast the amount of our whole crop, our farmers feel confident that it will be a large and satisfactory one. Some of it is already being gathered.

Our gardener is laying plans for a winter supply of such vegetables as can be grown in this section, and an early crop of spring garden products. Both our farm and garden departments give promise of a wider range of crops and produce. Plowing for fall and spring crops has commenced and we hope for a good season for the coming year.

Professor Beardsley is in attendance at the Fall Council of the General Conference Committee at Indianapolis. We are praying that the Lord will greatly bless our brethren at this important meeting. Our work is becoming large and far reaching, and plans will be laid at this meeting which will mean much to the Cause.

Prof. J. C. Thompson and Elder J. L. McElhany paid us a short visit, October 9. We were glad for their timely addresses from the chapel desk.

Another of our recent visitors was Sister Anna Knight. Her cheerful presence is always welcome at Oakwood.

The other day we came face to face with a new experience when some boys arrived and we realized for the first time that our dormitory space was all utilized and our student canvassers were not yet provided for. Some plans must be laid at once to accommodate the boys who still wish to enter school. Our only possible solution to the question is to plan for some temporary quarters until the work can be begun on the new dormitory. Some inexpensive buildings could be provided that would satisfy our present needs and the material used later in some permanent constructions.

Two of our teachers and their families are now occupying West Hall. A few months ago some of our men seriously suggested that the building should be torn down. Now it is doing good service for the school and is a real credit to the campus.

OBITUARIES

EDWARD: Mrs. Mattie Edward was born February, 1882, near Sealy, Texas. She died August 24, 1920, being 38 years, 7 months, 26 days old. While in her teens she was married to Mr. Newton Edward, and with her husband, mother, several brothers and sisters, moved to Cleburne, Texas.

She and her mother accepted the truth prior to coming to Cleburne, through reading matter. Their earnest work in Cleburne resulted in the organization of a nice little church.

Sister Edward's health had been failing for several months before she went to visit her husband and two sons in Denver, Colorado, who had gone there to work. The change was too sudden for her, and she was prostrated. The doctors were called from time to time, but nothing done headed off the disease. Sister Edward leaves a husband, two sons, two brothers, three sisters, and other kindred to mourn their loss. She was laid to rest August, 24, in the colored cemetery in Cleburne, Texas.

Words of comfort were spoken by the writer from Revelation 14: 13, 14. E. M. GATES.

NOTICE

Dear reader:

Many subscribers to the "Gospel Herald" on sending in their money for renewal want to know if they owe "Gospel Herald" for back numbers.

You will find on the wrapper opposite your name the date when your subscription expired. It is stamped thus: Aug. '19, or 8/19, showing that your subscription expired on that date. The last part only of the year date, and sometimes the number of the month instead of the name, is given. Thus, 8/19 for August, 1919.

Please be prompt with your renewal, as we cannot continue to send the paper to those who do not keep up their subscriptions.

Sincerely yours, Editor.